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The rejected messiahs, 1928.

"THE REJECTED MESSIAHS."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

DECEMBER 23, 1928, CLEVELAND.



JOSEPH T. KRAUS
Shorthand
Reporter
CLEVELAND

I shall not attempt this morning to trace the history of the Messianic idea in Israel because that is a subject all by itself, quite a lengthy and involved subject. It shall suffice for our purposes this morning to know that the Messianic idea of hope gained headway among our people with the loss of its national independence, and that it was present more or less actively in Jewish life throughout the ages. Particularly was it active in times of world upheaval, when some great war or new political alignment promised to rearrange the political status, making it possible, perhaps, for Israel to realize its Messianic hope of restoration to Palestine and of revitalization as a nation. And every great world movement brought in its wake, as far as the history of Israel is concerned, many important Messianic movements. The fall of Rome, for example, in the fifth century; the rise of Islam, and the march of the conquering Arab armies stirred the slumbering embers of hope in Israel, and thrust to the fore false messiahs who capitalized the fervid Messianic hope of the people.

The Crusades of the eleventh, twelfth and thirteenth centuries gave to Jewish history at least eight Messianic movements. And so did the protracted bitter struggle between the Turkish Empire and Christian Europe during the fifteenth and the sixteenth centuries. And the

two false Messiahs of whom I shall speak this morning,-- David Reubeni and Solomon Molke, were the precipitates, as it were, of this vast struggle between Mohammedan Turkey and Christian Europe, which lasted for more than two hundred years.

Let us take a look at the political conditions of Europe in the sixteenth century, as well as at the conditions of Jewry at the time. The sixteenth century, in which both of these false Messiahs lived, followed immediately after two terrible catastrophes in Jewish life,-- the expulsion of the Jews from Spain in 1492, and the expulsion of the Jews from Portugal in 1498, six years later. The greatest center of Jewish life since the destruction of the Palestinian center--Spain--where Israel had lived for almost a thousand years in prosperity, in affluence, and where Israel had produced a great culture,--that center was completely destroyed, and some three or four hundred thousand Jews, whose ancestors had lived in Spain for a thousand years, were banished, forced into exile, and those who remained had to accept Catholicism.

Now these exiles, broken in spirit, impoverished, scattered all over the Mediterranean world, Northern Africa, Egypt, Turkey, Palestine, Italy, and these emigres or exiles were steeped in mysticism. Their whole mode of thinking was saturated in Kabbala, in superstition, and of course they were all intensely agitated by the thought that perhaps this vast catastrophe is the beginning of the

Messianic time; that things could not become any worse, and therefore they must become better.

Politically, as far as Europe was concerned, the age was the age of Turkish ascendancy. From the fall of Constantinople in 1453 to the fall of Hungary in 1547, the whole center was one of steady Turkish ascendancy and encroachment upon Europe. In fact, the Turks were at the very borders of Germany, and they were driving the Venetians, the great commercial people of that time, off the seas. The Mohammedans were knocking at the gates of Europe, storming the citadels of Christendom, and Christendom stood in awe of these Mohammedan Turks. That you must bear in mind if you want to understand the appeal that Reuben and Molko made to the Christian world.

Again,--and incidentally it might be said, as far as the Jews were concerned, the fall of Christendom was looked upon as the antecedent to their restoration to Palestine,--two factors contributed to these Messianic expectations. One was the rift in Christendom itself brought about by the Protestant Reformation. The heart of Christianity was cleft in twain, and Israel could not but regard this seeming breakup of Christianity as an evidence of the swift approach of the Messianic day. And then the discovery of America in 1492 enkindled the imagination of the people. Columbus himself, you might be interested to know, regarded the discovery of America by him as fulfillment of prophecy. And the Jews began to think that perhaps

in this newly discovered world the lost Ten Tribes may be found; and the return of the lost Ten Tribes was always looked upon as a preparatory step in the restoration of Israel.

There were all these factors,--the expulsion, the spirit of depression, the mysticism which prevailed, these titanic struggles between Arab and Christian for the mastery of Europe, the rift in Christendom, the discovery of the New World,--all these factors contributed to stir not only in the Jewish world but in the Christian world as well, vast millenary, apocalyptic, Messianic expectations; and expectations always produce the things expected. And so before long we hear of a Messiah actually appearing on the scene. He appeared because everybody expected him to appear. The first one was David Reuben¹. We know very little about him. He was a shrewd, cunning imposter, who fooled people from the humblest to the highest, and the Pope himself, as we shall see in a moment. He was probably a German Jew, but he appears on the scene in 1522 in Egypt. How he got there nobody knows, but he is there in Nubia, Egypt, and he announces himself to his fellow co-religionists as the emissary, the ambassador of his brother Joseph, who is king in Khaibar, Arabia, and who rules over a vast domain inhabited by 300,000 Jews, who are the descendents of the tribes of Reuben and Gad and half the tribe of Manasseh, and that he and his brother Joseph are both lineal descendents without a break from King Solomon himself

and he succeeded in surrounding himself with such state and such regal paraphernalia and such mystery, that the people actually believed him. His mission from his brother Joseph was that his brother was ready to place at the disposal of the Pope and the Christian emperor a vast army of well trained fighting men to help defeat the Turk; to drive the Turk out of Palestine, thereby accomplishing two things: first, serving Christendom by breaking the power of the Turk, and, secondly, serving the cause of Israel by redeeming Palestine from the Turk for the Jew.

David Reubení goes to Italy and sends as his vanguard ambassadors to announce his coming in the wildest and most extravagant terms. David Reubení rides into Rome on a white charger, surrounded by a staff, royally caparisoned, dressed; and the amazing thing is that he is actually received by the Pope,--Pope Clement VII. And all that he asks for is ships and cannon with which to equip the army of his brother, and with which to transport the soldiers of his brother Joseph from Khaibar, Arabia to Palestine.

You can readily understand how the Jewish world was affected by that. Here was the ambassador, a Jew, coming from the unknown world Arabia, where seemingly the lost Ten Tribes still lived, received by the Pope himself. Why, that was the very beginning of the great denouement, the great hour of the redemption; and they acclaimed David Reubení; they prayed for him in their synagogues, and they sent him gifts. The Pope was very much impressed with Reubení, and gives him

credentials to King John III of Portugal, and asks him to go see the king; and Reubeni goes to Portugal, from which the Jews had already been exiled in 1498, but in which land Jews still lived as Maranos, as secret Jews, public confessing Catholicism but in private still clinging to their ancient faith; and there were thousands of such Maranos in Portugal as in Spain; and David Reubeni is received by the king and he is actually promised eight ships and four thousand cannon for his mythical army. Reubeni remains at Portugal for a few years, and the whole hidden world of Maranos begins to seethe with vast expectancy.

Reubeni himself never claimed to be the Messiah, but by dropping hints and by having his henchmen and lieutenants subtly throw out suggestions, the legend was soon built up that Reubeni is either the Messiah himself or the advance guard of the Messiah. While in Portugal Reubeni stirs the imagination of one Marano whose history we shall recite in a moment,--Solomon Molko. But after a few years King John tired of this Jewish ambassador and has it suggested through him that Reubeni had best leave Portugal.

Reubeni then decides to call upon the great emperor, Charles V, who was at the time at Ratisbon, the head of the Holy Roman Empire. He goes there accompanied by Molko, of whom we shall speak in a moment, and he presents his credentials and his mission to the emperor. But unfortunately Charles V was a realist. He wasn't very much impressed by this mythical army of Reubeni and became rather

suspicious of this impostor, and has him arrested and sent to Mantua, where he is tried by the Inquisition and sentenced to be imprisoned for life. Reubeni is sent to prison, and that is where the story ends. That is the last we hear of David Reubeni.

He left his own memoirs. We still have them written in Hebrew, which clearly points to a German origin; the idiom is a German one although it is written in Hebrew. It reveals a man not very literate, but very keen, very sharp, and very daring. Just what he had in mind no one to this day knows. Whether he actually had hoped to carry through this preposterous plan of borrowing ships to transport an army which did not exist, and of taking four thousand cannon to fight battles that would never take place, nobody really knows. But there is the story, the story of David Reubeni, who, by the way, has challenged the very skilful pen of the great German-Jewish author, Max Brod, who wrote a book on Reubeni which has recently been translated into English, called "Reubeni, the Prince of the Jews," which is well worth reading.

I said that while in Portugal Reubeni caught the imagination of a Marano. That Marano was Solomon Molko. Of all the pseudo-Messiahs who exist in Israel through the ages Molko was the most guileless, the most honest, the most self-deluded, and the most pathetic. When one reads his story one cannot help but be moved almost to tears by this pathetic figure. He was a deeply pious mystic, ecstatic

soul, a poetic soul, and the hour of tragedy seems to accompany his life right from the very beginning. He was born a Christian. His parents were Maranos, but early in his youth he became aware of the fact that his ancestry was Jewish, and he was very much troubled and disturbed by the sad lot of his brethern, first in Portugal, who had to live dual existences, hide their identity, and more especially concerning the lot of his brothers in other parts of the world, persecuted, exiled; and he had dreams that perhaps some day God would redeem his unfortunate brethern and restore them to their former greatness. And then Reubeni comes to Portugal, the ambassador of a great Jewish kingdom, promising healing and redemption for his brethern.

Molko is overwhelmed by this thing, and he goes to Reubeni; he reveals himself to him as a secret Jew. Reubeni thrusts this proffer of discipleship of Molko aside from him. He is afraid, because a man invited death in those days who was responsible for the conversion of a Christian to Judaism, and Reubeni did not want his own affairs interfered with or endangered by this ecstatic mystic, this Marano Jew Molko. But Molko has himself introduced into the household of Israel through the Abrahamitic rite secretly, and comes to Reubeni and begs him to permit him to accompany him on his mission. Reubeni refuses. Molko then sets out on his own mystic pilgrimage. He leaves Portugal; he goes to Turkey and to Palestine, the

home of Jewish mysticism. He meets with a great number of leaders of the Jewish world at that time, more particularly with Joseph Caro, the author of the "Shulhan 'Aruk," who himself was a great mystic. He begins to preach in Jewish synagogues, and we have a small volume of the sermons of Molko called "Sefer ha-Mefo'ar," a rather strange, bizarre thing, in one of which sermons Molko announced the Messiah will come in 1540, and proves it from a calculation of Biblical passages. And then he leaves Palestine and goes to Italy in 1529. He meets Reubeni a second time in Italy, and here their missions merge.

Molko, too, decides to see the Pope, and the same Pope Clement VII receives him, too. Molko's prestige is enhanced by his having successfully prognosticated the great flood of the River Tiber. He announced weeks ahead that the River Tiber will overflow on a certain day, and on a certain day the river actually overflowed its banks; and that increased his prestige among the people. The people began to acclaim him as the Messiah, and Molko quite readily drifted into that role. And then he and Reubeni set out together to see the emperor, Charles V. Well, I told you what happened to Reubeni after his interview with the emperor. The lot of Molko was even a sadder one, because Molko had been a Christian and had become a Jew, and that was a sin punishable by death, and so the Mantua Inquisition decreed burning at the stake for Solomon Molko; and as he was tied to the stake he was

offered complete pardon if he would renounce his religion and turn Christian again, and that Solomon Molko refused, and he died at the stake with the " " on his lips. A Hebrew author by the name of Kabat has just completed a marvelous trilogy in Hebrew built around the character of Solomon Molko.

I have a little time left and I want to tell you the story of a third pseudo-Messiah who lived almost a century later,--the greatest of them all, the one whose career brought greater tragedies in Jewish life than any of the others; whose life was actually of a revolutionary significance in the Jewry of the day. I am speaking, of course, of Sabbathai Zebi.

Sabbathai Zebi lived in the seventeenth century; and there I should like to point to you the political and spiritual background of the time, so that you will understand how these Messiahs come to appear, to have a hearing. Keep in mind the year 1648, because it is very significant. The year 1648 marks the close of the Thirty Years War in Europe. During those thirty years of war the population of Europe was depleted from sixteen million to six million. Almost two-thirds of the towns, hamlets and villages of Europe were wiped out by this terrible religious war among the peoples of Western Europe. And 1648 marks the beginning of the terrible Cossack uprisings in Eastern Europe, in Poland, which uprisings were responsible for the destruction of three hundred Jewish

communities in Poland, and the butchering of some 300,000 Jews in a short period of perhaps three years.

Now think of what such events mean to the intellectual and the moral life of a people. The Cossack rebellions broke the spirit of Eastern European Jewry, cast a pall of dread and fear over the whole European Jewry; and the Christian world, likewise steeped in the horror and the misery and the blood of this long, protracted struggle, was also caught up in superstition, in religions of mystery, in millenary expectations. The Christian world expected the coming of the Messiah, the coming of their Messiah, or rather the second coming of their Messiah. Even in a country like England these Messianic hopes among the Christians were at fever point.

You remember that during the seventeenth century England was in the throes of a revolution. Cromwell had overthrown the monarchy; the Puritans were in the ascendency. Well, the Puritans and the numerous other sects, like the Quaker, were extremely millenarian in their theology. They expected any moment the second coming of their Christ; but according to the belief commonly held by the whole of Christendom, the second coming of Jesus must be preceded by the return of the Jews to Palestine; and here is where the two hopes, the Christian and the Jewish Messianic hopes, merged. That is why the Puritans were so friendly to the Jewish cause and to the Jews, and that is why Mannasseh ben Israel, playing upon this friendliness to

the Jews, succeeded in gaining from Cromwell the readmission of the Jews to England. The Jews were exiled from England in 1290. It was at this time--1651--that Mannasseh ben Israel, a Rabbi of Amsterdam, sent an appeal to Cromwell and to the Parliament to permit the readmission of Jews to England, on this ground: that the Jews can be restored to Palestine only if the old Biblical prophecy would be fulfilled, namely, that they would be scattered from one end of the earth to the other.

Now the Jews were already in one end of the earth; they were in America. If they could be admitted to England they would then be at the second end of the earth, in the other extreme, the prophecy would be fulfilled, the Jews would return to Palestine, and then the Christian hopes would come to pass. Anyhow, the Christians believed that their Messiah would come in the year 1666. That was a very mystic number, that three sixes. You find it in the Book of Revelations; and therefore it is calculated this 1666 would be the miracle year. The Jews had calculated that the Messiah would come in 1648, because they found references to that year in the great mystic book, The Zohar. So that the Jewish miracle year and the Christian miracle year were just a few years apart, a difference between 1648 and 1666, and it was during those years that this great drama of Sabbathai Zebi was played upon the stage of Europe.

Sabbathai Zebi was a Sephardic Jew of Spanish descent, born in Smyrna. His father was an agent

for an English house. The English were carrying on an extensive trade at the time to the Levant, and undoubtedly the father and the son, in receiving men from England in their home all the time, must have heard of these Messianic hopes of Christian England built around the year 1666. Sabbathai was a brilliant lad and a handsome lad. Early in his youth he mastered Talmudic and Rabbinic studies. He was particularly given to Kabbalistic or mystic studies. He practiced asceticism. He would deny himself to people for days and weeks at a time. He would isolate himself in a room for weeks on end and study. He would bathe day and night, winter and summer, in the sea. He would chant beautiful psalms, and all his contemporaries describe his voice "like the voice of an angel."

Well, all these practices,--his singing, his conduct, his asceticism, his studies, captivated the imagination of a group of people, and before very long he had a group of followers and disciples who looked upon him as one a little more than human; and then in 1648 when Sabbathai Zebi was only twenty-two years old, he one Sabbath morning was called up to read from the Torah in the synagogue, and pronouncing the benediction, instead of pronouncing it as we do,--" " ,--he pronounced it, " " ,-- the inevitable name, as only the high priest in the Holy of Holies had a right to pronounce the name. That was an announcement of his Messiahship.

Of course the community was startled and

outraged, and at once Sabbathai Zebi was excommunicated and banished from Smyrna. But that did not deter him. He wandered around from Smyrna to Constantinople, to Salonika. In Salonika he gathered a following around him, and had himself married, symbolically, to the Torah in a public ceremony. He was driven from Salonika, too, and he went to Egypt, and in Cairo he had the first break of good luck. He met up with a rich Jew, perhaps the richest Jew of Cairo at the time, and he impressed him. So that from now on Sabbathai Zebi had financial backing--and that is very important, even in the career of a Messiah.

In Cairo Sabbathai Zebi heard rumors brought to him that in Leghorn there was a beautiful young woman by the name of Sarah, a refugee from the persecutions in Poland, who was on her way to meet the Messiah in order to become his bride, and that fits marvelously with his plan; and so he sent for Sarah in Leghorn and she came to Cairo, and Sabbathai Zebi was married to her. She was a woman of amazing beauty, so the contemporaries say, and of even more amazing cunning, and she became the great moving spirit of this Messianic--shall we say conspiracy, or enterprise?--from that moment on.

Sabbathai Zebi leaves Cairo and goes to Jerusalem. The Jewish community of Jerusalem at the time is in sore straits; they have been living off the contributions which had been sent to them right along, mainly from Eastern Europe. You know the Jews of Eastern Europe had

suffered in these Cossack rebellions, and their sources of income had been cut off, and they were starving, and they could think of only one man who could help them out, and that was that rich Jew in Cairo; and they could think of only one man to persuade him to help them out, and that is Sabbathai Zebi, and Sabbathai undertakes this mission, goes back to Cairo to see this rich Jew, and succeeds in receiving a large contribution from him for these Jews of Jerusalem.

Well of course when he comes back to Jerusalem with this money he is naturally hailed as the Messiah, as the miracle man, as the man who had saved their lives. And so legend begins to grow up around Sabbathai. And then in the city of Gaza, not far from Jerusalem, a young man by the name of Nathan arises one day and announces to his people that he had received word direct from heaven through revelation that within a year or so the Messiah would appear, and the Jews would be restored to Palestine, and that the Messiah was now in Jerusalem. Well, people put two and two together. Here was Sabbathai Zebi in Jerusalem, and surely he must be the one to whom the prophecy of Nathan points; and from that day on Sabbathai has an Elijah, a prophet, a spokesman, who speaks for him.

Now when Sabbathai Zebi felt that he was strong enough he returns to Smyrna, to his native home, and there he again announces himself. This is now 1665, one year before the 1666. He announces himself again as the

King Messiah. And now he has too many backers for the few Rabbis to dare to excommunicate him, and he is acclaimed publicly. "Long live our Lord, our king Sabbathai Zebi!" And processions are held through the streets, and a frenzy seizes upon the whole populace. It is amazing to read the records of the time. Young men and young women become ecstatic and frenzied and given to prophecy. The most amazing things take place. People begin to sell their homes to be ready for the hour when the trumpet of the Messiah shall summon them to go to Palestine. And Nathan of Gaza, his prophet, and a few other of his henchmen, begin to send communications broadcast throughout Europe, to Italy, to France, to Mesopotamia, to Germany, announcing the coming of the Messiah, the appearance of the Messiah, and advising them all to submit to penance, to do penance to atone for their sins, so that they will be found worthy when the signal is given to return to Palestine; and you would be amazed to read what took place throughout Europe, in Amsterdam, in Stamboul, in London, in Rome, in the Jewish communities, when news came of this Messiah.

They sang songs in the synagogue; they printed new prayer books incorporating special prayers for Sabbathai Zebi; they sent ambassadors with gifts to Sabbathai. Well, this marvelous reception which he received has convinced Sabbathai Zebi. He knew he was the Messiah. He may have had some doubts before, but now he was certain. Now the time for action sooner or later had to come. If he

was the Messiah he had to produce the goods, and the way to produce the goods was to go to Constantinople to the Sultan and say, "Mr. Sultan, the time has come for you to abdicate. I am the Messiah. You give me your throne and I will see that the Jews get back to Palestine." And Sabbathai Zebi leaves Smyrna and travels to Constantinople. He was shipwrecked, picked up on the coast, and instead of being taken to the palace of the Sultan he is taken to prison.

But the story is not over yet. From that prison he is transported to the political prison in the fortress of Abydos. He is treated kindly, as a political prisoner. The Sultan, or the Pashas who were governing Turkey at the time, did not want to antagonize the tens of thousands and hundreds of thousands of Jews in their vast empire, who actually looked upon this man as a very important figure. So they treat him kindly; and many Jews begin to visit him in this fortress, and they bring gifts to the keeper of the fortress, and everybody connected with that prison becomes rich, and they sort of like the idea; and Sabbathai Zebi actually holds court in the fortress. People who come into his presence kneel, prostrate themselves, kiss the dust before him, hail him as the Messiah.

And then the tide begins to turn. A certain Jew,--and it takes a Jew,--by the name of Nehemiah Ha-Kohen, a Polish Jew, himself a prophet (the world was full of prophets in those days) hears about this Sabbathai Zebi, and he himself was impressed with the thought that he ought to

become a Messiah within the next few months; and Sabbathai Zebi is told about this Nehemiah Ha-Kohen, who had prophesied in Poland about the coming of the Messiah, and he wants to win him over to his side, and he has him summoned through emissaries, and Nehemiah Ha-Kohen comes to Abydos and sees Sabbathai Zebi. Unfortunately he is not impressed. He does not think that Sabbathai is the real article; and he says so. And then the followers of Sabbathai decide to kill Nehemiah Ha-Kohen, but Nehemiah was informed of this plot and escapes to Adrianople, turns Mohammedan, and informs the Sultan and his Pashas about the schemes of this Jew Sabbathai Zebi, who was trying to undermine the Turkish Empire; who was trying to depose the Sultan.

That did not sound very good to the Sultan. He was tolerating the Jews in his empire and treating them very kindly, but he certainly did not want any Jews conspiring against his well-being; and he decides to kill Sabbathai Zebi, and along with him all his followers en masse. But there was in his court a converted Jew who harbored good feelings toward the Jews and did not want to see this tragedy, and so he persuades the Sultan not to kill Sabbathai Zebi and his followers but to have Sabbathai Zebi become a Mohammedan, and his followers, thereby killing two birds with one shot,--liquidating this conspiracy and winning over thousands of Jews to his faith. And this converted Jew goes to Sabbathai Zebi and tells him what is in store for him and his followers; and this is the whole critical point in the

story. Sabbathai Zebi becomes a Mohammedan, but whether he did it because he was actually a faker in an effort to save his life, or whether he did it because he wanted to avert a terrible tragedy which would overtake thousands and tens of thousands of innocent Jews, for which he would be responsible, remains one of the great mysteries of Jewish history.

It is a fact that he was summoned before the Sultan, and as he came into his presence he threw down his Jewish headgear, whatever he wore on his head, and took the white turban which was offered him and placed it on his head, which was a sign that he had renounced his Jewish faith and had accepted the Sultan's faith. You can understand what that meant to the Jewish world. Their Messiah had turned traitor! But, strange things about Messiahs, anything they can do goes. Even after he became a Mohammedan his followers still believed in him. They said, in the first place, that it was not Sabbathai Zebi at all who became a Mohammedan; it was only his phantom; the real Sabbathai Zebi was in hiding, awaiting the great moment for his appearance. Or they said it was part of the story of the Messiah; that he must first become converted to Mohammedanism so that through his conversion he may succeed in winning over the Mohammedans to Judaism.

Well, be that as it may, for a long time thereafter Nathan of Gaza and others kept on sending word throughout the Jewish world not to despair but to keep their

faith alive in Sabbathai Zebi. But the back of the movement was broken. Before very long the Rabbis and those who always had doubted and saw the menace of this movement, but who were afraid or who were intimidated,--it was a matter of life; one was in danger of his life when he spoke against the new Messiah,--the Rabbis began to assert their authority; they began to excommunicate the followers of Sabbathai Zebi, and the movement began to decline. Sabbathai Zebi himself, while officially a Mohammedan, Mahmed Effendi, and a henchman of the Sultan, still continued to practice many of the customs and rites of Judaism; and people tell in the chronicles of finding Sabbathai Zebi surrounded by a group of disciples chanting the psalms as of yore, and shedding bitter tears as he was chanting them.

Finally, the Rabbis and others who were interested in saving the Jewish community from a recurrence of Sabbathai Zebi's enthusiasm, persuaded the royal house to banish Sabbathai Zebi, and he was sent to an out of the way small town,--Dulcigno, in Albania. There, on a certain Day of Atonement Sabbathai Zebi breathed his last.

There is much more that I would like to tell you about this character, but it is too late. If you are interested, I would suggest that you read another novel written by Solomon called "Rejected Messiahs," which has recently been translated into English, which tells the story in novel form, of course, of Sabbathai Zebi. I have attempted to give you the actual historical facts about

these three false Messiahs. You may also be interested in reading more about them in my own book of "Messianic Speculation." This is by way of advertence.

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Sermon 286

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, DECEMBER 23, 1928

RABBI SILVER

will speak on

"The Rejected Messiahs"

The postponed address of last week. Rabbi Silver will tell the story of the false Messiahs in Israel during the sixteenth and seventeenth centuries: Reubeni, Molko and Sabbathai Zebi.

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The Sabbath Eve Service
5:30 to 6:10

The 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.

Music for Sunday Morning, December 23rd

Organ (10:15 A. M.)

Prelude

Prelude and Fugue in E Minor Bach
Andante Stamitz
Chanson Indoue
..... Rimsky-Korsakoff

Postlude

Processional March Stewart
Paul Allen Beymer

Alto Solo

"Rachem" Mana-Zucca
Alicia Shaw Duggan

"The Rejected Messiahs"

Rabbi Silver will deliver the address this Sunday morning on the false Messiahs in Israel who have inspired the two novels, "Reubeni, Prince of the Jews", by Max Brod, and Salomon Poliakov's "The Rejected Messiah", which have recently been translated into English.

Rabbi Silver to Address the Ohio State Teachers

Rabbi Silver will deliver the principal address at the Convention of the Ohio State Teachers Association which will be held in Columbus on Thursday evening, Dec. 27th.

Salmon O. Levinson in the Temple Pulpit

The Congregation last Sunday enthusiastically welcomed Mr. S. O. Levinson of Chicago, the prime mover in the great movement to outlaw war. Rabbi Silver postponed his lecture on "The Rejected Messiahs" in order to make it possible for the Congregation to receive the message of this outstanding peace advocate.

Mr. Levinson discussed in a thorough manner the Peace Pact now before the Senate of the United States and the major ideas implied in the outlawry of war. He left a tremendous impression upon the Congregation.

A telegram was dispatched in the name of the Congregation to the President of the United States and the Chairman of the Foreign Relations Committee urging the early ratification of the Peace Pact.

The First Lecture Series Closes

It is with a distinct sense of pride and satisfaction that we are able to look back upon the unusual and altogether successful first series of Monday evening lectures given at The Temple. The response of the community was splendid. A large and intelligent audience was present at each one of the eight lectures and every lecture was a distinct contribution to the subject—scholarly, comprehensive and objective.

What characterized these lectures was their academic character. It was not an audience listening to a speaker but professors and students thinking through great subjects.

The second series on "The Status of the Jew and Judaism in the World Today" begins on Jan. 7th and will continue for six Monday evenings. The same high standard will be maintained.

**TEMPLE
ALUMNI ASSOCIATION
COLLEGE REUNION NIGHT**

for

All Temple Confirmants and Students Attending College Out of Town and in Cleveland

PROGRAM AND DANCING

Thursday Evening, December 27th

MAHLER HALL

Admission 75 cents per person

or

Alumni Season Ticket

DR. LINCOLN CASWELL

presenting

**"AN HOUR WITH
ABRAHAM LINCOLN"**

will be one of the features of the

ANNUAL FATHER-SONS

and

**MOTHER-DAUGHTERS
BANQUET**

January 12th

at

HOTEL CLEVELAND

Reservations are \$2.00 for adults and
\$1.75 for children under fourteen.

**TEMPLE MONDAY EVENING LECTURE COURSE
SECOND SERIES on PHASES OF MODERN JEWISH LIFE**

Opens

Monday Evening, January 7th, 1929

Course Tickets are \$1.50 and may be procured by mail or telephone
at the Temple Office

RABBI SILVER'S RECENT PUBLICATIONS

Messianic Speculations in Israel	\$3.50
The Democratic Impulse in Jewish History	.75
Liberalism at the Crossroads	.25

Copies of these publications may be procured at the Temple Office

Temple Religious School

Report for the Week

Total enrollment, including the High School—1391.

Number of pupils, Kindergarten to 9th grade, inclusive—1244.

Average attendance for the week, 79%.

Many of the children of our Religious School are ill. We hope for a quick recovery for all of them of their health and strength.

Acknowledgement

The Temple and the children of the 3rd, 4th and 5th grades of the Religious School wish to acknowledge a very generous gift from Mr. A. Lewenthal. Mr. Lewenthal has

donated a year's subscription to Young Israel, a Jewish children's magazine, to each of the children of the 3rd, 4th and 5th grades.

High School

Last Sunday morning at its assembly, the Temple High School was privileged to listen to an inter-collegiate debate between Western Reserve University and Oberlin College on the subject of "Free Speech". In the evening the High School enjoyed its first social event of the season, a very successful dinner-dance, attended by most of its students. The assembly next Sunday morning will be addressed by Mr. Sidney Weitz.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Mr. and Mrs. Sidney Sycle

Mr. Sam Wurzman

Mrs. Morris G. Schaffner

Mrs. A. A. Benesch

Mrs. Birdie Daniels

Isaac J.

David J.

Moses M. J.

Godfrey A.

} Garson

In memory of Gus Keller and Mrs. Rosa Kohn

In memory of Gus Keller and Mrs. Rosa Kohn

In memory of daughter, Edith Fuld Schaffner

In memory of mother, Minna Newman

In memory of husband, Myer Daniels

In memory of mother, Matilda J. Garson and brother, Mannie J. Garson

To the Library Fund

Myra

Joy

Stanley

Benjamin F.]

} Klein

In memory of sister, Lucille Ruth Klein

To the Scholarship Fund

Mrs. Benjamin F. Klein

J. R. Oppenheimer

In memory of father, Sol S. Firth

In memory of Gus Keller

In Memoriam

We record with deep sorrow the deaths of

Abraham J. Roman

Isaac Marx

during the past week and extend the condolences of the Congregation to their bereaved families.

1. M. are not peculiar to Israel, to Jud. or to Christ. Other peoples have had them. (1) Zoroaster. Saviour Saoshyant, desc. of Zoroaster who will some day destroy Ahiman - the Evil one. (2)

2. Belief in D. gained headway from time of less of nat. independence. The more they suffered, the more they hoped -

(1) Calendar and of world - the Jews hope afresh. - Fall of Rome - 52. Rise, Islam - & sweep, Crusades - at least 8 Mass. movements - Butler struggle bet. Turks and Europ. nations in 15-16c likewise gave us num. episodes.

3. 16c. gave rise to at least 2 amazing, the pseudo-messiahs - utopian novelist, biographer, dramatist. Brod - Shabbath molts. David Reubeni - Dr. Molko.

(1) Follows catastrophes of 1492 & 1496 - Exiles. broken - scattered - steeped in mysticism - hungry for miracles etc. - whole character of that takes on Cabalistic charac. - shot down with infant. Arcetism - dominant interest Messiah -

(2) Overhead clouds of Europe. Turkish ascendancy. From conquest of Constant, 1453 to conquest of Hungary, 1547 - power of Turk steadily increased - Age of Moh. the conquest of Suleiman the Magnificent - Empire extended to frontiers of Germany - Venetians were being driven from the Sea. Turk crashing at Balkans & Europe - & Christendom stood in fear & trembling.

Fall of the Empire antecedent to M -

(3) Ript in Christendom - Reformation clept heart of the world
- In Prot. countries - Anabaptism - return to primitive
Chr - & hope in Second coming of Jesus -

(4) Discovery of New World - inflamed - Columbus
- prefigured by Prophecy - Rumor of lost 10 Tribes
- interest in lost 10 Tribes -

4. Reuchien - who was he? Perhaps a German Jew - a clergyman
cunning impostor - who fooled men, from himself to Pope.
b. c. 1490. Appears on the scene in Egypt 1522 - Says he takes
from Khairat in Arabia. He is brother of King Joseph
who rules in Khairat over 300000 men made up of the Tribes of
Reuchien, said to be Mahometan. He is on a secret mission from
the King, his brother - to emancipate Jews - & return to Persia -
(1) This for Jews. (2) To Christ - he is an ambassador to the
& Emperor to offer the assistance of his brother's armies in
fighting the Turks & expelling them from Palestine.

(3) Travels to Italy. Rides with horse on a white horse.
Actually received by Pope Clement VII (1524).
Stays longer to highest pitch.

(4) Travels to Portugal. to court King John III, of whom
he requests ships & cannon for his brother's armies -
promised 8 ships - 1000 cannon - royally received -
Managers - turned - Moros Molto -

(5) Veils his men's pretenses but hints at it - after his
mission is completed - will Turk crushed - will return
- restore them -

(6) Disaster - King John turns on him - sends him to

Emperor Charles V to Ratisbon - (1532) Arrested.
Tried before the Inquisition in Mantua - Sent to
prison - stay, even -

5. Solomon Molke - most public & least desiring -
- romantic figure - a pathos about him which touches the
heart. This is an element of relief - mythic ecstasy -
- heroic martyrdom -
- ① Marcus - born a Christian - Secy. in court of Justice -
- brother in law of his infant brother - Reuchling's secret counsel -
- confessed & troubled - always - (Turkey 1525-6) In Salomon's
mother acquaintance of J. mystics - esp. of Casp. -
before to French. 1525 - 20. Marcus would appear
in 1540. Visit Italy in 1529. Received by
Pop Clement VII. acclaimed - (Tiber flood, Oct. 8,
1530. Jrs to Ratisbon with Reuchling - (May 12) -
arrested. Trial & sentence to death for conversion to
Judaism - burnt at stake at Mantua - pardon.

6. Zeli.

- ① 1) C - Political - (30 yrs old) (Cossack Rebel) 300.000 - 300.000
(a) unsettled Empire. Sep of Jew. Jew. (b) crushed & dec. 18. Jew.
- ② Jew (Zeli) studied Cabala & Mysticism - Jacob Boehme
Abraham Frackenbery - John Wochinger - Paul Fajenbauer -
must approach Judgm. day - Return of Jews
must precede 2nd coming
- ③ Manasse ben Israel. (Puritans) to the rest 2 Quakers

① Christian - Annus mirabilis - (1666) - based on Rev. 13.8
- number, the least
Jewel - (1648) - Zohar -

5. Barn - (1626-1676). Smyrna - Father, agent Eng. prin-
- Brilliant - Talmud - Carbala - Ascleto, both in
sea - warned twice - shunned Ees. Hudson

Sang - converted to was mess -

① (1648) @ age of (22) - announces himself - 3/31
- excommunicated

3. 4th - Constant - Salomiki - married to Tarah.
- union & king with Heavenly day, etc. - vanished

4. Cairo - rich marks, visit - Jerusalem -
- fasted - prayed - wept - shook - Mission to Chelb.

Sarah - in quest of Mess - Lybham -

5. Gaza - Nathan - announces him as prophecy.
- revelation - within year - (665)

6. Return to Smyrna 1665 - Proclaim himself
as Messiah in Jer Shifa - 1/10/17

- Frenzy - prophecy - Antichrist - Other
Laids Opinions crushed - New

Prayer books - Sold possessions -

7. Beethoven converted S. - Sets sail for
Constantinople - Put in prison - Sent
to prison of Abydos - mildly treated -
- necessary step - Rich parents - abrogates
fasts -

8. Hehemwah Cohen of Poland - prophet - Turns
Islam - informs against S. - Sultan sends
a converted Jew to persuade S. to turn Muslim.
9. Summoned before Sultan - Sept. 16-1666 -
Costs of Jew. wedding. What Turkish taken
Hehemah Effendi - pension -
10. Supporter still believed in him - Not real
S. but phantom - Nathan - keeps part
alive
11. Continued to produce go. currency - Exiled to
ulul cigus - Albania - lived as Jew before.