



## Abba Hillel Silver Collection Digitization Project

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### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series IV: Sermons, 1914-1963, undated.

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The unknown sanctuary, 1928.

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"THE UNKNOWN SANCTUARY."

RABBI ABBA HILLEL SILVER,  
THE TEMPLE, SUNDAY MORNING,  
NOVEMBER 18, 1928, CLEVELAND.

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"The Unknown Sanctuary," by Aimé Pallière, is the record of an earnest, sincere religious soul in quest of a satisfying faith. The book tells of the pilgrimage of a devout mystic, a spiritually very sensitive soul, moving from the faith in which the man was born and reared, and for which he continues, throughout his life, to entertain profound reverence and affection, but a faith which, in his maturing years, no longer meets the needs of his life, moving from this faith to one which seems to completely satisfy him, to give him peace and contentment.

The author, who is today fifty-three years old, but who left his native faith when he was twenty, has been devoting all the years of his life since his conversion to Judaism, to Jewish studies, to Jewish life and thought. He is actively identified with Jewish life in France. He is today President of the Universal Union of the Jewish Youth of France; he is assistant preacher in the Synagogue of Rue Copernic in Paris. He has been devoting many years to the study of the Hebrew language and the Hebrew literature, so that he today speaks Hebrew fluently, and has deepened through the years his knowledge of the sources of our faith. Palliere is a man of refinement, of culture, of a wide education, a philosopher with a mystic trend of mind, and a writer of note.

So that in him we meet a man who does not



at all belong to that small group of religious eccentrics who go from one faith to another, prompted by a whim or an impulse, and most assuredly we do not find in him the type of man who changes his faith for the sake of material gain or because of expediency. Here is a man to whom religion mattered much, very much; who needed in his life a harmonizing and sustaining faith, and who, failing to find that sustaining faith in the religion in which he was born and reared, bravely and deliberately and patiently set out to find that faith elsewhere; and that was not an easy quest. There was an element of tragedy in that quest; for one's childhood ties are very strong and tender, and his family ties were strong and tender. He loved his mother deeply, profoundly, and his mother was a loyal, devout Catholic, whose heart would break if she knew that her son was leaving the fold. Palliere's pilgrimage to the unknown sanctuary was a sorrowful road. The way of every truth seeker to his new adjustments are not accomplished without some very tragic, emotional heart wrench.

As I indicated, Palliere was born a Catholic, educated in his early youth into the faith of his people, impressed by the charm and the dignity and the colorfulness and the majesty of the faith in which he was born, to all of which his religious sensitiveness reacted in such a fashion that his family early determined to dedicate him to the priesthood, and up to the age of seventeen it was very clear and very fixed in the mind not only of Palliere



but of everyone about him, that he would study to become a minister in his religion. But at the age of seventeen doubts began to creep in through his mind which began to disturb him, and a few decisive experiences occurred at this time which still further undermined his religious stability. One of these he describes in a great deal of detail in his book, his first contact with Judaism.

He was walking one afternoon through the streets of the city of Lyons, where he was born, and passed by a synagogue, and his friend invited him into the synagogue. It happened to be the afternoon of Atonement Day, just at the time of the Neila service. These are the impressions which that Neila service made upon this young, sensitive priest.

"That which revealed itself to me at that moment was not at all the Jewish religion. It was the Jewish people. The spectacle of that large number of men assembled, their shoulders covered by Taliths, suddenly disclosed to my eyes a far-off past. The Hebrews of the Doré Bible (that Bible which was illustrated by the great artist Doré) were on their feet before me. But two details struck me particularly while I noticed all about me the faithful bent over their ritual. At first on seeing the prayer-shawls uniformly worn by all the participants in the service, I thought that in a way they were all officiating. Several of them robed in white shrouds were scattered about here and there in the crowd just like the



priests who remained in the center of the sanctuary. In the second place, it seemed to me that this silent assembly was in expectancy of something about to happen. What are they waiting for, I asked my companion. This double aspect which Judaism disclosed to me held nothing that could trouble the faith of a young Christian such as I then was. But thus was revealed to me at least very clearly, so that I could understand what followed, two characteristic traits; the form of collective priesthood of which the Judaism of the dispersion consisted, and the spirit of expectancy and of faith in the future which stamps its entire cult with a special seal.

"In fact, in the synagogue service all Jews are equal, all are priests, all may participate in the holy functions, even officiate in the name of the entire community, when they have the required training. The dignity which distinguished the Hakham, the doctor, the sage, is not a clerical degree but rather one of learning and of piety quickened through knowledge.

"A precious legacy of antiquity, and yet Judaism's trend is not toward the past, but toward the future. An unconquerable faith in the final triumph of the good and the true has preserved it during the centuries and permeates it through and through. It awaits the Messiah. This attitude gives an unusual aspect to its secular points of view. Whenever the modern conscience busies itself with ideals of social regeneration, whenever it affirms its will



to build the city of the future upon the ruins of wrongs and injustices, it is in communion with the soul of Judaism as it has not ceased to vibrate in the course of its long history.

"And this it was that made another impression upon me, which was less confused, and was to be more decisive. Fancy a young Christian, brought up in the naive conception that the Old Testament had no mission other than preparation for the New which was definitely to replace it, and that since the advent of Christianity the role of Israel had come to an end. The Jew lives on today only as a blind and powerless witness of the truth of prophecies fulfilled to his hurt. Every Christian brought up within the pale of the church thinks of him as the Wandering Jew of the legend--'March, march, Ahasuerus; wandering and alone, thou bearest the stigma of hopeless condemnation.'

"And now suddenly Israel appeared to me, still living its own life, with nothing to indicate the foretold decrepitude. This Judaism of the diaspora appeared to me a strongly organized collectivity, which since nineteen hundred years, in spite of the will to destroy conjured up against it, continued to exist for ends that I still did not grasp, but in which I felt that my Christianity was no longer directly interested. All my philosophy of history was confounded. The three years of public life of Jesus no longer formed its central point. It became a simple episode in the whole. Thus in the teaching that I had



received until that day, I discovered a lacuna, and the premise being false, the conclusions must be equally false. The legitimacy of the secular protestation of Judaism against the Christian pretensions stood out at this first contact, in a vague way assuredly as yet, but nevertheless in such a way that the impression could never be effected. Israel has still the right to live. Israel lives.

"The breath of the race filled the precincts of the synagogue and my own soul was penetrated by it. Beloved and ancient race which holds so much of grandeur and of moral wealth side by side with so many defects, some day I shall know some of thy beautiful spirits, true Jews of biblical times, still vibrant with ever renewed youth. I shall understand thee and love thee to the point of being able to say to thee with Ruth, 'May the Lord do so to me and more also, if aught but death part thee and me.' But it was on this Day of Atonement that my eyes first beheld thee and that I knew that thou wast ever a people blessed by the Eternal!"

This young man thus deeply stirred by his first impact with Judaism and with Israel, impressed by its democracy, impressed by the spirit of Messianic expectancy which dominated the faith, determined to know it more intimately. He sets about learning the Hebrew so that he may have a key with which to open the treasure trove of the faith. One day by sheer chance in a book



shop, he happens upon a volume of the Hebrew scholar, Leon of Modena, written in the seventeenth century, on the customs and the ceremonies of the Jews, translated from the Italian into the French. He buys this book for two francs, takes it home and reads it and rereads it. It becomes a bon camarade for him; he lives with it. And this book of Leon of Modena gives him an insight into the life, into the ritual, into the ceremony, into the family life of the Jew, so that he becomes at home through the years of study in the life of Israel.

His teachers, and his family become disturbed by what they regard as a sort of a Judaistic heresy of Palliere. They are afraid of his growing interest in things Jewish, and so they determine to send him to a priest, a certain Abbe Lemann, a Catholic priest of Jewish origin, who they hope will exercise a salutary influence upon young Palliere and restore him to orthodoxy and rectitude; but the effect was just the reverse. This Abbe Lemann imposed upon this young man a strict regime of conduct and practices in the hope of disciplining him into the faith, but the young soul resents these practices and rejects them. Furthermore, this Father Lemann, a priest of Jewish origin, is also professor of Hebrew at the Catholic University of Lyons, and under his tutelage Palliere begins a still more intensive study of the Hebrew, with this result: that he is now able to go to the original sources of the Old Testament and check up on some of the Catholic



dogmas which are founded upon a reading or an interpretation of the texts of the Bible, and being enabled now to critically examine the texts upon which these dogmas are based, he finds to his utter amazement and disillusionment that the texts do not at all warrant the dogmas which he had been taught to accept. And so finally all the Catholic texts to which he had been bred began to crumble about him, - the Virgin birth, the so-called biblical predictions of the advent of the Messiah, and several other heretofore indisputable and seemingly incontrovertible facts turned into smoke and thin air when checked up by a personal, critical examination of the biblical text. So that the experiment of saving Palliere's orthodoxy by leaving him to this Father Lemann was disastrous.

Palliere speaks a great deal about the influence of the Hebrew language in the process of his spiritual conversion. I want to read of these a few sentences to you for your own benefit, some of you who entertain certain objections to the teaching of Hebrew.

"Many others," says this Christian, "have known the indescribable charm that the language of the Bible holds. As I did, they have sensed the mystic perfume these venerable texts exhale, like the subtle aroma of dried flowers between the leaves of old books. Through the Hebrew syllables with their sonorous cadence, something of the soul of Israel reached me. A biblical passage or a shred of a prayer out of the ritual, which I succeeded in



translating, spoke to me of Judaism in a more penetrating manner, and was more menacing to my faith than all the learned discourses of a convinced and informed Israelite with the best intentions in the world could have been. When I opened my psalter the words had a significance for me, an emotional and religious value that I could never again find in French or in Latin."

His process of drifting away from his ancestral faith was precipitated by his encounter with a humble Protestant cobbler who lived in his home, who introduced him into a bit of Protestant theology, and there at the hands of a Christian severe blows were dealt to his Christian faith. This Protestant cobbler takes him one day to a meeting of the Salvation Army, which was then established in France, and while at first he was disconcerted by the absence of that dignity and that decorum and that color and that majesty which he had been accustomed to associate with religion, having been raised as a Catholic, he comes soon to sense the religious vitality, the tremendous seriousness, the prophetic directness and simplicity of faith in this new type of religion expressed in the Salvation Army.

You see, he was seeking, he was groping for something, and he was won over by these Salvationists, and he becomes a member of their group and puts on their uniform and joins their brigade, and hopes to devote himself to a militant career in the Salvation Army. But soon he



finds that he cannot do it. He needs that which his early training inculcated--a discipline, a curb, a tradition, a restraint, an organization. His religious life cannot be exercised, as he puts it, in vacuum. He just cannot be a religious man. He needs an organization, he needs a denomination, he needs a discipline and a tradition; for his early training made these facts essential in his life.

So he leaves his Salvationist friends and tries to retrace his steps back to Catholicism. Perhaps he has missed something there; perhaps he can still find that for which his soul was yearning. He goes to a monastery for meditation and confession; he receives scant help and curt treatment from his father confessor, who sees in him a heretic if he continues his course of education and way of living. He actually prepares himself for his communion, but on the very day of his communion, in the very process of taking on that holy sacrament of the church, he realizes then more vividly than at any previous time that the faith is no longer his and he can no longer subscribe to it. At this moment of his communion in the church he says:

"And then I became irresistibly impelled to analyze my thoughts, my feelings. Forces had been at work within me, during the preceding years, in large part without my being conscious of it. I had not taken hold upon the intangible threads of that veil which hid my own state of mind from me. And here suddenly this veil was torn: Do



you believe in the real Presence, in the Sacrament, as the Church teaches it to you? I asked myself, and with implacable clearness I was forced to answer: No, I do not believe it. Do you believe in the incarnation, in the divinity of Christ? No, I no longer believe it. I had at that moment a feeling of absolute emptiness. I felt with a sudden and amazing clarity that nothing of my Christian faith remained. I was awestruck as a man who looks into a gaping gulf."

Now that his faith had crumbled about him, what remained, he asked himself. Nothing remained except this,--which is everything,--he felt that although he had lost much that was external, God still remained to him. Through all these spiritual tribulations, through all this religious storm and stress of his years he never lost a confident faith in the living presence of God in his life and in the world about him. That was still his. And now he was going to find some faith which would describe this God idea of his most completely, most satisfyingly, without doing violence to his mature judgments, to his increasing knowledge, and to his new experience; and he again bethought himself of Judaism, and he decided to convert to Judaism.

At this period in his life he is introduced to the chief rabbi of Leghorn, Rabbi Elijah Benamozegh, a writer, a scholar, a mystic, a profound religious man. He sets out to meet this chief rabbi, but unfortunately the rabbi is ill and he is unable to meet him, but on his return home to Lyons he finds a letter from Leghorn from the rabbi,



expressing the rabbi's regrets at not having been able to have met this young man and proffer his help in any way whatsoever. Would the young man not write to him of his difficulties and of his problems? And so a protracted correspondence begins with this young Christian, who was no longer a Christian, and this chief rabbi of the ancient faith.

One of the first questions that Palliere asked the chief rabbi is this: Ought a man to leave the faith in which he was born and reared? Is conversion ever justified? And the rabbi promptly responds that by all means it is desirable for a man to remain in the faith of his fathers as long as his mind and his conscience permit him. Once a man can no longer give intellectual and moral assent to that faith, he must then proceed slowly and deliberately to think through his problem, and to see whether he cannot solve his problem except through conversion. When once that conclusion becomes clear to him, it is then his bounden duty to accept the new faith. "But," says Rabbi Benamozegh, "if you are considering conversion to Judaism, let me tell you that that is not at all necessary," and he proceeds to give to this young man the whole philosophy of Judaism concerning conversion, which few people, Jews and non-Jews, understand.

Judaism recognizes two types of converts. Already in biblical times two types of converts were recognized. One was known as the ger ha-sha'ar, or the



ger toshab,--The convert who lives in a Jewish community and subjects himself to the civil law of the community, rejects idolatry and observes the elementary moral law binding upon all human beings. Such a man is entitled to all the privileges of an Israelite. There is a second type of convert--the ger ha-zetek, the righteous convert, who goes a step further and accepts the whole ceremonial law of Israel, and becomes actually, ethnically, racially, a member of the household of Israel.

Now the Jew throughout his history was very eager to make ger ha-sha'ar or ger toshab, to convert the whole world from idolatry to monotheism, and to teach the whole world to observe the basic laws of mankind, of God. But the Jew was not at all anxious at any time for the ger ha-zetek, for men to leave their people and their faith and actually to become members of the Jewish community; for the Jew recognized two types of covenants.

I hope that you will get me in this because it is essential to an understanding of the whole philosophy of Judaism. The Jew recognized two types of covenants. One was made by God--and this of course I am stating in poetic terms, but containing the profound truth,--a covenant made by God with the whole of mankind after the Flood, which covenant implied that if man would believe in God and refrain from doing violence and injustice, God would no longer destroy the world. In other words, a covenant establishing a universal religion, a religion for all mankind.



This covenant is sometimes referred to as the covenant made with Noah, the representative of the human race after the destruction of mankind by the flood. And the moral laws which were enunciated at that time, binding upon all mankind, are sometimes referred to as the laws of Noah, or the Noachic law, and the Talmud enumerates what these seven laws of Noah, similar to the Ten Commandments, were. One, belief in one God, spiritual in religion; secondly, the maintenance of courts of justice, the moral law; thirdly, laws against immorality, adultery, incest; a law forbidding the shedding of blood; a law forbidding human sacrifices. These elementary moral laws constitute the indispensable minimum, which in turn become the basis of the religion for mankind.

Now, in the eyes of Judaism this religion is sufficient for mankind, and if one observes these laws he is just as good as any Jew, and his portion in the world to come, as they put it, is assured. He does not have to become a Jew in order to inherit the grace of God. With the Jewish people God made another covenant, with Abraham, and at Sinai, which had nothing to do with this universal religion; a covenant which bound the Jewish people to become the emissaries or the spokesmen or the servants of this universal religion in the world,--the teachers of it to mankind. Because Israel undertook to be a priest people, a people of servants of God, teachers for mankind, it also undertook to submit itself to a more exacting and rigid



✓ discipline, which will keep it strong and competent to be teachers or leaders of the world. And so the whole ceremonial laws of Judaism, laws concerning clean and unclean, laws concerning the Sabbath and festivals, etc.etc. were laws voluntarily accepted by the Jew for the Jew exclusively; a discipline, a military discipline to enable the Jew to carry on the great work of teaching the universal religion to mankind.

Why, think of an army and then think of laymen. The man who is not in the army is just as good a patriot. He is a citizen of the country; he is entitled to all its privileges; but he does not have to submit to the rigid discipline which is binding upon those who become members of an army. Now the Jewish people became members of the army of the Lord, and accepted a rigid discipline for themselves and only for themselves.

So that Rabbi Benamozegh told this young man who came to him, "You don't have to become a member of the covenant of Israel in order to be a truly religious man, a true Jew. The laws of Noah, the belief in God, the moral law, these are sufficient for you, and you may do the Jew and the non-Jew a greater service if you will not identify yourself completely with the Jewish community, but rather devote yourself to the teaching of these universal ideals for which Judaism lives. And Palliere proceeds to do just that. He remains in the Catholic fold. He does not want to do violence to the sensibilities and the affections of



the world, he finally comes to our faith and finds in it food for his soul. But it should also be remembered by us, as Palliere notes, that not all is well with us, either.

"I ought to say," he writes, "that at that time my knowledge of Judaism was chiefly doctrinal and historic, thus in a sense theoretic. Benamozegh had given me a lofty conception of it, which had truly admitted me into an unknown sanctuary, glimpsed in the days of my youth, and my soul was gladdened by the consciousness of perfect communion with the past. I have had the privilege of which I now understand all the significance, of seeing Judaism live through the last representatives of a generation of believers who have disappeared in our day. I thought in my faith as a proselyte, that figures such as Benamozegh (and others whom he mentioned) were to be found everywhere. I could not then conceive to what a degree the ignorance of Hebrew had become general (among the Jews), and how very much family observances were abandoned. It would have seemed to me contrary to all probability if any one had informed me that synagogue worship, for a great number of modern Israelites, is no longer anything but a collective routine, devoid of every spiritual element, and that the youth were growing up in complete detachment from Jewish traditions."

His closing words in his book are an appeal to the new found brethern in the faith, an appeal to the Jews. "To my brother Israelites I would say on the other hand: the Church, this other living enigma, is in the habit



his mother. He no longer recites the creed of the church. He expurgates. He no longer performs those rituals which are objectionable to his new found human nature. He remains still a member of the church.

In 1908 his mother dies, and he feels that he is no longer obligated for her sake to remain in a position which is ambiguous both to himself and to his friends, and he breaks definitely with the church. Just at that time he is invited by a group of French Liberal Jews to become their leader in Paris. They had heard of him. He had written on Jewish subjects during this period, and they suggested to him it perhaps would be advisable that he would go abroad and study in some rabbinical college and prepare himself for the Jewish ministry. Then the warning of Rabbi Benamozegh comes back to him, and he sets about obtaining the judgment of other rabbis, in Palestine, in Germany, in Switzerland, and they, just like Rabbi Benamozegh, advised him not to become a ger ha-zetek but to remain a ger toshab, a proselyte of the gate, a Noachide Jew. And it is this course which he has pursued to the present day.

I do not want you to be left under the impression that Palliere was a romanticist; that he saw in Judaism and in Jews only those things which were laudatory and commendable; that he saw none of our failings and our shortcomings. Far from it. It is gratifying to know as a thoughtful religious seeker after truth, groping through



of portraying the Synagogue with the sacred scroll in her hand and a bandage over her eyes. There is much of truth in this picture, not in the sense given to it by theology, but in that which reveals to us at the same time Jewish history and the present state of Judaism. You possess treasures you know not of, or that you know not how to use, and not only do you leave your spiritual patrimony unproductive, you close your eyes, at times voluntarily, to the perception of the hand of God in the history of Israel. When will you become the conscious instrument of the work that the God of your fathers willed you should achieve in this world?"

It has always been my conviction, friends, that Judaism will ultimately conquer the world. Its truths are irresistible. It has always been my faith, which was the faith of our fathers from the very beginning of our history, that the day will come when God shall be one and his name shall be one. These are just evidences of the trend. Wherever and whenever other faiths abandon their antiquated dogmas and return to the pure doctrines of religion, they return to Judaism. And it is a great tribute to this people Israel that through centuries of misunderstanding and persecution, it persisted in keeping alive the sacred principles of true religion for all mankind.

But there is the danger, my friends, that at this particular hour, now, when the clouds of superstition and bigotry are lifted, and when Israel has the



long prayed for opportunity to proselyte the world for God, when Israel has the opportunity today, unhampered, unobstructed, to lead mankind to the Shechina, there is the danger that this army of the Lord is becoming demoralized, having lost its morale, its discipline. This is what this Christian has in mind in his passionate appeal to the Jews, to remain true to their destiny and to their mission.

The world needs us, friends; the world needs religion today perhaps more than in the past; the world is in danger of breaking under the load of material wealth, of machinery; the spirit of man is becoming enervated and weakened. The world needs today the inspiration, the sustenance of a great vital, vigorous, living faith to guide men; and Judaism has that faith; Judaism has that way of life, and we Jews have been charged from the beginning of our history to bring that faith and that way of life to the whole of mankind. Are we doing it? Are we training our children today? Are we more religious than Palliere? Are we more spiritually minded than members of other faiths or other races? Are we devoting more time and thought to the spiritual problems of ourselves, of our children, of mankind and other people? Are we leading in things of the spirit? I don't know. I am rather becoming disillusioned. There is but one raison d'etre--for our existence, one reason in the world why we ought to persist as a separate people. That is the reason indicated in every



page of this book,--that it might be our function as the Adenoi, the servant of God; that we might be the Rabbi Benmozegh to millions of groping people seeking the light of day. Are we preparing ourselves for this, our mission? There is a satisfaction in reading this book, my friends, but there is also a terrible challenge, a terrible challenge, and food for very serious and somber, and oftentimes very profound reflection.

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# The TEMPLE BULLETIN



THE TEMPLE  
East 105<sup>th</sup> St. and Ansel Rd.  
CLEVELAND, OHIO

Abba Hillel Silver, D.D.  
RABBI

Rabbi Leon I. Feuer  
Minister of Religious Education

SUNDAY, NOVEMBER 18, 1928

10:30 A. M.

RABBI SILVER

will speak on

## "The Unknown Sanctuary"

A discussion of the book of Aimé Pallière, a French-  
man educated for the priesthood  
who became a Rabbi.

The Sabbath Eve Service  
5:30 to 6:10

The Sabbath Morning Service  
11:00 to 12:00

1. Liberator at 70 Chambers  
2. Unusculari Juchas.

{ Louis Luchowicz - Moses.  
Edmund Flieg - wife, Moses  
Lawrence Langner - Moses



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, November 18th

Organ (10:15 A. M.)

Prelude

Romance ..... MacDowell

Legend ..... MacDowell

Pastorale ..... MacDowell

Postlude

Maestoso ..... MacDowell

Paul Allen Beymer

Anthem

El yivne Hagalil ..... Saminsky

(After a song of the Palestine Jews)

## Rabbi Silver's Addresses

During the remainder of the month of November Rabbi Silver will address the Brooklyn Jewish Center, Brooklyn, N. Y.; The Elizabeth, New Jersey, Forum, and the Jewish Community Center, Harrisburg, Pa.

## Sabbath Services

The Sabbath is observed at The Temple by two services, Friday Evening Vesper Services from 5:30 to 6:10 and the Sabbath Morning Service from 11:00 to 12:00. The Friday evening service is a beautiful service of prayer, music and meditation. The Sabbath morning service is conducted along traditional lines, including the reading of the Torah. Music is furnished by The Temple Boys' Choir. Members of the Congregation should observe the Sabbath by worshipping at one of these services. Parents who have children enrolled in the Junior High School are cordially invited to meet and worship with their children at the Saturday morning service.

## Temple Religious School

### Report for the Week

Total enrollment, including the High School—1412.

Number of pupils, Kindergarten to 9th grade, inclusive—1261.

Average attendance for the week, 92%.

The following classes had 100% attendance: 1A, Miss Oppen; 1C, Miss Silverman; 1D, Miss Bartow; 2B, Miss Gup; 4F, Miss Bernstein; 8C, Miss Rosen; 8F, Miss Fink; 9B, Mrs. Reich. In the High School Department Dr. Lebowich's class, 3B, had 100% attendance.

### Confirmation Class Party

The 1929 Confirmation Class will hold a get-together party on Sunday afternoon, November 18th, between three and five in Mahler Hall. All members of the class are urged to be present.

### High School

The High School observed Armistice Day with a special service in the chapel and listened to a splendid address on peace by Mr. Arthur A. Miller of the faculty. The High School Student Council has set Sunday evening, December 16th, as the date for the first social event of the year which will be in the form of a dinner-dance.

### Sunshine Fund

The collection of the Sunshine Fund for the week amounted to \$38.83.

Children of the Religious School are reminded of the fact that this coming Saturday and Sunday are Community Fund days in the Religious School. All of the money collected by the Sunshine Fund will be contributed to the Community Fund Campaign.





## *The Community Fund Campaign*



The Community Fund appeals to the citizens of Greater Cleveland for the tenth successive year to subscribe the funds needed for the social welfare activities of the city not provided for by taxation in the official budgets of the cities comprising Greater Cleveland.

The services performed by the 110 Societies and Agencies supported by the Community Fund are of indispensable value to the physical, social and moral health of all the people of the city.

The Fund has united in one great civic effort what would otherwise have to be accomplished in 110 separate efforts, involving on the average two campaigns a week throughout the year.

The Fund has expended the monies entrusted to its care with greater effectiveness in terms of permanent good brought to all the city's life than ever before achieved in any similar expenditure.

The Fund has developed a widespread civic consciousness of responsibility to share loyally in every undertaking that assures greater health and happiness to the people of Cleveland.

The Fund deserves the support of all loyal citizens of this city. No one should fail to respond to its appeal.

### TEMPLE MONDAY EVENING LECTURE COURSE

on

### **The Great Religions of Mankind**

presents

**Dr. Charles Haven Myers**  
Minister, The Plymouth Church

speaking on

### **"Christianity"**

**Monday Evening**

**November 19th, 8 P. M.**

**MAHLER HALL**

Single Admission

35 cents

### THE TEMPLE THEATRE GUILD

presents

### **"The Cassilis Engagement"**

A Three-act Comedy

by

**St. John Hankin**

**Tuesday, November 27th**

in

**MAHLER HALL**

Admission, 50 cents; or Alumni  
Season Ticket



## ***Temple Men's Club***

All who attended will agree that The Temple Men's Club election night party was one of the most enjoyable evenings that they had ever spent. A crowd of men and women which filled the capacity of Mahler Hall attended the dinner, listened to a splendid address by Judge Florence E. Allen, and then spent the rest of the evening enjoying the music and movies and watching the election returns. It was an unusual evening.

The next event on the calendar of The Temple Men's Club is a joint program with The Temple Women's Association to be held on December 12th, details of the program to be announced later.

## ***The Lecture Course***

The Temple Monday Evening Lecture Course is continuing to evoke splendid interest and enthusiasm in the community.

The lecture this coming Monday evening will be on "Christianity." The lecture will be delivered by Dr. Charles Haven Myers of the Plymouth Church. Dr. Myers is one of the best known and most popular of the Protestant Ministers of Cleveland. He is a thorough student, and his lecture should prove to be most scholarly and interesting.

## ***The Temple Wishes to Acknowledge With Thanks the Following Contributions: To the Floral Fund***

Mrs. Herman Glick

In memory of husband, Eerman Glick

## ***To the Scholarship Fund***

Mr. and Mrs. Leo Tabor,

Mr. and Mrs. E. N. Newbury, Mrs. Martha Wolf

Mrs. Lena Prentke

Mrs. Simon Klein

Mrs. Fannie L. Morris

In memory of Mrs. Fannie Strauss

In memory of parents, Mr. and Mrs. H. Wilk

In memory of Judd Stein

In memory of father, Michael M. Levison

## ***Annual Parent-Teacher Supper***

The annual Parent-Teacher Supper of The Temple Religious School will be held on Wednesday evening, December 5th, at 6:30 P. M. in Mahler Hall. This will be the only Parent-Teacher gathering of the year, and every parent who can possibly do so should manifest his or her interest in the religious education of our children by attending. Letters of invitation have been sent to all the parents through their children, and reservations should be returned with the children as soon as possible.

The program for the evening will be furnished entirely by children. There will be dinner music by The Temple Junior Orchestra and The Temple Boy's Choir. A large cast of children has been busily rehearsing a play to be presented that evening, and there will also be a short address by Rabbi Feuer.

## ***Thursday Morning Book Reviews***

Mrs. Fuldheim will give another of her interesting and stimulating book reviews Thursday morning, November 22nd, when she will review "The Amazing Life of John Law" by Oudied.



# THE UNKNOWN SANCTUARY

THIS is the fascinating, soul-moving story of a devout Catholic in quest of the verities of religion—a pilgrimage which came to an end in the pulpit of a Synagogue instead of the altar of a Catholic Church.

It is the authentic autobiography of Aimé Pallière, destined for the Roman priesthood, who instead became a loyal Jew and a Rabbi.

*Translated from the French  
by Mrs. Stephen S. (Louise  
Waterman) Wise.*



by

**AIMÉ PALLIÈRE**

**A PILGRIMAGE from ROME to ISRAEL**

**BLOCH PUBLISHING COMPANY, NEW YORK**

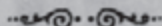


# THE UNKNOWN SANCTUARY

By

AIMÉ PALLIÈRE

*Translated from the French by Mrs. Stephen S. Wise*



**T**HIS is the life-story of Aimé Pallière, born in 1875 in Lyons, France, the scion of a devout Catholic family. He was destined by his mother for the priesthood and his childhood and youth were devoted to the preparation for that career.

Later in life he became a convert to Judaism by conviction and a disciple of Rabbi Elijah Benmozegh, whose work "Israel and l'Humanite" he edited and published in 1914. He is a writer of talent and a remarkable personality. Besides being the author of a number of books, among them "Jerusalem, a Religious Center for Israel and Humanity" and "Judaism and its Distinctive Character," he has written numerous articles for the Jewish press, presenting the universal aspect of Judaism.

He speaks Hebrew fluently and knows both modern and ancient Jewish literature. He is assistant preacher of the Synagogue of Rue Copernic, Paris; president of the Universal Union of Jewish Youth, vice-president of Keren Kayemet l'Israel and a member of the directing council of the Federation Israelite. He is working tirelessly for a renaissance of Judaism in France by educating the youth.

The original French edition—as did also the German translation—created a profound impression in Christian and Jewish circles. It is a book that the Jew will read with joyous appreciation and the thinking Christian with deep interest, for Pallière does not in the slightest disparage those beliefs that are precious to the most devout Christian.

Cloth Bound, 260 Pages, \$2.00

BLOCH PUBLISHING CO., 31 W. 31st St., New York



*Excerpt from a Review of the*  
**"UNKNOWN SANCTUARY"**

By DR. STEPHEN S. WISE  
*Rabbi of the Free Synagogue*

Pallièrè's "Unknown Sanctuary" is a priceless work of spiritual self-revelation,—uttering itself in the manner of illuminating self-expression. Pallièrè's fascinating, even thrilling, biography is a story of the pilgrimage of a Christian of the Catholic communion from Rome to Jerusalem. Reading it, one feels as though one were standing within the sanctuary of the soul of a true seeker after God.

Pallièrè's volume is not a biography in the ordinary sense of that almost vulgarized term. No pose, no strut, no bragging, but a simple and unaffected story of a man as he comes upon a startling truth,—feared and rejected at the outset and in the end embraced with deep and holy joy—that the religious covenant of Israel is the fullest and richest that men have come upon in their quest of God.

The most impressive aspect of the "Unknown Sanctuary" is its deep sincerity. One would as lief suspect the genuineness of St. Augustine or Spinoza as one could doubt the truth of Aimé Pallièrè.

And this thrilling work is marked by something more than the possession of the quality of child-like integrity and guilelessness. And that "something more" is a heroic quality of spirit,—Pallièrè, in utter scorn of consequence to himself, following whither-so-ever the gleam led.

Spinoza was a God-intoxicated Jew, whom his time and the circumstances of his people's life drove to the outermost periphery of Israel. Pallièrè is a passionate mystic, whose God-intoxicated soul has brought him to the holy of holies of Israel and left him a humble and devout worshipper within the no longer unknown sanctuary of understanding, of healing and of peace which he has reached at last.



It were not seemly for the writer to offer an opinion with respect to the quality of the work of the translator, concerning which he has heard from less biased readers of the book in its English form, that the translation is not only well done but has something of the arresting spiritual quality of the French original.

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"A spiritual biography which must appeal not only to Jews but to all modern readers, as it deals with some of the problems and personalities which have stirred the religious life of this generation."—*Jewish Guardian, London.*

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"The record of a spiritual experience very moving and sincere. The translator's work has been admirably done, without any of the jolts and jars to which translations are so often subject."—*Chief Justice Benjamin Cardozo of the Court of Appeals of New York.*

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"One of the most remarkable books I have read in many years. It ought to receive the studious perusal of every Jew. The intelligent non-Jew will also find it surprisingly instructive if he reads it with an open mind. I compliment Mrs. Wise upon her fine work and service in this volume."—*Rabbi Alexander Lyons, Temple Beth Elohim, Brooklyn.*

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"It is a fascinating story and, so far as I know, an unique one. It is a remarkable book."—*Rabbi H. G. Enelaw, Temple Emanu-El, New York.*

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1. Is record of a noble, sincere rel. soul  
in quest of a satisfying faith. - The  
pilgrimage of a devout, sp. sensitive  
man from the faith in which he was  
born & reared, for which he always continued  
to retain an profound reverence & affection,  
but one to which his maturing mind and  
exp. could not give whole-hearted assent  
to a faith which brought him that com-  
plete sp. peace & contentment which he  
was earnestly seeking. - The  
author who is now 53 years of age - was  
converted to Jud. at the age 20 -  
has been actively identified with J. life  
& that now his convictions; has  
written extensively in J. regard; is  
pres. of the Universal Union of Youth  
in France; V. Pres. of the J. Nat. Union  
and assistant preacher of the Synod.  
& Rue Copernic, Paris. Since his  
interest in J. was aroused he applied  
himself to the study of J. literature,  
speaks Hebrew fluently, and has  
deepened his knowledge of the law of Israel  
- He is a man of culture, of a  
wide education, a philologist, and  
a mystic dias - a writer  
note - We are met here







of fatherhood, he was early dedicated to  
the priesthood. But from his 17<sup>th</sup> year  
doubts began to creep into his mind.  
and to disturb him - a number of  
seminar experiences now came to him  
which still further shook the unshak-  
able faith. He descends one  
step - at age 17 - Lyons

① Read p. 17 ff.

② Begins to study Hebrew.

③ Leon de Modena's - "Ceremonies  
and Customs of the Jews" - 2 frames  
- obtain insight into life of  
Israel - rules - liturgy - laws -  
practices - "the wise discipline  
of J. life: the charm of the  
family life." (17c)

3. His unworried J. interests disturb  
his Catholic teachers & professors.  
They speak to him about it and to  
his mother - He is advised to  
consult a Catholic priest of J. origin  
who lived in Lyon - (Abbi' Li'mann)  
- The effect is just reverse - the  
numerous practices which the new  
Father Confessor recommends to



check the young man's Judaistic theories  
 & to further estrange him - And the  
 Hebrew institution which he receives  
 at the hands of Abh. Schwan, who is  
 also Prof. of Heb. at the Catholic Univ.  
 enable Palmer to examine entirely  
 the Q.T. texts up as whole some  
 the fund doctrines, the C. Church are  
 based. He discovers that the Script.  
 proofs are far from conclusive.  
Very in brief - the advent, the  
 are not to be derived from a plain  
 reading of the Hebrew text.

① The influence of Hebrew (p. 58)

4. Meets with Protestant. cobblers -  
 - who teaches him German - learns  
 of the branch of Christianity - opposed  
 to Cath - exhibits several weak  
sides of Christ - Salvation Army  
 - attacks negativity - in, the church,  
 color, ~~part~~ <sup>major</sup> of his communion - dis-  
 organized, crude, - evident success  
 - being forth, remarkable simplicity  
 - thought he had found refuge  
truth - in this Evangelical faith



5. Recommended to Chief Rabbi Eljah  
Bena mosegh ; Tykhon - Ill. Correspondence

① Should one convert?

② " " " " To Judaism?

① Two Covenants ✓

② Two p's ✓

advised him to become 21 x 12?

xMN's a broachide - a layman - not  
a Jewish priest - interview  
conclusion with Mar.

Follows advice

6. Tries to remain Caebels - Esperanza  
from cred. - that which is  
obnoxious - reference to his  
no then -

① Tries to establish independence  
gathering - where S. Pius  
against 12th puts an end  
to it -

② In 1908 his in the dist.

③ Invited by group of liberal Jews  
in law to become their leader - to  
become Rabbi - advised against



7. His faith - (p. 233)

8. This is paleolithic here -  
but not univocal 7

just paleo - (p. 210-11)

and p. 242

9 - On faith and courage  
and if ~~it~~ present.

— WRHS — 111 p. 12



- ① ~~Low~~ Counts, Justice - 1030 16
  - ② Idolatry
  - ③ Profanation of graves
  - ④ Adultery + incest
  - ⑤ Murther, blood.
  - ⑥ Theft.
  - ⑦ Eating, Blood, killing humans
- 
- Human
- ⑦ Samples of
  - ⑧ Mapi domination



Idolatry -  
 Adultery -  
 Eat Blood -  
 Murther  
 Theft

H- Prof.  
 J- Theft -  
 Murther -  
 Adultery -  
 Idolatry



become converted to Salvatorism  
- penitence in their hearts; wear  
their uniforms, join their trades.

- That after a while feels lost &  
a 'salutary conflict & a sure  
fracture'. Rel. without such a  
disruption does not appeal to him.

① Attempts to restore his  
steps - goes to a revelatory  
monastery for meditation &  
can form - Mark sends  
him away - !

② Still he proceeds with his  
Cath. education. He prepares  
for his communion - but at  
very moment his communion  
be realize gradually that he  
cannot go ahead! (p. 110) <sup>crucial</sup>

③ What remained? God!

④ But needs definite form -  
decide to convert to Judaism



"The Unknown Sanctuary," by Aime Palliere, is the record of an earnest, sincere religious soul in quest of a satisfying faith. The book tells of the pilgrimage of a devout mystic, a spiritually very sensitive soul, moving from the faith in which the man was born and reared, and for which he continues, throughout his life, to entertain profound reverence and affection, but a faith which, in his maturing years, no longer meets the needs of his life, to one which seems completely to satisfy him, to give him peace and contentment.

The author, who is today fifty-three years old, but who left his native faith when he was twenty, has been devoting all the years of his life since his conversion to Judaism, to Jewish studies, to Jewish life and thought. He is actively identified with Jewish life in France. He is today President of the Universal Union of the Jewish Youth of France; he is assistant preacher in the Synagogue of Rue Copernic in Paris. He has been devoting many years to the study of the Hebrew language and the Hebrew literature, so that he today speaks Hebrew fluently, and has deepened through the years his knowledge of the sources of our faith. Palliere is a man of refinement and culture, of a wide education, a philosopher with a mystic bend of mind, and a writer of note.

In him we meet a man who does not at all belong to that small group of religious eccentrics who go from one faith to another, prompted by a whim or an impulse, and most assuredly we do not find in him the type of man who changes his faith for the sake of material gain or because of expediency. Here is a man to whom religion mattered much, very



much; who needed in his life a harmonizing and sustaining faith, and who, failing to find that sustaining faith in the religion in which he was born and reared, bravely and deliberately and patiently set out to find that faith elsewhere. That was not an easy quest. There was an element of tragedy in that quest; for one's childhood ties are very strong and tender, and his family ties too were strong and tender. He loved his mother deeply, profoundly, and his mother was a loyal, devout Catholic, whose heart would break if she knew that her son was leaving the fold. Palliere's pilgrimage to the unknown sanctuary was a sorrowful road.

