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Series IV: Sermons, 1914-1963, undated.

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Christian friends of Israel throughout the ages, 1928.

"CHRISTIAN FRIENDS OF ISRAEL THROUGHOUT THE AGES."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MARCH 4, 1928, CLEVELAND, O.



The festival of Purim brings to mind, of course, the deliverance of the Jews of Persia from the hands of Haman, who sought their destruction. Haman has come to stand in the history of our people for the archetype or the prototype of the anti-Semite, and Purim has accordingly been made the occasion, from time to time, for a discussion of the problem of anti-Semitism. And yet I fear me that this problem and this subject has been, in our day, perhaps a bit too belabored; so that I made it a practice to devote the Purim discourse not to anti-Semitism or to anti-Semites but to philo-Semitism and philo-Semities; not to the enemies of Israel through the ages but to the friends of Israel through the ages. For we had in our darkest hour our friends among other peoples and other faiths who rose to our defense in a magnificent way, and whose names shall therefore be remembered in blessing on an occasion such as this.

You will recall that two years ago I spoke of four or five of these friends of our people. I spoke of Bernard of Clairvaux,--St. Bernard who, during the Second Crusade, when the lives of our people were menaced by the marauding and butchering mobs of the Crusaders, when communities were exterminated, when Jewish property was confiscated, rose to the defense of our people and warned the Crusaders that those who abused the Jews are like unto those

who would abuse the body of the Christ himself.

I spoke then, too, of another,--one of the righteous among the gentiles--Johann Reuchlin, who defended the Jew and Jewish literature in the generation immediately preceding the Protestant Reformation; who defended more especially the Talmud against the charges or accusations made by the convert Jew, Johann Pfefferkorn.

I spoke, too, of Henri Gregoire, the French cleric, who championed the cause of Jewish emancipation in France during the French Revolution, and who was responsible for the granting of citizenship to the Jews of France, the first country which bestowed upon Israel for the first time in 1500 years or more the rights of citizenship.

I spoke, too, of Gotthold Ephraim Lessing, friend of Moses Mendellsohn, author of "Die Juden." This gifted German poet-dramatist was the first to make the name Jew respectable in the literature of Western Europe, and who raised the Jew in the esteem of the intellectual classes of Europe. Then I spoke of Emil Zola, the great French writer who rose to the defense of Dreyfus, you will recall, when France was swept by a wave of clericalism and anti-Semitism.

This morning I wish to speak of three or four others, friends of Israel. The first one was a pope. The popes, as a rule, were not friendly to the Jews; not because the heads of the Catholic Church were in themselves bad people, but because the whole philosophy of the church

was hostile not only to Jews but to Arabs, to heretics, to any group which challenged the universality and the complete authority of the one recognized church--the Catholic Church. Catholicism, unlike other religions, is imperialistic in a religious sense. It believes that there can be only one true religion, and quite naturally, therefore, it would look with disfavor upon the existence in Europe of an alien group of a different faith which challenged its dominion.

At times the popes were content with a minimum of anti-Jewish restriction and disability; at times they even counseled befriending the Jew in the hope of ultimately converting him. During the period of enlightenment, during the Renaissance, there were some enlightened, broad-minded popes who were more worldly-wise, more statesmen than theologians, and who actually befriended the Jews; had Jews for their physicians, employed Jewish minds in the administration of their affairs. But very frequently through the ages there were narrow-minded and fanatic and thoroughgoing popes who made the life of the Jew miserable.

Thus there was Pope Eugenius III, who during the Second Crusade issued a bull which promised everyone who would join the crusades absolution from the need of repaying interest on their debts to Jews. This is a form of confiscating Jewish property. There was Eugenius IV, who in the middle of the fifteenth century issued a bull to take effect in Castile in Spain, which ordered that no Christian shall eat or drink or deal or live with Jews; that

they shall not use any medicine from Jewish physicians; that a Jew shall not be eligible for any office; that the Jews are not to build any more synagogues; that they are to seclude themselves during the period of the Passion week; that their testimony shall be invalid as against a non-Jew; that they are to wear a peculiar garb, a costume which will distinguish them from all other people; that they are to live segregated in ghettos, and that they are not to study the Talmud.

In the middle of the 16th century Pope Paul IV issued a bull effective in the papal states in which he ordered that the Jew shall have but one synagogue, and that all the others shall be destroyed; that the Jews shall own no real estate; that Christians shall not employ Jewish physicians; that Jews shall not employ Christian servants, and he persistently and fanatically persecuted the Marano, the secret Jew.

There is one pope who should be remembered for blessing---Pope Innocent IV. During the early Middle Ages the Jews were frequently subjected to blood and terror because of three charges which were from time to time made against them. One was that they desecrated the host, that they stole this holy wafer which is supposed to be the symbolic representation of the body of Christ,--desecrated it in their eagerness or in their desire to avenge themselves upon the Master of Christianity. And the second charge was the charge of poisoning of wells. That was

especially broadcast during the terrible Black Plague which devastated Europe in the 14th century. The Jews were accused of spreading this plague through the poisoning of wells; and the third charge was the fiendish charge known as the blood accusation,--that the Jews employed and used the blood of Christian children in the preparation of their festival of Passover and in the baking of their matzos.

You sit back here and laugh, and yet this charge as well as the other two were responsible for the butchering of tens of thousands of Jewish men, women and children during the Middle Ages. The blood accusation charge, strange to say, was first heard of in England, back in the 12th century under William of Norwich, and a second blood accusation in England a little later. Those of you who have read Chaucer will recall the story of Little St. Hugh of Lincoln. In 1235 there was a blood accusation in the German town of Fulda which was responsible for the torture and the assassination of eighteen Jews.

The Jews appealed to the pope. They were defenseless; they were helpless in the grip of this stupid, vicious charge, and Pope Innocent IV, in 1227, issued a bull which became famous in the effort to counteract this charge against the Jews. He wrote:

"Certain of the clergy, and princes, nobles and great lords of your dioceses have falsely devised certain godless plans against the Jews, unjustly depriving them by force of their property, and appro-

priating it themselves; they falsely charge them with dividing up among themselves on the Passover the heart of a murdered boy. Christians believe that the law of the Jews prescribes this to them, whilst in their law the very reverse is ordained. In fact, in their malice, they ascribe every murder, wherever it chance to occur, to Jews. And on the ground of these and other fabrications, they are filled with rage against them, rob them of their possessions without any formal accusation, without confession, and without legal trial and conviction. Contrary to the privileges graciously granted to them from the Apostolic chair, and opposed to God and His justice, they oppress the Jews by starvation, imprisonment, and by other tortures and sufferings; they afflict them with all kinds of punishments, and sometimes even condemn them to death, so that the Jews, although living under Christian princes, are in a worse plight than were their ancestors in Egypt under the Pharaohs. They are driven to leave in despair the land in which their fathers have dwelt since the memory of man. Since it is our pleasure that they shall not be distressed, we ordain that ye behave towards them in a friendly and kind manner. Whenever any unjust attacks upon them come under your notice, redress their injuries, and do not suffer them to be visited in the future by similar

tribulations."

These were heroic and magnificent words spoken. And the amazing thing is that this blood accusation persisted right into the twentieth century. You will recall the famous Damascus affair; some here may personally remember the Tisza-Eszlar affair of 1882. There was a blood accusation in Prussia in '91, in Bohemia in '99, and in the beginning of the twentieth century there was the famous (or infamous) ^{Baile}Konitz ^Raffair in Prussia.

The name of Innocent IV shall therefore be remembered as long as Jewry lasts with blessing.

I want to pass on to another friend of the Jews,--Thomas Babington Macaulay. The Jews, you will recall, had been exiled from England back in 1290, and they remained away from England over three and a half centuries. That accounts for the fact that Shakespeare never knew and never understood the Jews, because there were no Jews in England. When the monarchy fell in the middle of the seventeenth century, and Cromwell and the Puritans came into power, the time seemed to be propitious for an appeal to the authorities of Great Britain to permit the return of the Jews to England, and the eminent Jewish rabbi and scholar, Hanasi ben Israel of Amsterdam, who had a great number of friends in England with whom he had corresponded, began a campaign in an effort to persuade Cromwell to permit the readmission of the Jews into England. He was finally invited by Cromwell to come to England and to present his

case to a Parliament, and in 1655 Hanasi ben Israel and some of his friends appeared before the House of Commons and presented the reasons why the Jews should be permitted to return to England. And one curious reason that was then offered, which seemed to have carried the most weight, was this: that the time of the restoration of the Jews to Palestine was at hand, but that the Jews could not be restored until they were first scattered to the four corners of the earth, to fulfill the prophecy of the Bible. "And I shall gather them in from the ends of the earth."

Now, said Hanasi ben Israel, the Jews are already in America; they are to be found in all the corners of the earth but in the one corner--England, and once they are admitted to England their restoration will be sure to follow. And both Jew and Christian at that time, the middle of the seventeenth century, were eagerly anticipating the coming of the Messiah. Hanasi ben Israel's mission was not entirely successful. No formal consent for the re-admission of the Jews was granted. Opposition developed, but they were informed that there would be a tacit understanding that the settlement of the Jews in England would not be interfered with. And so the Jews slowly began to percolate into England, and by 1660 we know of the existence of two synagogues in London and of a Jewish settlement.

Now the Jews were well treated in England. Their lives were secure, their property was secure, but they labored under the same disability that the Catholics labored

in England, until the year 1829. They were not permitted to enter Palliamment; they were not permitted to matriculate in the large universities; they were not permitted to hold offices; in the army and in the navy there were restrictions. When in 1829 the disabilities of the Catholics were removed, the Jews began an active campaign to have their own disabilities removed, and in 1830 the first bill was introduced in Parliament for the removal of Jewish disability, and Robert Grant, who goes further than the 104th Psalm you sang this morning--"O worship the Lord"--this same Robert Grant was the man who introduced this bill into Parliament. It was voted down, and any number of bills introduced in the succeeding years were voted down, either in the House of Commons or in the House of Lords, until finally Baron Lionel De Rothschild had himself elected by a constituency in London as a member of the House of Parliament, and he presented himself in the house and demanded that he be sworn in as a member of the house. But the oath of abjuration read "on the true faith of a Christian," and when Baron Lionel De Rothschild was asked to take the oath, he refused, and having refused, he was refused a seat in Parliament.

He went back to his constituency and was again reelected and again presented himself, and was again refused. This made the situation quite acute, but it was not until 1858, almost thirty years after the first bill was introduced, that Rothschild was permitted to take the

oath on the Old Testament with his head covered and in the name of Jehova. In 1860 a bill was introduced to revive the oath, and from that day on both houses, the Commons and the Lords, were open for the Jews of England.

Now Thomas Babington Macauley--Lord Macauley--was one of the first champions of Jewish emancipation in England. His maiden speech in the House of Commons had to do with the removal of Jewish disabilities. I want to read one or two statements of Macauley. This was in 1833, almost a hundred years ago.

"The English Jews, we are told, are not Englishment. They are a separate people (that Haman said are a scattered people whose laws are different from the laws of the king), living locally in this island, but living morally and politically in communion with their brethern who are scattered over all the world. An English Jew looks on a Dutch or a Portuguese Jew as his countryman, and on an English Christian as a stranger. This want of patriotic feeling, it is said, renders a Jew unfit to exercise political functions.

"The argument has in it something plausible; but a close examination shows it to be quite unsound. Even if the alleged facts are admitted, still the Jews are not the only people who have preferred their sect to their country.

"If the Jews have not felt towards England like children, it is because she has treated them like

a stepmother. There is no feeling which more certainly develops itself in the minds of men living under tolerably good government than the feeling of patriotism. Since the beginning of the world, there never was any nation, or any large portion of any nation, not cruelly oppressed, which was wholly destitute of that feeling. To make it, therefore, ground of accusation against a class of men, that they are not patriotic, is the most vulgar legerdemain of sophistry. It is the logic which the wolf employs against the lamb. It is to accuse the mouth of the stream of poisoning the source.

"Rulers must not be suffered thus to absolve themselves of their solemn responsibility. It does not lie in their mouths to say that a sect is not patriotic. It is their business to make it patriotic.

History and reason clearly indicate the means. The English Jews are, as far as we can see, precisely what our government has made them. They are precisely what any sect, what any class of men, treated as they have been treated, would have been. If all the red-haired people in Europe had, during centuries, been outraged and oppressed, banished from this place, imprisoned in that, deprived of their money, deprived of their teeth, convicted of the most improbable crimes on the feeblest evidence, dragged at horses' tails, hanged, tortured, burned alive; if, when manners

became milder, they had still been subject to debasing restrictions and exposed to vulgar insults, locked up in particular streets in some countries, pelted and ducked by the rabble in others, excluded everywhere from magistracies and honours, what would be the patriotism of gentlemen with red hair? And if, under such circumstances, a proposition were made for admitting red-haired men to office, how striking a speech might an eloquent admirer of our old institutions deliver against so revolutionary a measure! 'These men,' he might say, 'scarcely consider themselves as Englishmen. They think a red-haired Frenchman or a red-haired German more closely connected with them than a man with brown hair born in their own parish. If a foreign sovereign patronizes red hair, they love him better than their own native king. They are not Englishmen; they cannot be Englishmen; nature has forbidden it; experience proves it to be impossible. Right to political power they have none; for no man has a right to political power. Let them enjoy personal security; let their property be under the protection of the law. But if they ask for leave to exercise power over a community of which they are only half members, a community the constitution of which is essentially dark-haired, let us answer them in the words of our wise ancestors: "We do not wish to have the laws of England changed."'

And so by this process of exposing the ludicrous position of his companions, Macauley rendered a tremendous service to the cause of liberalism and to the cause of Jewish emancipation.

I want to read just this other paragraph from his famous speech on the civil disabilities of the Jews.

"Another charge has been brought against the Jews, not by my honourable friend the Member for the University of Oxford - he has too much learning and too much good feeling to make such a charge --but by the honourable Member for Oldham, who has, I am sorry to see, quitted his place. The honourable Member for Oldham tells us that the Jews are naturally a mean race, a sordid race, a money-getting race; that they are averse to all honourable callings; that they neither sow nor reap; that they have neither flocks nor herds; that usury is the only pursuit for which they are fit; that they are destitute of all elevated and amiable sentiments. Such, Sir, has in every age been the reasoning of bigots. They never fail to plead in justification of persecution the vices which persecution has engendered. England has been to the Jews less than half a country; and we revile them because they do not feel for England more than a half patriotism. We treat them as slaves, and wonder that they do not regard us as

brethern. We drive them to mean occupations, and then reproach them for not embracing honourable professions. We long forbade them to possess land; and we complain that they chiefly occupy themselves in trade. We shut them out from all the paths of ambition; and then we despise them for taking refuge in avarice. During many ages we have, in all our dealings with them, abused our immense superiority of force; and then we are disgusted because they have recourse to that cunning which is the natural and universal defence of the weak against the violence of the strong. But were they always a mere money-changing, money-getting, money-hoarding race? Nobody knows better than my honourable friend the Member for the University of Oxford that there is nothing in their national character which unfits them for the highest duties of citizens. He knows that, in the infancy of civilization, when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of Rome, this contemned people had their fenced cities and cedar palaces, their splendid Temple, their fleets of merchant ships, their schools of sacred learning, their great statesmen and soldiers, their natural philosophers, their historians and their poets. What nation ever contended more manfully

against overwhelming odds for its independence and religion? What nation ever, in its last agonies, gave such signal proofs of what may be accomplished by a brave despair? And if, in the course of many centuries, the oppressed descendants of warriors and sages have degenerated from the qualities of their fathers, if, while excluded from the blessings of law, and bowed down under the yoke of slavery, they have contracted some of the vices of outlaws and of slaves, shall we consider this as matter of reproach to them? Shall we not rather consider it as matter of shame and remorse to ourselves? Let us do justice to them. Let us open to them the door of the House of Commons. Let us open to them every career in which ability and energy can be displayed. Till we have done this let us not presume to say that there is no genius among the countrymen of Isaiah, no heroism among the descendants of the Maccabees."

Of one other I wish to speak this morning and then I shall be through,--of Count Leo Tolstoy. It was not until 1917 that the Jews of Russia, constituting half of the Jewish population of the world, obtained political freedom. Up to 1917, mind you, just eleven years ago, up to 1917 the Jews of Russia, half the Jews of the World, lived under a czarism which continued all the horrors of restriction and disability and discrimina-

tion and segregation,--restriction in trade, in education, that the darkest of the dark Middle Ages were guilty of. And czarism introduced a new note into the modern world,--the pogrom, the official and cunning instigation of an illiterate mob to attack the Jews, to despoil them of their possessions, and to rob them of their lives in order to turn the attention of a disgruntled and dissatisfied population from the wickedness and the degeneration of the government itself to the Jews.

With a few exceptions, the Russian intelligencia, the cultured class, being liberal, made common cause with the Jews. There were two or three anti-Semites among Russian revolutionists, but by and large, the Russian intelligencia defended the Jews, and the greatest of these was Tolstoy. Tolstoy is a remarkable, a beautiful character. He towers as one of the giants of the Old Testament. He was steeped in the tradition, in the literature of both Old and New Testaments, and in him all the mysticism of the Russian soul expresses itself in its deepest and profoundest.

Tolstoy witnessed pogroms. Tolstoy knew of the deliberate and the cynical program which had been adopted by the Russian government to degrade the status of the Jew to the level of the beast, of an outlaw. His soul, his Christian soul, his mystic soul, his humanitarian soul rebelled, and during the reign of terror of the czar, when it was dangerous to speak the free and the courageous

word, Tolstoy did speak. In 1904, shortly after the massacre, Count Leo Tolstoy wrote:

"To lock people like wild beasts in a cage, to surround them with disgraceful laws, as in an immense circus, for the sole revolting purpose to let loose the murderous mob upon them whenever practicable for St. Petersburg--terrible, terrible! Anti-Semitism is a mad passion, akin to the lowest perversities of diseased human nature. It is the will to hate. The Emperor Hadrian was an honest anti-Semite. One day, the Talmud records, on his journey in the East, a Jew passed the Imperial train and saluted the Emperor. He was beside himself with rage. 'You, a Jew, dare to greet the Emperor! You shall pay for this with your life.' In the course of the same day another Jew passed him, and, warned by example, he did not greet Hadrian. 'You, a Jew, dare to pass the Emperor without a greeting!' he angrily exclaimed. 'You have forfeited your life.' To his astonished courtiers he replied: 'I hate the Jews. Whatever they do, I find intolerable. I therefore make use of any pretext to destroy them.' So are all anti-Semites," says Tolstoy.

And no one, no one in the recent generations, at least, has paid the Jew a higher tribute than this Christian. I don't know whether the Jews of today are worthy of the tribute, but Tolstoy was not speaking of the

Jews of today but of the Jew of the ages. He said:

"The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

"The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters,--even so long ago had the law of Moses prohibited the practice of keeping a person in bondage for more than six years.

"The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe.

"The Jew is the emblem of civil and religious toleration. 'Love the stranger and the sojourner' Moses commands, 'because you have been strangers in the land of Egypt.' And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another. As concerns religious toleration, the Jewish faith is not only far from the missionary spirit of converting people of other denominations, but on the contrary the Talmud commands the Rabbis to inform and explain to every one who willingly comes to accept the

Jewish religion, all the difficulties involved in its acceptance, and to point out to the would-be proselyte that the righteous of all nations have a share in immortality. Of such a lofty and ideal religious toleration not even the moralists of our present day can boast." Finally,

"The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world,--such a nation cannot be destroyed. The Jew is everlasting as is eternity itself."

So on this day, which naturally brings to our mind an enemy of our people who, without reason, without justice, sought to destroy the innocent; on this day, which brings to our mind many similar occasions of dread and terror which were visited upon our people in all parts of the world, when their lives were uncertain, when they were subject to every whim of every tyrant, even on this day, which brings to our mind the centuries old via dolorosa which our fathers have traversed, this self-same day we wish to remember those of God's children not of our faith, not of our blood, but who because they were God's children, of His spirit, and who therefore shared with us

the kinship of humanity, rose to speak the word of truth, of justice, of love in the hour of danger and need in the defense of the helpless Jew.

And may this people, this ancient people, and this--to quote Tolstoy--immortal people, may this people, which never forgets, invoke the names of these and others like unto them in benediction.

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Sermon 266

The TEMPLE BULLETIN

THE TEMPLE

*East 105th St. and Ansel Rd.
CLEVELAND, OHIO*

Abba Hillel Silver, D.D.
RABBI

*Rabbi Leon I. Feuer
Minister of Religious Education*

SUNDAY, MARCH 4, 1928

10:30 A. M.

RABBI SILVER

will speak on

**"CHRISTIAN FRIENDS OF ISRAEL
THROUGHOUT THE AGES"**

A Purim Discourse

Friday Evening Service
5:30 to 6:10

Sabbath Morning Service
11:00 to 12:00

The Temple Bulletin, published weekly from the middle of September to June, by Tifereth Israel Congregation, E. 105th Street at Ansel Road, Cleveland, Ohio. E. E. Wolf, Pres.; Emanuel Einstein, Treas.; Rabbi Leon I. Feuer, Editor. Subscription price, 50 cents per annum.

Entered as second-class matter, Dec. 11, 1925, at the Post Office at Cleveland, Ohio, under the act of March 3, 1879.

The Musical Program for Sunday, March 4, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

Torchlight March....Guilmant

IntermezzoRogers

Cradle Song.....Grieg

Postlude:

March in C.....Faulkes

Mr. Albert Downing, Tenor, will sing the aria "Sing Songs of Praise" from Handel's oratorio "Esther."

Christian Friends

Two years ago Rabbi Silver inaugurated the practice of devoting his Purim address to the story of those Christian friends of Israel, who throughout the ages have rallied to the defense of our people.

Purim quite naturally brings to mind Haman and Anti-Semitism—a much belabored theme. It is desirable to get, from time to time, the other side of the picture.

That purely theologic subjects have not lost their interest for men and women is proved by the unusually large Congregations which attended the last two lectures of Rabbi Silver: "What Is Religion?" and "What Is The Soul?"

Over eighteen hundred worshippers were in attendance at each of these services.

Rabbi Silver Honored

The "New York World" has been making an investigation of what it

calls "Peacetime Palmerism"—attempts which are being made by self-constituted "patriotic" bodies, such as the Reserve Officers Training Corps to blacklist those who have been active in the advocacy of peace, labor, equal suffrage and other progressive causes in the United States.

Rabbi Silver has been included in this "blacklist" which also includes the names of Senator Borah, Jane Addams, John Dewey, Oswald Garrison Villard, Senator George W. Norris, Mrs. Carrie Chapman Catt and Professor William H. Kilpatrick.

Rabbi Silver's Addresses

Last week Rabbi Silver addressed the students of The University of Michigan at Ann Arbor, under the auspices of The Hillel Foundation. He also addressed the students of Western Reserve University on February 29th.

Rabbi Silver is scheduled to deliver an address under the auspices of The American Association of Hospital Social Workers on Monday, March 5th, at the Calvary Presbyterian Church.

He has also been invited to address the testimonial dinner to be tendered to the new Bishop O'Reilly by the city of Cleveland on March 5th at Hotel Cleveland.

Last Tuesday Rabbi Silver was in Cincinnati attending a meeting of the Board of Governors of The Hebrew Union College, of which he is a member.

Temple Boy's Choir

The Temple Boy's Choir received commendation from Mr. Quinby for the program of Jewish music which it recently presented at the Art Museum, under the direction of Mr. Beymer. The Boy's Choir has also been rendering excellent music at the Saturday morning services.



Temple Fellowship of Faiths Meeting

Under Auspices of
THE TEMPLE MEN'S CLUB

Wednesday evening, March 7th

6:30 P. M.

Mahler Hall

Professor A. Eustace Haydon *of the University of Chicago*

and

Rabbi Abba Hillel Silver *of The Temple*

will discuss

"THE FUTURE OF RELIGIONS"

Musical Program by the Welsh Male Chorus of Cleveland

This meeting is open to all male members of the congregation who may bring one or more non-Jewish friends. Reservations are \$1.25 per plate. Please co-operate by sending in your reservations without delay.

Alumni Congregational Dance

Saturday Night

March 3rd

HOTEL CLEVELAND

Temple Religious School

Report for the month of February

Total enrollment, including the High School—1327

Number of pupils, Kindergarten to the 9th grade, incl.—1226

Average attendance for the month—92½%.

Average attendance for the week—90%.

The following classes had 100% for the week: 6D, Helen Wertheimer; 7C, Nettie Gimp; 8A, Ida Copenhagen.

Sunshine Fund

The Sunshine Fund Collection for the week amounted to \$55.83.

The Religious School Celebrates Purim

On Sunday morning, March 4th, the Temple Religious School will celebrate Purim appropriately with a special program for its assembly consisting of a play, slides and talk, and individual Purim parties in the class rooms.

Teachers are planning special programs of games and other Purim features for these parties. The children will also receive a Purim gift from The Temple.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Mrs. A. W. Hammer, Mrs.
Vergil Libberman, Mrs.
Fannie Kahn and Mrs.
W. H. Dettelbach

Ruth Joan and Marilyn
Green

Mrs. Henrietta Miller

In memory of their Parents, Mr and Mrs.
Isaac Hoffman

In memory of Grandmother, Mrs. Hannah
Marx

In memory of Mother, Mrs. Bertha Bern-
stein

To the Scholarship Fund

Mrs. Burt Auerbach

Mrs. Joseph Goodman,
Lewis M. Goodman and
Russell Goodman

Mr. and Mrs. J. H. Tyroler

In memory of Father, Isador Eisenman, and
Brother, Charles Eisenman

In memory of Mrs. Jacob Weiskopf

In memory of Brother, Dr. Adolph Tyroler

Temple Women's Association

Disraeli Symposium

On March 21st the Temple Women's Association will hold its annual luncheon symposium. Those who were present at the splendid Heine Symposium last year will not soon forget the enjoyable afternoon that it was. The subject of the symposium this year is that unique Jewish figure in English history, Disraeli. The meeting will begin with a luncheon in Mahler Hall. The program will consist of papers on the life, character and achievements of Disraeli as well as a dramatic sketch presented by members of the Temple Women's Association and the Temple Theatre Guild.

Literary Group

On Monday, March 5th, at 10:00 A. M., Mrs. Fuldheim will lecture on "Power" by Feuchtwanger.

Fine Arts Group

The next monthly meeting of the Fine Arts Group will take place on Sunday, March 4th, at 2:30 P. M. in Mahler Hall.

1. Spoke of ⑤ Bernard of Clairvaux

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Johann Reuchlin

Henri Gregoire

Gottfried Ephraim Lessing

Emil Zola.

2. Popes. - Unfriendly - Jews - Arabs - heretics.
- universal dominion - Divine Natural
- corrupt - less theology - truth - lack of
friendliness - Enlightened Popes -

① Eugenius III (1145). - idiot -

② Eugenius IV (1442). - for Castile

③ not part etc - ④ medicine ⑤ Religious

for us ⑥ Build no signs. ⑦ Teach.

⑧ Text many ⑨ Custom ⑩ Shells

⑪ Talmud.

⑫ Pope IV (1555). Haman Papal Starter -

⑬ Is syn rest destroyed ⑭ No real Estab

⑮ No g. Physian ⑯ No chr. Servants.

⑰ Permitted Excesses -

But Innocent IV. (1247)

(note)

① Blind bee. continued

- ① Damascus - 1840
- ② Tsoza Eder - 1882
- ③ Prussia - 1891
- ④ Bohemia - 1899
- ⑤ Berlin -

3. Thomas Babington Macaulay -

1830 - Excluded from P. ~~for~~

1829 - Catholics

1830. First Bill -

1841. Baron Hans de Rothschild

1858. To help in Tolstoy.

M/S. Marden Speech.

4. Tolstoy.

① Not until 1917 -

② Illustrate - weider. for H. Chetov.

③ Tolstoy - O.T.

Macaulay

The English Jews, we are told, are not Englishmen. They are a separate people, living locally in this island, but living morally and politically in communion with their brethren who are scattered over all the world. An English Jew looks on a Dutch or a Portuguese Jew as his countryman, and on an English Christian as a stranger. This want of patriotic feeling, it is said, renders a Jew unfit to exercise political functions.

The argument has in it something plausible; but a close examination shows it to be quite unsound. Even if the alleged facts are admitted, still the Jews are not the only people who have preferred their sect to their country.

If the Jews have not felt towards England like children, it is because she has treated them like a stepmother. There is no feeling which more certainly develops itself in the minds of men living under tolerably good government than the feeling of patriotism. Since the beginning of the world, there never was any nation, or any large portion of any nation, not cruelly oppressed, which was wholly destitute of that feeling. To make it, therefore, ground of accusation against a class of men, that they are not patriotic, is the most vulgar legerdemain of sophistry. It is the logic which the wolf employs against the lamb. It is to accuse the mouth of the stream of poisoning the source.

Rulers must not be suffered thus to absolve themselves of their solemn responsibility. It does not lie in their mouths to say that a sect is not patriotic. It is their business to make it patriotic. History and reason clearly indicate the means. The English Jews are, as far as we can see, precisely what our government has made them. They are precisely what any sect, what any class of men, treated as they have been treated, would have been. If all the red-haired people in Europe had, during centuries, been outraged and oppressed, banished from this place, imprisoned in that, deprived of their money, deprived of their teeth, convicted of the most improbable crimes on the feeblest evidence, dragged at horses' tails, hanged, tortured, burned alive; if, when manners became milder, they had still been subject to debasing restrictions and exposed to vulgar insults, locked up in particular streets in some countries, pelted and ducked by the rabble in others, excluded everywhere from magistracies and honours, what would be the patriotism of gentlemen with red hair? And if, under such circumstances, a proposition were made for admitting red-haired men to office, how striking a speech might an eloquent admirer of our old institutions deliver against so revolutionary a measure! "These men," he might say, "scarcely ~~XXX~~ consider themselves as Englishmen. They think a red-haired Frenchman or a red-haired German more closely connected with them than a man with brown hair born in their own parish. If a foreign sovereign patronises red hair, they love him better than their own native king. They are not Englishmen; they cannot be Englishmen; nature has forbidden it; experience proves it to be impossible. Right to political power they have none; for no man has a right to political power. Let them enjoy personal security; let their property be under the protection of the law. But if they ask for leave to exercise power over a community of which they are only half members, a community the constitution of which is essentially dark-haired, let us answer them in the words of our wise ancestors, Nolumus leges Angliae mutari."

(faint signature)

follow 56

Russian Soc. for the
Study of Jew. life

Gorky. "The Shield"
Andreyev + Solozhenitsyn.

1916,

I am not able to speak of anti-Semitism in the manner it deserves. And this not because I have not the power or the right words. It is rather because I am hindered by something that I cannot overcome. I would find words biting, heavy, and pointed enough to fling them in the face of the man-haters, but for that purpose I must descend into a kind of filthy pit. I must put myself on a level with people whom I do not respect and for whom I have an organic aversion.

I am inclined to think that anti-Semitism is indisputable, just as leprosy and syphilis are, and that the world will be cured of this shameful disease only by culture, which sets us free, slowly but surely, from ailments and vices.

Of course, this does not relieve me of the duty to combat in every way the development of anti-Semitism and, according to my powers, to preserve people from getting infected by it. The Jew of today is dear to me, and I feel myself guilty before him, for I am one of those who tolerate the oppression of the Jewish nation, the great nation, whom some of the most prominent Western thinkers consider, as a psychical type, higher and more beautiful than the Russian.

I think that the judgment of these thinkers is correct. To my mind, Jews are more European than the Russians are, because of their strongly developed feeling of respect for work and man, if not for any other reason. I admire the spiritual steadfastness of the Jewish nation, its manly idealisms, its unconquerable faith in the victory of good over evil, in the possibility of happiness on earth.

The Jews - mankind's old, strong leaven, - have always exalted its spirit, bringing into the world restless, noble ideas, goading men to embark on a search for finer values.

All men are equal; the soil - is no one's, it is God's; man has the right and the power to resist his fate, and we may stand up even against God, - all this is written in the Jewish Bible, one of the world's best books. And the commandment of love for one's neighbour is also an ancient Jewish commandment, just as are all the rest, "thou shalt not kill" among them.

I believe that Jewish wisdom is more all-human and universal than any other, and this not only because of its immemorial age, not only because it is the first-born, but also because of the powerful humaneness that saturates it, because of its high estimate of man.

"The true Shekinah - is man," says a Jewish text. This thought I dearly love, this I consider the highest wisdom, for I am convinced of this: that until we learn to admire man as the most beautiful and marvellous phenomenon on our planet, until then we shall not be set free from the abomination and lies that saturate our lives.

It is with this conviction that I have entered the world, and with this conviction I shall leave it, and in leaving it I will believe firmly that the time will come when the world will acknowledge that "The holy of holies is man!"

Innocent IV (1247).

"Certain of the clergy, and princes, nobles and great lords of your dioceses have falsely devised certain godless plans against the Jews, unjustly depriving them by force of their property, and appropriating it themselves; they falsely charge them with dividing up among themselves on the Passover the heart of a murdered boy. Christians believe that the Law of the Jews prescribes this to them, whilst in their Law the very reverse is ordained. In fact, in their malice, they ascribe every murder, wherever it chance to occur, to Jews. And on the ground of these and other fabrications, they are filled with rage against them, rob them of their possessions without any formal accusation, without confession, and without legal trial and conviction. Contrary to the privileges graciously granted to them from the Apostolic chair, and opposed to God and His justice, they oppress the Jews by starvation, imprisonment, and by other tortures and sufferings; they afflict them with all kinds of punishments, and sometimes even condemn them to death, so that the Jews, although living under Christian princes, are in a worse plight than were their ancestors in Egypt under the Pharaohs. They are driven to leave in despair the land in which their fathers have dwelt since the memory of man. Since it is our pleasure that they shall not be distressed, we ordain that ye behave towards them in a friendly and kind manner. Whenever any unjust attacks upon them come under your notice, redress their injuries, and do not suffer them to be visited in the future by similar tribulations."

Tolstoy

The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illumined with it the entire world. He is the religious source, spring, and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters - even so long ago had the law of Moses prohibited the practice of keeping a person in bondage for more than six years.

The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe.

The Jew is the emblem of civil and religious toleration. 'Love the stranger and the sojourner', Moses commands, 'because you have been strangers in the land of Egypt.' And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another. As concerns religious toleration, the Jewish faith is not only far from the missionary spirit of converting people of other denominations, but on the contrary the Talmud commands the Rabbis to inform and explain to every one who willingly comes to accept the Jewish religion, all the difficulties involved in its acceptance, and to point out to the would-be proselyte that the righteous of all nations have a share in immortality. Of such a lofty and ideal religious toleration not even the moralists of our present day can boast.

The Jew is the emblem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world - such a nation cannot be destroyed. The Jew is everlasting as is eternity itself.

Leo Tolstoy.

IN THE TWENTIETH CENTURY.

To lock people like wild beasts in a cage, to surround them with disgraceful laws, as in an immense circus, for the sole revolting purpose to let loose the murderous mob upon them whenever practicable for St. Petersburg-terrible, terrible!

Anti-Semitism is a mad passion, akin to the lowest perversities of diseased human nature. It is the will to hate.

The Emperor Hadrian was an honest anti-Semite. One day, the Talmud records, on his journey in the East, a Jew passed the Imperial train and saluted the Emperor. He was beside himself with rage. "You, a Jew, dare to greet the Emperor! You shall pay for this with your life." In the course of the same day another Jew passed him, and, warned by example, he did not greet Hadrian. "You, a Jew, dare to pass the Emperor without a greeting!" he angrily exclaimed. "You have forfeited your life." To his astonished courtiers he replied: "I hate the Jews. Whatever they do, I find intolerable. I therefore make use of any pretext to destroy them."

So are all anti-Semites.

Leo Tolstoy, 1904.

Spoke 7

1) Bernard of Clairvaux. (Crisostom^{2nd})

- "He who shows a Jew is like
unto me who would show the
Satan himself."

2) Johann Reuchlin - (16c). Johann
Pfefferkorn

3) Henri Gregoire - Fr. Rev. champion
- Jew Emancipation

4) Goethe & Ephraim Kirsch -
Jewes & 17th N.Y. - "Nathan the Wise"
+ "The Golem" -
made Jew resp. in literature
+ raised him in Eastern spirit
made of Germany

5) Emil Zola - defense of Alphonse

1. Jews - Imprecially.

1. Hostile to Jews, to heretics, to heathens within Christendom. Stems after universal dominion and absolute uniformity. They were nat. imperialists - and quite naturally they would resent the presence of an alien people, of a hostile faith in the heart of Europe - quite naturally too they would seek to convert & absorb them. The less thorough & fanatical the church-men would content themselves with a minor measure of discrimination & disabling legislation against the Jews. Some even urged an attitude of moderation towards the heathenish Jews as a means of converting them. But the Pope, the enlightened Pope during the Renaissance, when Pope was more worldly and wise; more statesman than theod. fan. - tolerated the Jews, befriended them, had Jews for their physicians and employed Jewish skill in the administration of their affairs. But there were many bigoted and intemperate Popes who exulted in the hate, the Jews - sought to make their lives as miserable as possible - branded them with the yellow badge - restricted their trade and professions, isolated and rejected them, burnt their books, ^{burnt their books} ~~but by denouncing them in~~ on all sides, degrading and humiliating them, held them up as an object lesson for the example of what happens to those who deny the Christ.

2. Thus ^(a) ~~then~~ in 1145. (2nd Crusade). Eugenius III

"all who joined Crusade absolved from the payment of interest on debts to Jews". -

(b) 1264. Clement IV.

"Confiscate all copies of the Talmud."

(c) 1442. Eugenius IV. for Castile -

"Christians should not eat, drink, bath or live with Jews, nor use medicines furnished by them - should not be eligible for any office - Build no more synagogues - Exclude Jews from public eye during Passion week. Testimony of Jews against Chr. declared invalid - Peculiar Costume - Reside in special quarters - Under pain of excommunication speak."

should not study Talmud -

Repeated by successor Nicolas V. (1447).

who abolished all the privileges of the Hebrew Jews.

→ (1) ~~Under~~ Julius II (1553). All Talmuds burnt.

(2) " Paul IV (1555) - Papal Statutes
Remain shut up in ghettos - purses only,
knives - rest to be destroyed - Not allowed
to employ Ch. servants - forbidden to have
interview with Ch. green caps; forbidden
to own real estate - Jew physician must
not attend Ch.

- Was called Haman - Presented
Moriscos - thrown into dungeons -
property confiscated.

(3) Pius V. (1569). Expelled all Jews. 3
months - those who remain reduced
to slavery -

→ (4) Sixtus IV. (1488). Empowered Sp. inquisitors
to appoint inquisitors to sit in judgment
on all heretics, apostates - sentence them
& confiscate property.

2. But one Pope drew the painful remembrance.

Innocent IV. (1247.) Issued Bull to
Church deputies, France & Germany -
repudiate blind accusations.

~~Quote~~

(a) The story of blind accusations. 3 ^{changes}

~~the~~ ~~Quote~~. First case. - (1) William of Norwich

1144. - (2) Two women in Flanders (1235). 5 children

of a miller murdered - 34 Jews & Jewesses

slaughtered - (3) Hugh & Isabella - Crusader

1255 - 18 Jews executed by Henry III

↑ Affairs continued thru 19c. Recall the
famous Wamarcus⁽¹⁸⁴⁰⁾ affair; the Tisza-Ester
affair. (1882). In Prussia (1891) in Bohemia
(1899) - the famous ~~Prussian~~^{Polish} affair. And
Berlin affair. in Prussia (20c.)

(Repeated by Popes - Gregory X; Martin V, Paul
III
Lb). Quote.



Macaulay. - Thomas Babington

- ① Jews expelled 1290. Remained away for $3\frac{1}{2}$ centuries.
- ② When the monarchy was overthrown in 1648 by Cromwell and the Puritans - who were fanatically inclined to Jews bec. of their ~~OT~~ law, the O.T. & the Hebrew traditions - the time seemed propitious for an appeal for their re-admission. M. de Smeed of Holland appeals to Crom. & Eng. Parl. - Mess. age attend - ^{in 1657 to Eng. by Cromwell. 1657} ~~fanatically received~~ - tho no formal permission granted - still counted at their return. - Thereafter they enjoyed an unofficial secret tolerance - In 1657. right to acquire cemetery granted - Continued to increase - By 1660 - 2 synagogues;
- ③ Protected in their rights - greatly less their losses - ^{could not hold office - being oath of Abjuration -}
- (4) In 1753. "Bill to ^{for all} permit persons professing Jew. rel. to be naturalized by Parliament" was passed. - Repealed bec. of violent opposition.
- ⑤ In 1830 - 30,000 Jews in England. Rich - Poor. Legal status.
 - ① Excluded from Parliament.
 - ② From High rank in army & navy.
 - ③ From Membership in University, Oxford & depts. scholars - Univ. of Cambridge.
- ⑥ In 1829. Catholics accorded pol. freedom
- ⑦ Jews kept out bec. of oath required ~~at~~ the acceptance of public office. 'in the true faith & a Christian'
- ⑧ Minor disabilities removed - 30 years
- ⑨ In 1830. First Bill introduced removal of all disqualifications. all passed.
in House.
In 1833-4-6. passed by House but defeated by Lords -

By 1845 all disabilities had been removed - except
P - Parham not closed to them - (Young's)

- By 1845 all disabilities had been removed - 40 ft
 ⑩ Baron Lionel de Rothschild - elected
 to Parl. Great City of London in 1847.
 - refused admission -

Again repeated in 1847 - and 1848.

- again presents himself - & refused -

- (15) In 1851. Klaiet Salmon - checked
from Greenwell - refused & removed

T took his bath covered head
So he's in Telorah

- (2) In 1858 - finally permitted. And
in ~~1856~~ ¹⁸⁶⁰ - a more general call for all members.
Dath replaced. Both
have been to Jerusalem.

many able defenders of Jews: Robert Grant;
and John Russell. And Holland. - But
Macaulay. - His maiden speech -

- ① Church of Christendom
- ② Jews, Samaritans - locked fratricides
- ③ Palestine -

Sir Robert Grant

3. Tolstoy: - Count Leo. Sage & Russia -

1. It was not until 1917 - that Jews / Russia - 1/2
of world - found rights of citizens. Gavrins
employed for into 20c. the methods of
middle age - hunting, persecuting, poisoning
- & hunting their cattle, trade, the ^{schools} ~~work~~
& their movement -

2. Russian literature portraying cannot be easily
winded - & was wound against Jews -

- Occasionally more, his intelligences was
- anti-Semitic - Gorki; Chekhov; Turgeniev -

- But by stage gradually - ^{being, liberals} they were common
cause with Jews whose hope lay in liberation
& freedom.

3. preacher: Tolstoy: Deeply in Rel. mysticism,
catholics in the Helms / first, with O. T. W.
T. He is known as a great figure out, sacred
Writ -

① Mainly present to rise to defend all
imprisoned minorities in Russia - also
Jews.

(a) His rebuttal to anti-Semitism & pogroms

(b) His Tribute to the Jew