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Tolstoi: the soul of Russia, 1928.

"TOLSTOI--THE SOUL OF RUSSIA."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

OCTOBER 28, 1928, CLEVELAND, O.



No one thinks of Russia today without in the next moment thinking of Tolstoi. What Shakespeare is to the English-speaking world, what Goethe is to Germany, what Dante is to Italy, Tolstoi has come to be to Russia.. But Tolstoi is more than a Russian. He belongs to mankind. If you were to mention the names of the five or six men who ^{the} most influenced/thought of Europe during the last three-quarters of a century, you would have to include the name of Leo Tolstoi. Mankind has claimed him.

But this morning I wish to speak of Tolstoi not as the writer, the great creative artist, whose amazing literary vitality, whose versatility, whose keen insight into human life and into the motive of human conduct and into character, have astounded the world; that task belongs to the literary critic,--I wish to speak this morning of Tolstoi the religious thinker, the seeker, the moral guide in the name of the man who was a true kinsman of the prophets of social righteousness of all time.

You will probably recall that in the latter half of his life Tolstoi turned from literature to religious and social problems. There was so much of the prophet in him, so much of the social reformer, that he could not remain content with the role of a literary artist, great and unusual though that role was in his case. The wrongs of society seemed to move him profoundly; the exploitation and the

✓ oppression of the masses, their poverty, their ignorance, their misery; the prostitution of true faith, the corruption of the church, the tyranny of political despotism, the crimes of militarism and of war, the perversion of true art of the for the delectation/rash few,--all these and many other wrongs of social life stirred Tolstoi to his very depth, and made it impossible for him to pursue the even tenor of a calm and pleasant literary career.

Tolstoi loved his fellowmen as perhaps few men in the last one hundred years loved mankind. He loved them not with an affection which was intellectually acquired; not because he felt he should love them, but he loved them with an inner unbounded and glowing, all-encompassing love. And all human misery, whether it was caused by ignorance or caused by cruelty, or caused by political mal-administration, or caused by the inevitable circumstances of fate,--all human misery moved Tolstoi, cut him to the quick, robbed him of his peace of mind, and forced him out of his studio into the great arena of the world, where he became the champion of the wronged, the spokesman of the claims of humanity, the advocate of all those disfavored children of God who stood in need of an advocate.

It may therefore be said that Tolstoi was, in the latter half of his life, a lay preacher rather than a great artist. He wrote many tracts of the subject of religion. They were biting and luminant and challenging tracts; and in these tracts Tolstoi denounced all the

superstitions and the idolatries of churchified religion; exposed the irrationality of some of the dogmas of orthodox religion; bitterly arrayed the church for the manner in which it subjected and victimized the credulous masses; held it up to scorn for the manner in which it allied itself with all those dark forces which exploited mankind, whether the state or the economic exploiters of society, and pointed to the simple, clear, universal and basic principles of true religion, and summoned men to return.

A reading of some of his writings on religion, such as "My Religion," "What is Religion?" "My Confession," the Gospel in Brief," and the numerous other tracts which he wrote on this theme, will reveal to us Tolstoi not as a curious literateur who is vocationing a bit in the realm of religious ideas; they will reveal to us a troubled and a tragic soul wrestling in dead earnestness with those inescapable spiritual problems of life, seeking desperately for some light in the darkness of his soul, for some spiritual security and stability in the midst of the turbulence of his spiritual life.

Tolstoi was not always religious, though he was born into a religious household and reared into the religion of his people. As a young man he left the church, lost all interest in religion, refused to attend divine worship, scoffed at the doctrines of religion and proceeded to order his life as if religion didn't matter at all; and his youth was one of recklessness and self-indulgence. He

indulged himself in all the delights of the flesh, and lived the life of a splendid animal. But Tolstoi was no middle class bourgeois content to live his life amidst material comforts and ease and self-indulgence. He was an artist, a thinker, and he needed a philosophy in life in order to make life livable, or, rather, he needed an art of life, for he was supremely the artist, and he soon found that neither atheism nor agnosticism nor epicurism could satisfy either his analytical mind or his longing heart.

So he turned back to religion and he began to reexamine the faith in which he was born and reared, and he found it to be not only inadequate but opposed to every principle to which his mind subscribed. He found that he could not accept either its ritualism or its dogmatism. He would not accept anything which reason and science rejected. And so very early in his career Tolstoi abandoned nearly all of the dogmas of orthodox Christianity,--belief in the divinity of Jesus; belief in the virgin birth; belief in the fall of man; belief in salvation through faith in Jesus; belief in the plenary inspiration, the literal accuracy of scripture. He determined not to build his spiritual life upon foundations of sand. He decided to re-read the Bible without any preconceived notions, without any commentary or homily, without any bias given to him in his early education, and to his amazement and to his great joy he found in that book, when read with clear eyes, without any theologic predisposition,--he found in that book, stripped

of its non-essentials, the faith which he was seeking and the way of life.

He found in the teachings of the prophets and in the teachings of the Master of Christianity that life-sustaining, soul-satisfying faith to which, from that moment on, he devoted himself completely with every fiber in his spiritual being; and that faith summarized in the briefest terms was this: the unity and the equality of all men before God, and the love of man for his fellowmen. That simple faith which Tolstoi claims is at the heart of every religion--the unity and the equality of all men before God, and the love of man for his fellowmen,--that, to Tolstoi, became the sum and substance, the theme and the thesis of religion.

Now, in order to attain to that perfection of the true religious life, Tolstoi found that there are five temptations which a man must overcome, five pitfalls, if you will, snares, in the way of man's pilgrimage to the city of God, to the land of beatitude and spiritual serenity, and the first of these he called Pride, which leads to hate; pride of position, pride of wealth, pride of mind, pride of heredity, pride of race, pride of achievement,--all these are stumbling blocks in the way of a man's progress, for they separate a man from his fellowman; they establish inequality in human life. He alone is above others, said Tolstoi, who humbles himself before others and makes himself the servant of all.

In other words, the way of God is the way of humility. "Thou hast been told, O man, what is good and what

the Lord doth require of thee, to do justly, to love mercy and to walk humbly before God." "The meek shall inherit the earth." Said Tolstoi: "Everything that once seemed to me right and important,--honors, glory, civilization, wealth, the complications and refinements of life, luxury, rich food, fine clothing, etiquette,--has become for me wrong and despicable. Rusticity, obscurity, poverty, austerity, simplicity of surroundings, of food, of clothing, of manners, all have now become to me right and important."

Tolstoi shared with the primitive Christians and with the Jewish Essenes a suspicion of wealth. "It is easier for a camel to pass through the eye of a needle than for the rich man to enter the Kingdom of God." He was himself a man of means, and when maturing years and ripening judgments led him to accept literally the mode of life prescribed by the founder of Christianity, he decided to give away his wealth and to assume voluntary poverty,--which, by the way, was the ideal of the Christian Church right through the ages; and so he divided his property among his children, his wife, and proceeded to do the hard manual labor of a Russian moujik. Tolstoi was rather inconsistent in this. While he legally surrendered his property to his family, he continued to live in his home and in the midst of his family, and to partake of the comforts and the luxuries of life; and Tolstoi, who was always honest with himself, felt this inconsistency keenly, and throughout the latter years of his life looked upon himself as being somehow trapped by a chain

of circumstances over which he could not have any control. He felt himself imprisoned; the habits of a lifetime were too strong for him, and the things which he had builded up through his life,--home and family and friends and an environment,--could not be shaken off in a trice; and so Tolstoi frequently complained in the latter years of his life of being imprisoned. He wanted to escape, to run away, and the very last act of his life was an act of flight, at the age of 82. He fled from his estate, Yasnaya Polyana. He traveled quite aimlessly for hundreds of miles by rail and wagon and horseback, fleeing, as it were, from his own doom or his own destiny until illness overtook him, and he died in some out of the way corner of Russia in a little red peasant hut.

This last act of his life is rather symbolic of the inner spiritual conflict which was raging within him all the time. Because he was afraid of wealth and knew of the shackling powers of wealth, Tolstoi also bitterly attacked all art and all literature, which he claimed had succumbed to the enticements of wealth, which he maintained were serving the few rich instead of the great masses of the world. Tolstoi in his great essay on "What is art?" maintains that people, the aristocrates of the earth, invented a new philosophy for art, namely, that art is based on beauty and is aimed to give pleasure and happiness to human beings. That is false, says Tolstoi. The aim of art is not to give pleasure; art is a vital

condition of human life, and its primary aim is to serve as a means of communication between man and man, between one mind and another mind, between one soul and another soul; a means of communicating the highest ideals of perfection from him who possesses it to him who may become possessed of it, if that art is infectious enough to stimulate a love of that ideal in the one who is to be possessed of it.

And so Tolstoi declared art is not, as the metaphysicians say, the manifestation of some mysterious idea of beauty, or God; it is not, as the esthetical physiologists say, a game in which man lets off his excess of stored up energy; it is not the expression of man's emotions by external signs; it is not the production of pleasing objects; and, above all, it is not pleasure, but it is a means of union among men, joining them together in the same feeling and indispensable for the life and progress towards well-being of individuals and of humanity.

Art to Tolstoi has its source in the religious instinct of the human race, and therefore has a religious mission in life, and its appeal must therefore be to the masses of the earth and not to the decadent few; because art has become subservient to this false philosophy of beauty and pleasure, it has lost, according to Tolstoi, its simplicity, its sincerity, its scope and its appeal.

Tolstoi is radical in his judgments of the artists of the past, quite revolutionary in his estimation of the values in the world of art. Tolstoi has very little

use for ancient philosophers, such as Sophocles, Aeschylus, Euripides; nor is he much of an admirer of Dante and Milton and Shakespeare; nor of many of the works of Raphael and Michael Angelo; nor of the music of Bach, Beethoven and Wagner. Of the music of Wagner he said it was "nonsensical rubbish." He extols only those works which met this rigid gauge of his; that the work must have a religious motif; must stimulate the moral feeling and thinking of men, and so he parades Uncle Tom's Cabin as one of the great works of art. George Eliot's "Adam Bede," the novels of Dickens, the works of Dostoyevsky, Victor Hugh's "Les Miserables," Schiller's works,--works of that type and that type only were admitted into the pantheon of true art which Tolstoi's philosophy had builded.

We may differ with him. Tolstoi in all of his ideas was extreme and drove his thesis to its ultimate, logical conclusion, but whether we agree with him or not, we see in him a man^{who} is zealously striving to save art for mankind, and to drive from the temple of art all that is sham and all that is unreal and all that is neurotic and all that is erotic, but to emphasize the human, the universal, the moral note in art.

The second great temptation in the way of spiritual progress, according to Tolstoi, was lust and wanton desire, and Tolstoi urges a return to the old fashioned morality of society. Tolstoi bitterly denounces all forms of amusement which are sexual in their appeal, whether in

novels or in the drama, or in music or in painting and sculpture. Tolstoi champions the ideal of monogamy and the ideal of the sanctity of the marriage relationship. Tolstoi was one of the most outspoken opponents of divorce, and throughout his writings one catches the Hebraic spirit speaking concerning these basic human relationships.

One of the finest things about Tolstoi is his marvelous faith in the recreative power of a human being, in the possibility of a man to rise from degradation and defeat and error to the heights of sublimity. He knew sin; he had sinned himself, and he knew all the weaknesses and the temptations of flesh, for he had succumbed to them himself. But he also knew, because he experienced it again in his own life, the capacity of a man by dint of will and self-discipline to rise above himself, as it were, to resurrect himself spiritually; and some of the most resplendent and appealing characters in that crowded galaxy of men and women who Tolstoi painted in his marvelous works are just these resurrected souls. No one who has ever read "Resurrection," for example, will ever forget that tragic and yet heroic sunward pilgrimage of Prince Dimitri and the peasant girl Katusha, and no one who has read that great drama, "The Power of Darkness," will ever forget that closing scene, when Nikita, the young peasant, who had sinned grossly and had been tempted into committing the vilest crimes, rises in one glorious moment to a supreme act of confession, renunciation and self-sacrifice. In

spite of that Russian spirit of fatalism and defeatism in his works, one finds too that invincible faith in man's power to transcend himself and to rise to higher levels.

The third great temptation is the taking of an oath. In this Tolstoi shares the view of the Quakers and of the early Christians. "Let your speech be 'aye, aye' or 'nay, nay' and all that is more than that is of evil." Now the implications of this position are tremendous. This means that a man is not to swear allegiance to his state, or to his country, or to his king, or to his emperor. This means that a man is not to submit his judgment beforehand to the authority of any other one, or to the judgment of any other one. This means that a man must always retain moral freedom and the right of exercising moral judgment in the face of the state or the group or the masses. Tolstoi maintains that one of the devices used by privilege and power was to enslave men by oaths of fidelity and allegiance, thereby robbing them of the right to exercise their own judgments at critical moments.

And the fourth great temptation is violence. Of this Tolstoi wrote much and much that was impressive and profound. Tolstoi, like Jesus, like Ghandi, was a pacifist. He opposed the use of force even for the attainment of moral ends. Tolstoi in his youth had been a soldier in the armies of the czar. He fought in the Crimean war. He knew war in all its horrors, and he depicted the horrors of war as no one before him and no one since in his immortal epic "War

and Peace." But with his advancing years and his intellectual development he came to hate war, and not only war but all forms of human violence and all forms of human institutions which exercised control over men by force and by authority. Said Tolstoi: "I could not, as I once did, deliberately resort to violence and seek to justify my action with the pretext that it is indispensable for defense of my person and property, or the person and property of others." That wasn't all. He followed his idea to the bitter end. "I cannot take part with any power which has for an object the defense of men and their property by violence. I cannot be a judge, or take part in a trial, or an officer, or take part in the exercise of any jurisdiction whatever. I can no longer encourage others in the support of tribunals or in the exercise of authoritative administration." Of course this is all philosophic anarchism. "And it is meant for the spiritually elite, for the aristocrats of the soul; it is not good for human daily food."

Tolstoi tried to simplify life; but life cannot be simplified. Life is much more involved than Tolstoi imagined, and society is much more heterogeneous and far too backward and far too confused and entangled to live by such a simple doctrine of non-resistance. But it should be remembered that the choicest spirits of the human race from the beginning of time harbored just such doctrines of non-resistance of spiritual or philosophic anarchism.

Tolstoi defended pacifism. In 1894 a Russian sect by the name of Doukhobors, a sect which refused to accept military service, was treated brutally by the Cossacks. Many of them were killed; many of them were banished, exiled to Siberia, and they turned in their despair to their friend and Champion, Tolstoi, and Tolstoi used his amazing gifts to win the world sympathy for them, so that the Canadian government was persuaded to permit these Doukhobors to settle in Canada, and they migrated from Russia and settled in Manitoba.

Lastly, the fifth temptation in the way of man's spiritual development Tolstoi called false patriotism, the distinction between natives and foreigners, between foreigners and compatriots, between mine and his. Tolstoi knew all the horrors of race hatred and race suspicion and race rivalry and national chauvinism; and so he declared: "I know now that this temptation consists in the erroneous belief that my welfare is connected only with the welfare of my countrymen, and not with the welfare of all mankind. I know now that my unity with others cannot be shut off by a frontier, or by a government decree which decides that I belong to this or that nation. I know now that all men are everywhere brothers and equals. When I think now of all the evil that I have done as a consequence of national enmities, I see clearly that it is all due to that gross imposture called patriotism,--love for one's native land. What once seemed to me right and important,--love for my country, love

for my own nation, for my empire, for military exploits, now seem to me repulsive and pitiable; what once seemed to me shameful and wrong,--renunciation of nationality, and the cultivation of cosmopolitanism,--now seem to me right and important. I cannot recognize states or peoples; I can take no part in any quarrels between peoples and states.

Thus Tolstoi became one of the great leaders of the last century in cosmopolitanism. One may question his philosophy of cosmopolitanism, but one cannot but revere that frontier eradicating that boundary, that transcending love for human beings which motivated him. He knew no distinction between Slav and Teuton, and Teuton and Anglo-Saxon, and Anglo-Saxon and Latin; he knew no distinction between Jew and Christian, and when that terrible pogrom of 1903 occurred, the Kishinef pogrom, Tolstoi spoke the word of courage and hurled defiance at his own government and held it accountable and responsible for the horrors of that pogrom, and accused his government of manipulating that pogrom in order to turn the attention of the populace from the revolutionary movements which were in the air, and from the disaster upon the Japanese front.

Tolstoi was a great friend of the Jews in Russia at a time when they needed friends and advocates. I want to read to you something which he said, first about anti-Semitism, then what he said about the Jew. "To lock people like wild beasts in a cage," said Tolstoi, "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, that is terrible! terrible! Anti-Semitism is a mad passion, akin to the lowest perversities of diseased human nature. It is the will to hate."

And of the Jewish people Tolstoi said this, and his words will remain forever treasured by a race which had through its long and tragic career all too few men who spoke words of such truth and such affection for it. "What is a Jew?" asks Tolstoi. "This question is not at all so odd as it seems. Let us see what kind of a peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged,--and in spite of all this is yet alive! What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him, in order that he should change his faith and forsake his own Jewish religion?

"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. Moreover, in those wild and barbarous days, when neither life nor the death of anyone counted for anything at all, Rabbi Akiba did not refrain from expressing himself openly against capital punishment, a practice which is recognized today as a highly civilized way of punishment.

"The Jew is the emblem of civil and religious toleration. 'Love the stranger and the sojourner,' Moses commanded, '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 everyone 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," says Tolstoi, "can boast."

And lastly, "The Jew is the emblem of eternity. He whom neither slaughter nor torture 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."

This is Tolstoi, my friends, the lover of God and of man; the voice of the masses, the flaming spirit of righteousness against hierarchy and dynasty and all the powers of darkness. His way through life was a hard way. The truths he came by he came by through his heart blood and his soul sweat, and the truths which he proclaimed to mankind were proclaimed in the midst of the most villainous of censorship of church and state; in the midst of espionage and surveillance and persecution; and, most important of all, the truths which he came by came and went. Tolstoi never quite succeeded in entering the promised land of peace, security and serenity, calm and peace of soul. He had found God in the service of God, it is true, but the vision of God for most men is a passing vision; it comes and it goes, and there is a moment of great illumination and revelation, but there are days and years of darkness when a man is without vision and without light.

To the very last the soul of Tolstoi was a battlefield upon which there raged, as there raged throughout his life, forces opposed to one another,--the flesh against the spirit, habit against conviction, the ideal against the real. Sensitive as he was, he felt keenly,

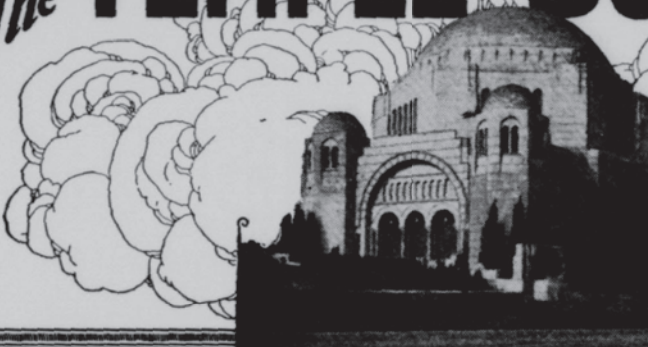
bleedingly, if you will, this conflict within him. But perhaps because of that very conflict, and because he groped with bleeding hands and torn feet to the far off shrine of divinity, and because when the truth did come to him he made it manifest to the whole world, and spoke as few men ever spoke, out of love which was given without stint, and service which was given without measure; spoke for all the denied and the dispossessed, for all the weary and the heavily laden of the earth,--because of that mankind today pays tribute to this titan spirit, the hundredth anniversary of whose birth occurs this year.

Of such a man the Rabbis truly said, "The righteous and noble among the Gentiles have an equal share in the world to come." Tolstoi has become one of mankind's immortal sons.

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sermon 280

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, OCTOBER 28, 1928

10:30 A. M.

RABBI SILVER

will speak on

Tolstoi—The Soul of Russia

A commemorative address on the occasion of the one
hundredth anniversary of Russia's greatest
writer and philosopher

The Sabbath Eve Service
5:30 to 6:10

The Sabbath Morning Service
11:00 to 12:00

(16)

The Common Denominator ^{in all}
- Religions

The Universal Republic in
Jewish History

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.

Music for Sunday Morning, October 28th

Russian Program

Organ (10:15 A. M.)

Prelude

BereceuseKorestchenko

CantileneBorodin

Chanson Indoue.....

..... Rimsky-Korsakoff

Postlude

Marche Russe.....Schminke

Paul Allen Beymer

Anthem

Bless the Lord, O my Soul.....

.....Ippolitof-Ivanof

The Sunday Service

The Temple was again filled to capacity last Sunday when Rabbi Silver spoke on "The Faith of an Untired Liberal." This address will soon be published by The City Club of Cleveland.

This Sunday morning Rabbi Silver will speak on the religious philosophy and vast humanity of the great Russian, Count Leo Tolstoi, the one hundredth anniversary of whose birth occurs this year.

How to Assist in the Services

Every member can contribute substantially to the dignity and the impressiveness of our service by

1. Being in his pew before the service begins i. e. before 10:30 a. m.

2. By procuring a prayer book and joining heartily in the responses and in the singing.

Rabbi Silver's Addresses

Rabbi Silver will address The Convention of The Southwestern Teacher's Association in Cincinnati, October 26th. On Nov. 1st he will address, together with Dr. Weizmann, the anniversary celebration of the Balfour Declaration in New York City. On Nov. 8th, he will address a Rally of The Community Chest Workers in the Ballroom of The New Public Auditorium.

The Lecture Course

The Temple Monday Evening Lecture Course, a series of twenty lectures on vital themes by eminent authorities, will open this coming Monday evening, Oct. 29th at 8 p. m. The first lecturer on the course will be Prof. Joseph Jastrow of The University of Wisconsin. He will open the first series on The Great Religions of Mankind with a lecture on "The Psychology of Religion."

Dr. Jastrow is the author of a number of important books in the field of Psychology and is regarded as one of the outstanding psychologists in the country. He is one of those rare lecturers who has the ability of making difficult subjects clear and simple. He is always interesting and stimulating.

Season tickets for the entire course of twenty lectures are still available and may be purchased at the very reasonable rate of \$3.50. Those who have not purchased season tickets should do so at once as they are being rapidly disposed of. Orders for season tickets may be sent to The Temple by mail or telephone.

Temple Senior Orchestra

The Temple Senior Orchestra will hold its organization meeting on Tuesday evening, Oct. 30th, at 8:15.

OPENING MONDAY EVENING AT THE TEMPLE



PROF. JOSEPH JASTROW

of the

UNIVERSITY OF WISCONSIN

Famous Psychologist,
Author, Lecturer

on

The Psychology of Religion

First of Series of Eight Lectures on the Religions of Mankind
Monday Evening, October 29th, 8 P. M.

MAHLER HALL

Season Tickets
\$3.50

First Course Tickets
\$1.50

Single Admission
\$0.35

Temple Men's Club Annual Ladies' Night
AN ELECTION NIGHT PARTY

on

Tuesday Evening, November 6th at 6:30

Guest of Honor and Speaker

JUDGE FLORENCE E. ALLEN

of

The Supreme Court of Ohio

Movies, music and screen announcements of election returns
Reservations are \$1.25 per person and should be made at once

Jacob Ben-Ami to Address Theatre Guild

Jacob Ben-Ami, famous Jewish actor, now appearing at the Little Theatre, will address the Theatre Guild at a tea this Sunday afternoon, Oct. 28th at 3:30 in the chapel.

Temple Religious School

Report for the Week

Total enrollment, including the High School—1411.

Number of pupils, Kindergarten to 9th grade, inclusive—1258.

Average attendance for the week, 94%.

The following classes had 100% attendance for the week: 1B, Miss Kopperman; 2A, Miss Lederer; 2C, Miss Grodin; 3A, Miss Markowitz; 3C, Miss Savlon; 4D, Miss Sugarman; 5B, Miss Pogust; 5D, Miss Gimp; 5E, 5F, Mr. Dryer; 6A, Mrs. Blinder; 6F, Miss Wertheimer; 8A, Miss Copenhagen; 8E, Miss Fink; 9B, Mrs. Reich. The following classes in the High School had 100% attendance: 1A, Mr. Miller; 2A, Miss Markowitz.

Sunshine Fund Contributes to U. P. A.

The collection of the Sunshine Fund for the week amounted to

The Temple Wishes to Acknowledge With Thanks the Following Contributions:

To the Floral Fund

Mr. Sol Baer and daughter Bertine In memory of wife and mother, Linda Baer

Mrs. Lizzie Rider, Mrs. Camillo Taussig, Mrs. Sidney I. Davis, Mrs. Charles Jacobs and Mr. Morris J. Koblitiz In memory of Joseph Koblitiz

Mrs. Louis B. Iglauer In memory of Dr. Herbert Steuer

Mr. and Mrs. Milton P. Altschul In memory of Mrs. Helen Goodman Altman

To the Scholarship Fund

Mrs. Carrie Fish In memory of Ben Einstein

Mrs. Lizzie Weidenthal In memory of mother, Sarah Kuttner and Sara Newman

\$40.74. The Sunshine Fund contributed \$200.00 from its collection to the United Palestine Fund.

Temple Women's Association

First Open Meeting, Nov. 14th

The Temple Women's Association will hold its first open lecture meeting on Wednesday afternoon, Nov. 14th. The address will be delivered by the well-known Chicago educator and author, Dr. Edward N. Schoolman.

Thursday Morning Literary Group

Mrs. Fuldheim's next book review talk will take place Thursday, Nov. 1st at 10:00. She will review "The Fall of the Russian Empire" by Edwin Walsh. Those who have attended these reviews of Mrs. Fuldheim's know how helpful and interesting they are.

Convention of Ohio Federation of Temple Sisterhoods

The Ohio Federation of Temple Sisterhoods will convene at Canton, Ohio, on Nov. 12th, 13th and 14th. All members of the Temple Women's Association are welcome and urged to attend these sessions if possible.

- ① No one thinks of Russia - Shakespeare - Six names -
- Shall not speak of T. - artist - the literary genius
- ② In the latter half - The wrongs and - stored him
- He loved his fellowmen pastorally - not - All wisely
- Became lay-preacher
- ③ He wrote many tracts on religion - vital - in which -
- A reading of -
 - ① As a young man T. left his faith -
 - ② Perseverance - Rejected all that sc.
- Worship of Jesus etc. - Saved -
- re-read the Bible - Found His Faith -
- Unity & Equality of all men - + Long Man.
- ④ The 5 Temptations =
 - ① Pride & Anger - useful separation - all
men equal - humility - "He alone (quote)
- Suspicion of wealth - Humble - a man of
means - divided property - rough
circumstances - chopped - Run away -
 - (A) Art - false philosophy of Wants
Duties - Source in Religion - Manner
untrue to its mission - Sophocles
 - ② Wants desire - old-fashioned reality -
- denounced all amusement - idleness -
- marriage - Hebraic - manicabank to red
 - ③ Oath - "Let your speech be ^{Prince} - surrender

Prince
Nekhdor
Kachya
N. Kita

(4) Violence - with much - like Im-pur-pis
- was Soldier - knew war -
came to oppose all war Quote
- Philosophi Anarchism

(1) Werkhobers

(5) False Patriotism - Werkhobers Race
bet-
Quote.

(1) Jews - Kishinev -

(2) Unfenced Jews - 179-135

5. This is Tolstoy - Love - voice - flaming
- negate - dreamer - all adonake

His way was a hard -
"My God - My God -"

What is to England and I wish to
see - & I want to see that
you can do it.

We are thinking of Russia - without the rest of the world
thinking also of T - for we are ^{but he is not the same} ~~can name a single~~ ^{man whose writings} ~~the same that~~
man whose writings ~~the same that~~
marking with the last century - without including
the name of T - ~~as far as~~ ^{or what name}
is the year in the year - ~~January 1844~~
I write to him -

I shall not speak of him this morning as
the part acted - the library given when
vitality - ~~the vitality~~ - ~~men and women~~ ^{men and women}
~~men and women~~ ^{men and women} ~~men and women~~ ^{men and women}
the world ~~the world~~ ^{the world} ~~the world~~ ^{the world}
the library ~~the library~~ ^{the library} ~~the library~~ ^{the library}
ref ~~the library~~ ^{the library} ~~the library~~ ^{the library}
the ~~the library~~ ^{the library} ~~the library~~ ^{the library}
renewal ~~the library~~ ^{the library} ~~the library~~ ^{the library}

"He alone is above others who humbles himself before others and makes himself the servant of all".

"Everything that once seemed to me right ~~and~~ important - honors, glory, civilization, wealth, the complications and refinements of life, luxury, rich food, fine clothing, etc. etc. - has become for me wrong and despicable. Rusticity, obscurity, poverty, austerity, simplicity of surroundings, of food, of clothing, of manners, all have now become right and important to me!"
- My Religion.

"Art is not, as the metaphysicians say, the manifestation of some mysterious Idea of beauty, or God; it is not, as the aesthetical physiologists say, a game in which man lets off his excess of stored-up energy; it is not the expression of man's emotions by external signs; it is not the production of pleasing objects; and, above all, it is not pleasure, but it is a means of union among men, joining them together in the same feelings, and indispensable for the life and progress toward well-being of individuals and of humanity."
- "What is Art?"

"I cannot, as I once did, deliberately resort to violence, and seek to justify my action with the pretext that it is indispensable for the defence of my person and property, or of the persons and property of others." He went further - to the logical end of his position. "I cannot take part with any power which has for an object the defence of men and their property by violence. I cannot be a judge, or take part in a trial, or a ~~magistrate~~ or take part in the exercise of any jurisdiction whatever. I can no longer encourage others in the support of tribunals, or in the exercise of authoritative administration."
- My Religion.

"I know now that this temptation consists in the erroneous belief that my welfare is connected only with the welfare of my countrymen, and not with the welfare of all mankind. I know now that my unity with others cannot be shut off by a frontier, or by a government decree which decides that I belong to this or that nation. I know now that all men are everywhere brothers and equals. When I think now of all the evil that I have done... as a consequence of national enmities, I see clearly that it is all due to that gross imposture called patriotism — love for one's nation 'land'.... What once seemed to me right and important — love for my country, love for my own nation, for my empire.. military exploits — now seem to me repulsive and pitiable. What once seemed to me shameful and wrong — renunciation of nationality, and the cultivation of cosmopolitanism — now seem to me right and important.. "I cannot recognize states or peoples: I can take no part in any quarrels between peoples and states..."

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 laughter 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.