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Is the modern Jew spiritually homeless?, 1928.

"IS THE MODERN JEW SPIRITUALLY HOMELESS?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

MARCH 11, 1928, CLEVELAND, O.

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JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

A very significant book has just been published called "The Island Within," written by Mr. Ludwig Lewisohn, and it is this book which will constitute the text of my address this morning. You will recall this self-same Lewisohn is the author of two other works built on a Jewish theme,--"Upstream" and "Israel." This is the third book, and the third is in the nature of a saga of four generations of Jews. This saga begins in 1840 and closes in 1928. It spans almost a century of Jewish life, beginning with a poor melamed, or teacher of little children, in the city of Vilna, in Lithuania, and closing with the story of Dr. Arthur Levy, psychiatrist and eminent scientist of New York, saturated in all the learning and the wisdom of the last hour.

This book, "The Island Within," may be said to be a chronicle of the spiritual and cultural and social regimens to which the last three or four generations of our people in Europe and in America were subjected, and in the characters of this book one finds depicted all the comedy and all the tragedy incidental to the successive adjustments forced upon the Jew upon his leaving the isolation of the ghetto. The book is the story of the attempted assimilation on the part of men and women who preferred security and conformity to discrimination and non-conformity. It is the story of an attempted escape from the particular fate or destiny assigned to each generation,--an attempted

escape from the disabilities incidental to belonging to the Jewish fellowship, and it is the story of the tragedy which ensued as a result of this attempted escape.

The book is also a clinical analysis of the morbid ways which beset people who attempt such an escape, and it is also the record of at least one man who, having traveled the whole road of self-denial and self-humiliation, returns to his people a healed and a cleansed and a consecrated Jew.

"The Island Within" of Mr. Lewisohn is an amazing expose of the spiritual homelessness of whole generations of Jews who have drifted from their ancient moorings, from their ancient faith, piety and loyalty, and find themselves tossed about on an uncharted sea, without compass and without rudder, seeking the safety of some harbor which seemingly they cannot find,--in search of an island of safety, and yet ignorant of the fact that the only island of safety which exists in the world is "the island within."

These people flee from their past, from their racial memories, from their kith and kin, from themselves; they try to escape a fate which to them seems to be a calamity, and yet they find calamity whithersoever they go. They betake themselves, wish themselves all the time, and therefore the reason which sets them wandering is always at their heels, and it is of these people and of the comedies and the tragedies of their lives that this book of Lewisohn speaks.

It begins with Rabbi Mendel ben Reb Jizchok, of Vilna, a melamed, a teacher of little children, indescribably poor, strictly orthodox, of course; pious, and yet with a secret, unsatisfied longing in his soul to know something of the great world beyond the ghetto wall, to know something of the world of nature. He meets with a a representative of the movement for the enlightenment of the Jews in Eastern Europe, who introduces him to the literature and the philosophy and the science of today. He also meets up with the Chassidim in his city, that sect of Jewish mystics which was founded by the Ba'al Shem, and in that sect he finds something of the glow and the fervor and the unbounded enthusiasm which he misses in his long, cold, austere Talmudic life.

Reb Mendel becomes dissatisfied with his profession. He seeks escape, just as all the other members of his tribe, and the next three or four generations will seek to escape, each one from his appointed fate or destiny. He leaves his profession and he becomes an agent for a wealthy distiller in the city of Vilna, Chaim Bratzlawer. The first reaction to this is that his wife becomes furiously unhappy. She would rather rend her garments in atonement of his death than to see him be degraded to the level of an agent for a distiller, forsaking the sacred calling of a teacher; and Mendel himself begins to feel an emptiness in his life. He begins to long for his books and his little school, for the library and the synagogue and for the

dignity which came with the profession of a teacher. A void sets in in his life, and the conflict breaks him, and at the age of forty Mendel ben Reb Jizchock, of Vilna, dies, a futile and lonely man, prostrated and defeated.

His son Efraim advances considerably beyond his father in his modernization or Europeanization. Efraim clips the forelock of his hair; Efraim dresses himself in the mode of his day; Efraim learns German, begins to read books in German. He becomes the righthand man of this same Bratzlawer, for whom his father worked. He marries Bratzlawer's daughter. Bratzlawer, seeking to establish a branch of his business in Prussia, sends his son-in-law and daughter to represent him in Insterburg in Germany, and so these two arrive in Germany as Herr and Frau Efraim Levy.

They still remain fervent Jews; they observe the laws; they don't eat trefe; they are identified with the synagogue. And yet a certain degree of laxity begins to set in in their observances, and a certain tendency to compromise. They seem to be observing Jews not out of a tremendous conviction but rather out of habit and ancestral piety. Yet the children born unto them are no longer reared in a completely Jewish milieu, environment. The nurses and the servants in the house are German, and it is the German folk songs and the German folk stories and the German idioms which these two combine in the last years of their lives, and the German school soon supplants the cheder and following the school is the Gymnasium, and the children are

Germanized in proportion as they are de-Judaized.

The author traces the story of each one of the five children of Efraim. We are not concerned with all of them; we are principally concerned with one, but of the one other a very incisive and a very pathetic account is given, the son of Tobias, the son of Efraim, the grandson of Mendel ben Reb Jizehook of Vilna. Tobias as a young man is captivated by the new world in which he is introduced,--by its German, its freedom, its honest manner, its grace. He meets up with non-Jewish students, and they take to him. They befriend him, and he thinks he becomes one of them. There are moments of keen awareness in the life of Tobias when he realizes that really there is a difference, that while they befriend him, they are not his friends, that he is not one of them, that a gulf does exist. But he tries to force this knowledge down into his sub-conscious self; he refuses to acknowledge these things to himself; and during his university years this process of complete Germanization continues. Tobias removes himself from all possible contact with his fellow Jewish students; he becomes estranged from his people; he takes on the manner and the gait and the attitude of the Teuton, and the war of 1870 finds Tobias fighting for kaiser and the fatherland, a German among Germans, completely convinced that the new day of enlightenment has wiped out all distinction of race and class and nationality and religion, and Tobias marries the daughter of a baptized Jew; he has himself baptized, because his father,

Efraim, looks upon him as dead.

Tobias becomes an eminent jurist; he raises his children as Christians, and the World War finds him a wealthy Justizrath, with a mob of hungry, unhappy Germans howling in front of his house and denouncing the accursed Jew living in that house, who feeds while true Germans die of hunger; and stones are hurled at the distracted Tobias, and a footman brings in a telegram which announces that his son had been shot down in Flanders, and a dry sob breaks to the lips of this old, wearied man, who had for fifty years sought to estape his fate; and throwing out his hands he cries aloud, with the bitterness of his life and the wreckage of his past, he cries aloud words which had not crossed his lips in fifty years--"Shmah Yisroel!"

But this saga of Lewisohn traces the story not through Tobias but through his younger brother, Jacob. Jacob is not as brilliant as Tobias but equally as enterprising. He is forced to leave his town and he goes to America, and in 1879 Jacob Levy, grandson of Mendel ben Reb Jizchock of Vilna, arrives in New York City. The story of his early struggles and of his rise to wealth is a commonplace story in the annals of early German Jewish immigrants to the United States, and we need not dwell upon it now. He goes through rapidly the formal process of Americanization. He loves America, he loves its free institutions, he loves its marvelous opportunities; he becomes thoroughly Americanized. To the end of his days, of course, he retains his

German accent, his German love of music, his love for German-Jewish dishes, his love for German contacts and fellowship. He is not completely alienated from Jewish life. He attends the synagogue once or twice a year. He is rather suspicious of his fellow Jews who have come from Eastern Europe; he dislikes Yiddish, particularly. He marries the daughter of a German Jewish family native to America, and the home which they set up is one which is almost completely de-Judaized. Jewish ceremonies and customs have no place in it; Jewish festivals are not observed; Jewish subjects are scarcely touched on,--a completely denuded home; and in this home their son Arthur, the hero of the book, is born and reared, Arthur,--a sensitive, thoughtful, restive, eager lad.

Very early in life, as a child, Arthur is made aware by street urchins and school children that he is a Jew, and a certain stigma begins to attach itself to that name in the mind of Arthur, and during his high school days, similarly, certain things happen which make the boy painfully and unhappily aware of his Jewishness. He becomes almost morbid on the subject. Not having found in his own home compensations for Jewish life, not knowing anything of the richness and the beauty and the charm and the meaning of Jewish life, and yet being subjected to the slings and arrows of anti-Jewish sentiment about him, he becomes morbid and repressed; he feels frustrated, and this frustration expresses itself first in a dogged and determined effort to excel, to excel in his work, in his studies, to rise above

all the non-Jewish students, and, secondly, in a morbid wish to avoid contact with Jews and things Jewish.

In his university days at Columbia he meets up with a goodly number of Jews, many of whom suffer from the same malady or mal-adjustment and frustration that Arthur suffers from. They speak of Jews and Judaism sub rosa, with bated breath, and this suppression of that which one is, and this constant affectation to be what one is not, manifests itself upon the part of these Jewish students whom he sees in certain forms of neurosis, certain morbid expressions; they are either overly shy or overly aggressive; they are either overly revolutionary of temperament or speech, or they are nervously snobbish; they are not normal; they are not at peace; they are not at ease with themselves in their world.

Arthur takes furiously to study; he studies science, psychology, and the new science of psychoanalysis, and he feels that in the realm of science, at least, all differences of race and creed and nationality count for naught. He leads himself to believe that race is only a fiction after all, that all races are mongrel races. He leads himself to believe that all these distinctions matter little, and that all men, if they would become thoroughly scientific and enlightened, would easily slough off these medievalisms and become true friends of one another.

He thinks himself into that frame of mind.

That is also a way of escape. He tries to keep away from the teeming world about him, the world of reality, the world of things as they are. He tries to live in this rarified atmosphere, this isolated world of scientific thought, where he thinks he can find peace for his soul. And he does. He is made aware that the world is not made up by abstractions of human beings with history of antecedents and temperaments and conflicting standards. Even his best non-Jewish friends reminded him one day of his Jewishness.

Arthur Levy cannot rouse within himself the great enthusiasm for the World War. He is suspicious, and rightly so, of the motives both of the Central Powers and of the Allied Powers, and he takes occasion to express that opinion to his nearest and closest non-Jewish friend; whereupon his friend reminds him, "Of course, now, "he says," "you are arguing like a Jew and not like an American." He listens, too, to his fellow non-Jews speak with a certain whimsical pride of their ancestors. This one came from Scotland, this one came from Wales, this one came from Germany, and each one is proud to trace back his life to his ancestral life. Arthur Levy knows that he never speaks of his ancestors because he is not particularly proud of his forebears, either in Insterburg in Germany, or in Vilna, Lithuania; and so he is ungrounded, uprooted and unhappy.

He graduates from medical school as Dr. Arthur Levy, scientist and psychiatrist. He becomes an interne in an institution or in an asylum for the insane,

from which he quickly resigns, because, seeking to introduce certain reforms, he is soon made aware of the fact that he is a Jew, and one of his colleagues particularly stresses the point to him,--that Arthur Levy is a foreigner and a Jew. And so he sets up in business, so to speak, for himself; and then he meets Elizabeth Knight, a charming, cultured young woman, daughter of a Campbellite preacher.

The story of their romance we cannot enter into at the present time. It has fine elements of real beauty and nobility, with a foretaste of the inevitable tragedy. They are married, and slowly and imperceptibly the shadows of disillusionment begin to fall across the path of their lives. Invisible walls, walls heretofore invisible by the eyes of early love begin to loom up formidable before them, and trivialities become desperately important in their lives, rearing walls, dividing walls between them. Their racial traditions, their temperaments, their dislikes, meet and clash. They make desperate efforts to understand one another, to merge their personalities. They fail utterly.

So Arthur Levy wants to establish for himself a home built on the model of the traditional Jewish home--not Jewish in the sense of religious, not Jewish in the sense of racial, but Jewish in the sense of the complete home. Elizabeth is interested in herself, in her work, in her career, in her individuality. Dr. Levy would like to have children; Elizabeth does not wish children.

Dr. Levy's family would like to take Elizabeth to itself and to its bosom, and yet Elizabeth, somehow, finds it impossible to warm up to Arthur's family, and the family, sensing this unconscious aloofness on the part of Elizabeth, retreats. Elizabeth soon begins to feel the discriminations against Jews, because her name is now Levy, and she cannot reconcile herself to these discriminations, or to spending her life completely in a world of Jews.

So a great void, an emptiness, sets in in the life of Arthur Levy. A son is born to them and he begins to worry about his son. Will his life be as homeless and uprooted as the life of his father? And then begins the retreat of Arthur Levy,--the retreat--perhaps the advance--the retreat back to his people. He begins to read Jewish books, to study Jewish literature, and a world of memories press about him, and a world of beauty, ancient and ineffable, surges up and begins to envelope the soul of Arthur Levy. He enters a Jewish hospital, and there among Jews who are Jews, he meets up with a virile, vigorous, active, normal Jewish life, where people are not concerned at what other people are thinking of them, where people are not attempting to adjust their manner, their speech and their conduct to suit other folk; where Jews, patients and physicians and social workers and administrators live normal wholesome lives. And a peace steals into the heart of Arthur Levy, a sense of ease at being sheltered. One did not have to consider and weigh one's words because so-and-so may be a

Gentile and might not be understood. Here among his fellow Jews one can be most human, most personal; one did not have to consider the niceness of one hurt and the niceness of another hurt. He realized that the more freely Jewish one was, the less consciously and agnizedly Jewish one was forced to be. He didn't have to spend his emotions in warding off slights in cruel and difficult inner and outer adjustments.

And Dr. Levy meets up with Reb Moshe Hacoheh, a representative of the large orthodox organization which built and financed this hospital, and Reb Moshe Hacoheh reveals to Dr. Levy a bit of the richness of Jewish culture, a bit of the grace of Jewish life, a bit of pride in Jewish ancestry; and in this man Dr. Levy finds what stability and fixedness and normalcy mean in the life of the Jew. Reb Moshe Hacoheh asks Dr. Levy to join a commission of Jews to go to Roumania to investigate the conditions of the Jewish people there, and Dr. Levy knows that upon his decision hinges much, and he thinks through his entire problem and his entire situation before he makes his decision.

"He tried to disengage the various elements that would contribute to a decision in his case--a decision that obviously involved far more than a two months' trip to the Balkans. He found that these elements were largely, if not wholly, emotional in their character. He found his strongest emotion to be a revulsion against the thought of

turning back upon the road that he had so indifferently at first, so accidentally and yet so definitely, taken. He knew all the stock arguments against the taking of that road. They amounted essentially to this: did one not, by reidentifying oneself with one's own people or group or clan, play into the hands of the very group and clan spirit by protesting against which one had set out? That was an argument the strength of which it was idle to deny. One couldn't, in fact, reply to it except by observing that human life was, to say the least, not wholly rational and that at the end of this, as at the end of every train of thought, one came upon an irreconcilable contradiction. Meanwhile was the command to live! One could shirk that as poor Victor Goldmann (a friend of his who had committed suicide) had done. But if one went on living one had, according to the old Latin tag, to find some mode of living. Now Arthur could very easily imagine his future if he turned back to his old life. His practice was growing; it would probably continue to grow. By and by his father would die and he would inherit the half of a modest but considerable fortune. He would be very distinguished and very prosperous. Nearly all his patients and nearly all his friends would be united by their Jewishness, but they would all strip that Jewishness to its minimum. They would be busy impoverishing the most powerful factor in their spiritual and social life. And hence that life itself would be thin and cold and comfortless.

About the very homes and interiors of such Jews he had often observed something chill and, despite elegance and taste, haphazard and homeless and temporary. Wasn't it a self-stultification, since one had to and did in the end live Jewishly, to live Jewishly on as poor and stripped and ignorant a basis as possible? Why? So as not to emphasize one's Jewishness in the eyes of purely theoretical Goyim. Purely theoretical, since one's Gentile friends would not fail to respect one for being richly and heartily what one was, and as for the mob,--the mob instinctively disliked and hated Jews anyhow, and invented reasons for that hatred afterward, which were wholly unconnected with anything that actual Jews were or were not, did, or left undone. So that the thin and icy and careful and drab life of Americanized Jewry was a vain oblation to a blind idol. How could such very clever people be so foolish? Why not, since one was a Jew and had to live Jewishly, get--in vulgar but sensible parlance--the maximum of good out of one's Jewishness, out of one's traditions, one's racial poetry, one's ancestral history? All other people did so and throve in spirituality and self-respect and richness of the texture of their lives thereby. That was it--the texture of the life of the Americanized Jew was poor and colorless and thin. No, he could not go back to that kind of life. It didn't, on the simplest principle, suit his temperament. He wanted more. Perhaps if Elizabeth had been a different kind of a woman...But then she hadn't

been! And perhaps his inability to choose a mate with wiser instincts was again due to the fact that he and his kind had deliberately let their instincts wither. Of course he was arguing in the direction of his desire. But the very existence of the desire was in itself a profoundly significant factor, especially as a similar desire was announcing itself, as he faintly but definitely knew, in this generation in very, very many Jewish breasts."

And as for his child, he resolved he must try to save his son's heritage for him, his incomparable spiritual heritage. "His son should not stand before his Gentile friends, as he had stood before Charles Dawson, and wish that he, too, could boast of as ancestors tartaned clansmen who had fought at Flodden Field. His son should have too much pride to need to be proud, too much inner security to be hurt by words or slights. His son should be incapable of feeling excluded; he must possess the knowledge that he stood by birth at the human center of things. For if history has an ethical direction its symbol is not the clansman or the warrior, but he who passively defends an idea and thus sanctifies an ineffable Name."

Elizabeth is conscious of the inner conflict that goes on in the soul of Arthur. Admirable, fine, but true to herself to the very end, she leaves him, graciously permitting Arthur to rear his son, their child.

This is the story of "The Island Within," and needs no commentary. The Jew can live a life of beauty and security and contentment and creativity only if he

remains true to himself, to his past and to his future. An exiled Jew, declassified Jew, a Jew voluntarily banished from his people's rich world, is a homeless Jew, a frustrated Jew, an inhibited Jew,--one incapable either of giving to America rich cultural contributions or of giving to himself peace and happiness. Three generations of Jews have now attempted this escape, have now attempted to find the supreme good in life by denying themselves and their past, and by suppressing all of the innate power, and their road of escape has brought them to the solid wall,--hard, cruel, disillusioned; there is no escape, and it is cowardly to seek an escape, and it is psychologically demoralizing to wish to be what one is not destined to be, and the wise and the courageous in this last generation are beginning a magnificent return, a return to the mainsprings of Jewish life, a return to the sources of Jewish inspiration and Jewish creation, a return to Jewish allegiance and Jewish loyalty, a return to intimate contact with that seething, teeming, colorful life which is the Jewish life throughout the world, and it is, in the case of Ludwig Lewisohn as in the case of thousands of others of our intellectual, bringing back into lives a sense of belonging, a sense of at-homeness, a sense of rest and peace, which is liberating their psychic forces, which is enabling them to do work uninhibited, unstultified, unchecked by these numerous morbid suppressions and inhibitions under which they and their fathers have labored fatuously.

"The Island Within" is the salvation of the Jew in America. And it is, to my mind, forbodings of tragedy when one looks about him, when he sees in this, our own city, and elsewhere, young people, gifted and marvelously equipped, richly endowed, young Jews and Jewesses, trying pathetically and tragically, as Dr. Arthur Levy tried, to find the supreme happiness of their life, to get away from their people elsewhere,--elsewhere where they were not wanted and where they did not belong.

What Lewisohn argues for is not a re-isolation of the Jew, a new ghettotized Jew. Not at all. What he argues for is for the Jew to take his place in the world as a Jew, an equal among equals, to work with them, to think with them, to act with them, to associate with them, but as a Jew, without undue deference, without apologetics, without self-effacement, without explanation,--as a Jew among other racial groups, of which this land of ours is richly made up.

I suggest the reading of this book to all of you, both to those who suffer from what has been called "goyinitis" and to those who do not suffer from this malady.

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ABSTRACT OF THE ADDRESS ON
LUDWIG LEWISOHN'S
"THE ISLAND WITHIN"

Delivered at the Temple, Cleveland, Ohio
on Sunday morning, March 11th, 1928

By

DR. ABBA HILLEL SILVER

In Lewisoohn's new book, "The Island Within" we see reflected all the comedy and tragedy of the successive new adjustments which life forced upon generations of Jews after leaving the political and cultural isolation of the ghetto.

It is the story of an attempted assimilation on the part of men and women who preferred security and conformity, to discrimination and non-conformity. It is a clinical analysis of the morbid manifestations in Jewish character which have their origin in these attempts at escape and in their frustrations.

Finally it is a record of at least one man, who having travelled the whole road of self-denial and estrangement, returns cleansed and healed to his people - a contrite and consecrated Jew.

Many a Jew reading this book will find in it a most penetrating and disconcerting analysis of his own thoughts and suppressed desires.

"The Island Within" is a startling expose of the spiritual homelessness of whole generations of Jews who having drifted from their ancient moorings of faith, loyalty and discipline, find themselves tossed about on an unchartered sea, without compass or rudder, in quest of an island of rest and peace, forgetting that the only island of security and beatitude is "the island within."

They flee from their past, their memories, their kinsmen, as if from a calamity, and yet calamity overtakes them. They find no peace, - for their inner unrest follows them whithersoever they go.

Ludwig Lewisohn, who has now completed his own spiritual anabasis, points out to others of his generation the way of spiritual salvation through a re-integration of one's self with the historic processes, the tasks and aspirations of one's own people.



1. First gen. Reb ~~Getzel~~ Mendel ben Reb Jechiel
- melamed; unmercifully poor - in a miserable ^{old. cramped} ~~here~~ ^{house}
in Vilna. Of course strictly orthodox, and pious -
and yet with a secret ~~unhappy~~ ^{longing} for something
new, the world outside his ghetto, and
something of the world of nature. A staid heart-
laying for peace and warmth. He meets a
Maskil - Shimen - a champion of J. Eulenstein
who surreptitiously introduces him to the
literature of the Maskilim - books of philosophy
& literature. He also comes in passing
contact with the sect of Chassidim - the
mystical sect where freedom was the
ideal thing. Among these Chas. Reb Mendel
finds ~~the~~ ⁱⁿ ~~firm~~ ^{joy} and ~~and~~ ^{enthusiasm}
enthusiasm which he lacked in his own
rather cold & narrow Talmudic world.

Mendel grows dissatisfied with his
lot as Melamed and with his narrow world.
He seeks escape - the first of his tribe who
in the necessity 3 generations will each try
to escape his appointed fate. He becomes
an agent for the distiller Bratzlauer - and
pursues the sacred occupation for the secular.
The first tragic reaction comes in the ^{discovery} ~~dis-~~
pleasure of his wife Breine who cries aloud
"that she would rather have seen her parents
in ruin & his death than to have lived to
see this thing". The world into which he entered
brought him greater comforts & ease. But not that
peace he had sought. He ~~travels~~ ^{lives} with
a pathetic longing after his books, his little
school, the library in the synagogue and the dignity
which went with his former post as teacher.
A great ~~disappointment~~ ^{disappointment} ~~set in~~ ^{set in} in his life. The conflict
broke him. At 40, he died, ^{pitiful} ~~pitiful~~ ^{unhappy} man, frustrated
and betrayed -

2. His son Ephraim advanced far beyond his father in the process of modernization & Europeanization. He studied German. He discarded his prejudices; he dressed in the mode, the day. He became the upstart man of the distillate Bratzlauer whose daughter he married. Bratzlauer decides to open a bank, his shop is in a small Prussian town, and then Ephraim & his wife move from Lithuania to Germany. They arrive in Dusseldorf as Herr and Frau Levy. The boys continue as observing Jews. They attend gymnasia; they observe the Sabbath & holidays; they refrain from eating beef. But a "lexicon" has stolen into their observances and a touch of compromise. They continue as observing Jews not out for form, ceremony but out of habit and ancestral piety. Their children are now raised in a German milieu - for their ~~servants~~ ^{nurses} are German and it is the German language, the German way of manner that the children acquire from the German nurses & servants. ~~the~~ The German school succeeds to the child, and the Gymnasium completes the Germanization of the children. The father traces the careers of each of the 5 children. One Tobias, ^{Barthelme +} is completely enamored by the freedom and charm of the new world which ^{was} opened up to him in the gym. He is taken up by his non-Jewish students - the liberalism of 1848 was still in the air. But he soon ^{recognized} the difference. They befriended him but they were not friends. A great excitement. He was quick to become one of them. ^{He turned out as a good German} This drew him to more intensive & persistent studies. He was frustrated. He sought compensation in excelling all about him. He ^{entered} ~~graduated~~ from the University of Königsberg - the process of assimilation & transformation continues apace. The war of 1870 finds Tobias - fighting for King & Fatherland - a German patriot - dreaming that the days of total liberty were ahead of him -

The word Jew is seldom mentioned. Jewish features are
never celebrated. ~~Jews & very few near descendants~~
~~never say has not been~~ - ~~the Jew to be~~
+ read

4. Into this home Arthur is born a highly sensitive
that for ^{spiritual} ~~physical~~ ^{lad.} who is destined to go through the
experiences of his ^{to him} ~~unhappy~~ ^{tragic} travel to Asia - but
and find salvation.

a). Early he is made aware by street urchins,
by school children that he is a Jew - and a
stigma attaches itself to that fact in the
child's mind - one from which he will try
to escape than the many necessary fears -

b). He has similar disturbing experience in his
H. S. days. He becomes painfully painfully aware
his Jewishness - almost unbridled. He seeks release
in films, dogged study - and in avoiding Jews -
J. subjects. Even his father's Germanism makes him
for they remind him that he is the ~~son of an unhappy Jew~~

c) at Columbia he meets with many types of
Jews - and non-Jews. ^{Many of his friends} ~~There is Joe Goldstone~~
himself, speaks of their J. not with with
bent - ~~as~~ ^{as} as frankly hostile and is unhappy
about it. They feel frustrated - ~~that~~ ^{they} ~~express~~
itself ~~in~~ ⁱⁿ in world ways - they are either
overly shy - or overly aggressive - they are either
as the revolutionary, or necessarily misanthropic.

d). He takes to the study of ^{St. Stephen} ~~pay~~ ^{pay} ~~clergy~~. He convinces
himself that race means nothing. All races are
marginal - and so is the J. race. This being the case
we should see along race, along the repetitions
& prejudices. ^{the head} ~~The world was becoming~~
only liberal. ^{the} ~~This too, was an effort to escape!~~
He withdrew from anything that would entangle
him in the Jewish world, the world as it actually is!
But he finds it hard! Even his recent Ch. friend
reminds him, when he expressed an opinion ^{hostile} ~~section~~
to the United Way - "Of course you're agreeing
as a Jew, not as an American" - He ^{heard} ~~said~~ his
gentle friends speak, there awakes with a whump
pride. In his heart he knew that he would not speak
then - for he was rather ashamed of his Jewishness

a physician to pay the analyst
c). He becomes graduate; and as Dr. Terry is appointed
intern at a hospital for the insane - for which
he resigns his appointment. His drive to
superior conditions, brings down upon him the
burden of ^{responsibility and} from on his associates
f). He goes for his own office; He meets Elizabeth
Knight - charming, for intelligent woman -
daughter of a Camille's preacher. We cannot dwell
here upon the story, their romance. They ~~are~~ ^{is}
married. an elegant nobility and beauty
in it - and the first steps of ^{the} tragedy. They are
married. And slowly the shadow, his illness
falls across their lives. Elizabeth herself
barriers. unseen by the eyes, every day materially
- and the smallest irritations become ^{to}
up as wall - disturbing and formidable. The
racial tradition Temperaments, outlooks
meet and clash - They try desperately to
merge & fuse - and fail utterly. ~~They~~ ^{Just}
She wishes to live ^{for the sake of her} - moulded
after the ^{Franks of the} ~~idea~~ ^{frank and honest} ~~idea~~ ^{frank and honest} of the people - Elizabeth
is attracted to her as well as a writer, in her
career ^{she does not wish to be a writer - and she does} ~~she does not wish to be a writer - and she does~~
^{in the social hierarchy} ~~she does not wish to be a writer - and she does~~ individuality - she does not
become she cannot identify herself with
her with the father's family. The family
feels the exclusion - and retreats. Elizabeth
must begin to feel the anti-J. discrimination which
is visited upon her. her name is now Terry.
She does not wish to settle into her's world
of friends where names are Goldman, & Bergman
& Sengheiser - Arthur's life becomes a
void. There was the problem, their boy John!
What kind of a bringing up shall he receive?
Shall he be raised, like himself, spiritually homeless?
g). He turns back to his people - Begins to read
its history & literature - Ecker a Jewish history
- meets Jew. colleagues - Jew. for. writers - Jew. buty greatly
interested in the mind, upturns of life about them

"a peaceable into his heart - a new sense and
being sheltered" "One didn't have to consider
ways & trust one's own best. So too was
a gentle & very let not understand". Here away
his fellow Jews are could be next human, most
personal, least torn by the instructions on hand
and there & another - He realizes "that the
new Jewish Jewish one was, the less conscious
& agonized, Jewish one was sure to be. He
didn't have to spend his questions in wandering
off slightly, in cruel & different cases and
into outposts -

b). Meets Reb Moshe Hachoen - orthodox
Jew teacher - who supported hospital -
Catches glimpses, notions of Jewish culture;
of charm, of traditions, of pride, rare &
acutely - of an admitted & "ivory" man
- Sees how a man can live his life really
Jewish & really human -

b). Reb Moshe summons him to join a ^{Refuge} ~~Cons~~ mission
of Jews to go abroad & study of conditions
in Rumania. (Quote p. 318.). He ~~goes~~
makes his decision. He goes! Elizabeth,
strong, the more confident, heart - admirably
loyal & true to her principles & the East.

c). As for his son (p. 343), and Elizabeth is
generous enough to fall in with his plans.

1. Saga - spanning -

A. May be said to be chronicle - In the character-reflected courtesy - Successive adjustments

B. Story of an attempted assimilation -
- escape from disabilities - tragedies:
- chronicle

C. Record of at least one Man -

D. "The Island Within" - expose of Sp. humors
- Searching for an island of rest -
- They flee from their past - calamity.
- They take themselves with others - Reason
which sets them wandering -

2. Reb ~~Yisroel~~ Mendel ben Reb Yisroel - Vilna

- Melamed - miserable - strictly orthodox

- severe, unsatisfied; (L.N. - Shimen -

2100) - Dissatisfied - Seeks escape, like -

distiller Braklowen - wife - no peace -

long for books; - degraded - Emptiness -

Conflict breaks him - At 40 - frustrated

and defeated.

(3) They speak with pride & ancestors -

(4) Graduates - Mr. Levy - interns - shutty for

(5) Elizabeth Knight - Panbellito friends -
- Married - slowly - Try desperately to
agree - Racial Trade - meet -
As this wants home - Family -

(1) Eliza begins to feel anti-f. discrimination
- does not want to settle [Holmans] -

(2) Void - Son John -

6. Return back - Books - Jewish Hospital

7. Reh Unko Hachon -

3. Efrain - advances - right hand man -
- Germany - Obsessant - lexity - Children -
- German school chodes -
① Tobias - captivated - non. J. friends -
- difference - University - 1870 -
- marries Burghaumer - Baptized -
- jurist - children chr - The Walden -
"The Accursed Jews feed - A fortman -
- A dry sob - words - fol, sal -

4. But Saga Traces - Jaech - America, 1879.
- Americanization - To end, his days
retains - Synagogue - Giddish - marries -
How - deprived -

5. Arthur - Seventies - Early - street archer
stigma. H. Scherl - pamphlet taunting -
- release -
at University - many Jews - sub rosa -
- revoked ways.
② Talks to Indians & fr. psych - Races -
- with draws -
- Hard - "Of course views depriving

In an island of rest. not
knowing that the "island is
within them" — They flee from
their past, their memories,
their Kinsmen, their ancient
loyalties. They come to despise
their ways & manner — their
paths & their — to despise their
ancestors — to despise themselves.

They flee as if from a calamity —
— and yet calamity stalks them.
They find no peace, for their unrest
follows ever while they so.
They always take themselves with
them. The reason which set
them wandering is always at
their heels! —

trayder what can in its work.
It is a clinical analysis of the
neurotic manifestation in life
which have their origin in
such attempted escapes &
consequent frustrations.

Finally it is the record of at
least one man who having
travelled the whole road of escape
went from his people having
taken the hard road of self-
denial & humiliation returns
clearer headed and ~~into~~
enlightened to his people - a
confident and overvalued Jew -

Many a Jew reading this book -
and I recommend it to every
Jew who suffers from Goyitis -
will find in it a most accurate
penetrating & disconcerting
analysis of his own thoughts &
actions & suppressed desires.
You will be more than ready

sermon 267

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 11, 1928

10:30 A. M.

RABBI SILVER

will speak on

21

**"IS THE MODERN JEW
SPIRITUALLY HOMELESS?"**

(With special reference to Ludwig Lewisohn's
new book, "The Island Within")

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 11, 1928

Mr. Beymer will play the following organ numbers:

Prelude:

Prelude and Fugue in E
Minor Bach
Will O' the Wisp Nevin
At Twilight Frysinger

Postlude:

March in D Guilman

Mr. Paul F. Kinnison, baritone, will sing the aria "Lord God of Abraham" from Mendelssohn's "Elijah."

Temple Directory

Rabbis:

Dr. A. H. Silver, Res., 10311 Lake Shore Blvd., Glen. 2980.
Leon I. Feuer, Res., 2355 Lee Rd., Fair. 4117-W.

Executive Secretary

Harry A. Levy, Res., 3250 E. Overlook Rd., Fair. 1093-M.

Organist

Paul Allen Beymer, Res., 2000 Collonnade, Kenmore 1303-R.

President of The Temple

Eugene E. Wolf, Res., 1451 E. Blvd., Garf. 0294

Temple Men's Club

Sidney L. Weitz, Pres., Res., 2748 Lancashire Rd., Fair. 2635.

Temple Women's Association

Miss Flora Rohrheimer, Pres., Res., 1351 E. Blvd., Garf. 9126-W.

Temple Alumni Association

Howard Wise, Pres., Res., 2467 Stratford Rd., Fair. 8379.

Temple Office: Cedar 0132 or 0133.

Temple Religious School

Report for the week

Total enrollment, including the High School—1320

Number of pupils, Kindergarten to the 9th grade, incl.—1223.

Average attendance for the week—93½%

The following classes had 100% for the week; 2B, Eva Gup; 2C, Bernice Grodin; 4A, Rhea Curtis; 4C, Dorothy Sugarman; 4E, Ben Dryer; 5B, Alice Silverman; 5E, Ralph Colbert; 6C, Gertrude Bartow; 6D, Helen Wertheimer; 6F, Lena Coblitz; 7A, Ann Lyman; 8B, Nellie Liddel; 9A, Gertrude Woldman and 9C, Ada Krause.

Sunshine Fund

The Sunshine Fund Collection for the week amounted to \$34.48.

The following classes made 100% contributions to the Sunshine Fund: 7A, Ann Lyman; 7C, Nettie Gimp; 7D, Helen Suit; 8A, Ida Copenhagen and 9A, Gertrude Woldman.

Purim In The Religious School

Real Purim atmosphere pervaded the Religious School last Sunday morning. The carnival spirit was everywhere, in the classrooms where individual Purim parties were held and in Mahler Hall where special assemblies were conducted. A one act playlet, coached by Mrs. Heydemann, was well presented and well received by the children. It was the first public appearance of the Temple Junior Orchestra this year, which played unusually well for the brief time which it had for preparation. The Temple distributed gifts in the form of boxes of candy to all the children of the Elementary School. The entire morning's program did much to endear this traditional festival of joy to the hearts of our children.

TEMPLE WOMEN'S ASSOCIATION

Annual Luncheon Symposium

on

"Disraeli"

Wednesday, March 21st
12:00 o'clock

Mahler Hall

Reservations are \$1.00 per plate.

The Temple Women's Association is planning a splendid program for its Annual Symposium. The subject of the Symposium this year will be the fascinating personality of Benjamin Disraeli, the Jew who through the sheer power of his intellect rose to the highest political position in England under Queen Victoria and to whom the British Empire owes much of its present day prestige.

Mrs. Harold Feil will read a paper on the life of Disraeli and Mrs. Herman Moss is preparing a discussion on his work. There will also be a one act play dealing with the life of Disraeli.

Reservations are \$1.00 per plate for the luncheon and can be made through Mrs. J. Rothschild, Fairmont 4184, Mrs. Lloyd Koenig, Fairmont 1706-M, or at The Temple Office.

Temple Alumni Association

Annual Dance

The Annual Alumni and Congregational Dance held last Saturday night in the ball room of the Hotel Cleveland proved to be the outstanding congregational social event of the season. A fine representative gathering of Temple members and alumni were present and enjoyed themselves thoroughly. It was the first of several gatherings which The Temple held in celebration of the Purim season.

Theatre Guild

The Theatre Guild of the Temple Alumni Association will stage the third and final performance of an excellent year's work on Wednesday evening, April 18th. The play to be presented is Arnold Bennet's "The Great Adventure." A very capable cast is already rehearsing.

Bureau of Jewish Education Annual Dinner

The Jewish community of Cleveland is just becoming conscious of the importance of Jewish education. In order to further impress the community with the needs and aims of Jewish education the Bureau of Jewish Education is turning its annual dinner into a great community demonstration. There will be a dinner at Hotel Cleveland on Saturday evening, March 11th at 6:30 P. M. The main address will be delivered by Mr. Jacob Billikopf, nationally known social worker and educator of Philadelphia. Rabbi Silver, who is president of the Bureau, would be pleased to see a large representation of members of our congregation. Reservations are \$2.00 per plate and may be made at The Temple Office.

Society for Blind Sale

The Temple Women's Association wishes to announce the sale of articles made by the Society for the Blind this week at Higbee's. Patronage of members of the Association is requested for this sale.

Temple Women's Association

Literary Group

On Monday, March 12th, at 10:00 A. M., Mrs. Fuldheim will lecture on "Napoleon" by Emil Ludwig.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Miss Evelyn Goodman
The Buka-Miller grand-children
J. B. Goodman
Henry and Charles Weiskopf
Jacob Weiskopf
Jacob Weiskopf
Alfred A. Benesch
Mrs. Moses Stiefel

In memory of Mother, Matilda Goodman
In memory of Grandmother, Matilda Goodman
In memory of Sam Stein
In memory of Mother, Mrs. Rose Weiskopf
In memory of Wife, Mrs. Rose Weiskopf
In memory of Mrs. Marcus Feder
In memory of Mother, Bertha Benesch
In memory of Husband, Moses Stiefel

To the Scholarship Fund

Mrs. Sig. Kohn	In memory of Parents, Jacob and Paulina Bloom
Mrs. M. Coplan	In memory of Mother, Bertha Benesch, and Sister, Florence R. Newmann
Ruth Weiskopf	In memory of Grandmother, Mrs. Rose Weiskopf
Edward, Morris and Elsbeth Weiskopf	In memory of Grandmother, Mrs. Rose Weiskopf