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Jewish anti-semitism, 1929.

"JEWISH ANTI-SEMITISM."

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

JANUARY 6, 1929, CLEVELAND, O.



I, for one, have always been much more interested in the subject of Semitism than anti-Semitism, and in reading books about Jews and of Jews, rather than reading books against Jews. I have not been overly sensitive on the subject of hostile propaganda against the Jews. In fact, I have been rather calloused as regards the entire matter. In my ministry I have spent very little time fulminating against the anti-Semites or ferreting out here and there manifestations of anti-Jewish sentiments; and the post-war flare-up of anti-Semitism did not stampede me.

While I was ready from time to time to join with others, and especially those who represented organized sections of American Israel, in drafting dignified and informative statements to the American people exposing the wickedness and the malice of anti-Jewish propaganda, I did not consume my energies in this task. I refused to confuse the minds of my people, to permit them to lose their perspective on themselves and on the world around them, or to divert their attention from the serious and constructive tasks of Jewish life to this purely negative task of answering the enemy.

And to this day I cling to my resolve. I am reconciled to the existence of anti-Semitism, and my historical perspective helps me in this regard. I know

that my people has lived for some two thousand years since the exile, and has experienced every conceivable form of anti-Semitism,--economic, political, social, literary, in one form or another; sometimes a form of anti-Semitism as mild as a snub, and sometimes as cruel as a massacre; and that in spite of this my people throughout these centuries carried on, lived its life, followed its ideals, built its institutions, wrote its literature, and did not dissipate its energies in what is, after all, a futile task: of trying to convince him who does not wish to be convinced, that prejudice is wrong.

The Jew was content to do his work in the world and to join forces with other liberal progressive elements in the world in the constructive business of increasing knowledge, disseminating true information, extending freedom, believing that the increase of knowledge, truth, freedom, would, of itself, help to liquidate the problem of anti-Semitism, at least to an appreciable degree. I say, at least to an appreciable degree; for, after all is said and done, anti-Semitism in one form or another will remain as long as the Jew remains upon earth. As long as the Semite exists so long will the anti-Semite exist. The protestant minority, the differing minority, will always be met with distrust, suspicion, and oftentimes with hate. The fear of him who is different seems to be ingrained in the human being, and as long as the Jew will represent in the world a distinct race and culture and religion, so long

will he encounter the distrust and the dislike of those people who distrust and dislike things, groups, peoples which are different.

So that confident as I am that the Jew as a people will not cease tomorrow, or the next day, or the next year, or the next century; confident as I am in entertaining, as I do, an overwhelming faith in the indestructible qualities of Israel, I am therefore also confident that anti-Semitism will not cease tomorrow, or the next day, or the next year, or the next century; and I am reconciled to that. I am ready to do all that I can in cooperation with other free and God-minded spirits among other people to see that this kind of prejudice does not assume threatening form; that it does not impinge upon my rights or my privileges as a citizen, as a human being; that I am ready to join with others in teaching the truths about Israel and Israel's faith, so as to disencumber the minds of those who are willing to be disencumbered of misconceptions based upon ignorance.

But I cannot spend my energy and my time in combating hate which is based upon malice,--a futile task, a fruitless enterprise. Frankly, I am rather weary with this noisy moil of apologetics which has surrounded Jewish life in this country in the last decade. I am much more concerned about the inner life of my own people; I am much more concerned about the honor of Israel in Israel's own eyes. We have little to fear from the enemy outside.

That history has amply demonstrated. The Jew has little to fear from any external forces, because the more they persecute him the more integrated he becomes,--that philosophy of Jewish history which is summed up in the Sidra, which was read in our synagogue this week, the philosophy of Israel which the Pharaoh of old already knew, the Egyptian Pharaoh; the more they oppressed him the more he grew and the more he multiplied.

What we have to fear is the weakening of the spiritual fibers within ourselves. "Those who destroy me and those who lay me waste come from within me," said the prophet. You take, for example, the religion of the Jew, which is the central motif of the life of the Jew,--Judaism. Judaism has nothing to fear from the world outside. Judaism has nothing to fear from the spirit of America or from the advancement of science. Recently some eminent professor at a convention of scientists made the assertion that we need today a new definition of God; that somehow the religious concepts of human beings are antiquated today. I shall have occasion to speak of this perhaps next week. This was the thought conveyed by this professor: that science has undermined nearly all the foundations of religion.

But Judaism has nothing to fear from science. Science is the enemy of superstition, not of true religion. Science is the enemy of dogma, not of faith. Only those religions which are builded upon miracle and upon irrational

doctrines need fear the on-marching tide of scientific thought. The marvel of Judaism has been that while it, too, has had dogmas, many of them contraverting newly discovered scientific truth, it has succeeded in sloughing off and freeing itself of these dogmas and still retaining itself, and growing stronger in spirit as the result of it; for the essentials of Judaism no amount of new scientific truth can destroy.

What essential doctrine of Judaism has science in the last few hundred years undermined? None. What reputable scientist is there in the world today who would claim that on the basis of scientific, demonstrated truth God does not exist? There is none. For no amount of discovery and no amount of accumulated knowledge based on analyses and coordination of visible phenomena can shake the faith, or need shake the faith of the believer in the existence of a creative Intelligence within and beneath all these surface phenomena of the physical world. Has science destroyed the belief in the unity of God? Why, if anything, it has accentuated it. The more we know the more we realize how much the world is an organic unity; how all its far flung solar systems, its infinite worlds, and all within them, are controlled by one unifying law; that everything which is belongs to a oneness controlled and sustained, seemingly, by one Intelligence.

Has science undermined the Jewish code of moral idealism? Has the new knowledge of our day in any

way shown the weakness of the Jewish prophetic insistence of social justice and righteousness? What are all our struggles today for economic reform but an expression of the ancient command of Judaism,--"Justice, justice, shalt thou pursue!" "Thou shalt not grind the faces of the poor, nor turn aside the cause of the humble." Has science questioned the doctrine of brotherhood, first enunciated by the prophets of Israel? What are we striving for today but to link the far flung races and peoples of the earth into one vast fraternity of good will and helpfulness.

Perhaps the Jewish ideal of universal peace has to be discarded. But what are we trying to do today? Struggling desperately,--the consecrated spirits of every people throughout the world are struggling desperately to give concrete expression to that vision of the prophets of Israel enunciated three thousand years ago on the hills of Judea and in the cities of Samaria. "And they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, nor learn war any more."

What is being deliberated on in the Senate of the United States today? The outlawry of war. Well, who first preached the outlawry of war? Who first projected the vision of mankind that war is wrong, a sin, and that man ought to strive for a condition of society when nations shall be banded together in cooperative good will, and

subject themselves to the reign of law, to the will of God? What essential doctrine of Judaism has been contraverted by the new knowledge in economics, in politics, in sociology, in physics or in metaphysics? Nothing.

Judaism, if anything, stands vindicated in the light of the new truth of the new day. It has nothing to fear from the world outside; it has nothing to fear from the spirit of America. There is nothing in the spirit of America which is corrosive and destructive of Judaism. There is a marvelous consonance in the essential ideals of Israel in America. In fact, America derived its inspiration from Judaism, from Jewish thought and Jewish experience. Those who settled here upon these shores, the Pilgrim Fathers, were steeped and saturated in the law and the lore of the spirit of our Bible, and they builded their commonwealth and modeled it upon the commonwealth of ancient Israel; and the songs which they sang in their homes and in their churches were the psalms of Israel; and during the Revolutionary era the denunciations which they hurled against tyranny were borrowed from our Bible; and upon the Liberty Bell, which was to ring out to the world the new message of emancipated America, were inscribed the words borrowed from our Bible, the product of the racial genius of Israel,--"And ye shall proclaim freedom throughout the land and to all the inhabitants thereof."

We have nothing to fear from forces without, but we have a great deal to fear from the disintegrating

and undermining forces within ourselves. Indifference, apathy, materialism, cowardice, ignorance,--these are the things which threaten to disrupt the integrity of Israel.

So it is when I speak of anti-Semitism. I am not worried about Gentile anti-Semitism; I am very much worried about Jewish anti-Semitism, and from time to time there creep up in Jewish life certain facts which can only be interpreted as manifestations of an inner decay, an inner lack of loyalty, and discipline, and group responsibility; a menacing decadence.

Let me give one example this morning. One of the time honored practices of the Gentile anti-Semite has been not to give employment to Jews. In the Old World before the war, and in some countries still, Jews were denied government posts, army posts, employment in governmental industries. Jews were denied posts of academic honor, and in many instances the number of students admitted to a university was limited by law, and we as Jews challenged the conscience of mankind and summoned it to denounce these practices. We called them inhuman and unjust. They were. In our own land there have always been quite a number of industries which refuse to employ Jews, but we as Jews have always pointed the finger of denunciation against them and called their practices un-American and unjust,--which they were. And yet hardly a week passes by but what some young Jewish man or woman today comes to my study and tells me that he or she has been

unable to procure employment because he or she is a Jew,-- not in Gentile offices or industries but in Jewish offices and industries. Twice within the last two years representatives of the school system of Cleveland, men charged with placement work in our high schools, have come to me and presented to me this problem, which caused me, as you may readily understand, a great deal of heartache, and which brought shame to me; that they have the greatest difficulty in placing Jewish young men and women in Jewish offices, shops and factories.

About a year ago I received the following letter from a representative of the Case School of Applied Science: "I am writing you to solicit your cooperation in an endeavor to solve a problem which has been troubling me for a number of years. Briefly stated, the facts are these: each year we have a number of Jewish boys graduating from the chemical engineering course. In many instances these men stand in the upper part of the graduating class from a scholarly standpoint. We are naturally interested in placing all of our graduates in positions warranted by their ability. For years we have been confronted by the fact that many of the larger manufacturing concerns will not employ these men simply on the ground that they are Jews. A few years ago I endeavored to place one of these men in the graduating class of that year with a Cleveland firm which is owned and operated by Jewish people, and, very much to my surprise, I found that they would not employ

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this particular man simply because he was a Jew. It is rather disappointing to spend four years in training a group of boys, especially when the boys perform their part satisfactorily, and then find that even their own people will not employ these graduates. I have been strongly tempted at times to advise these men not to take an engineering course at all, but have refrained from doing so because of the likelihood that someone would charge me with racial prejudice, which you know would be entirely false."

Two weeks ago a representative of one of the technical high schools of the city charged with placement work, came to me and in his own words told me the self-same story. Some of our young boys, he said, prepare themselves for two or three years in certain scientific courses, and when they are graduated they simply cannot procure employment because they are Jews. "Now," he said, one may expect prejudice on the part of non-Jews against Jews, but I have been amazed to find that there is just as much of it among your own people."

I took the trouble to speak to some Jewish manufacturers and businessmen who have made it a practice not to employ Jews because they are Jews, and presented this fact to them, which they knew existed, which they acknowledged, and when I asked them for the reason, they gave me the self-same reasons which the anti-Semite has been giving for centuries, and with the self-same gusto and

relish as the anti-Semite has been giving, namely, that Jews are not as loyal as the non-Jew; they are very zealous; they are over-ambitious; they want to own the place after three months,--forgetting that in making these statements they are doing exactly what the most vicious anti-Semite has been doing, what he has been criticized for doing before, namely, discriminating against the whole class because of a few, and shutting the doors of opportunity one by one against the whole group,--his group, his class.

What will happen if this practice becomes universal and progressive; if our young men and young women are excluded from these numerous branches of industry? Why, you will be forcing them into a few professions, and these few professions will sooner or later become terribly overcrowded, and an overcrowded profession means the keenest and the most ruthless competition, which in turn means a lowering of the standard or code of ethics in that profession; and you are forcing upon the future generations of Jews qualities of character which you would be ashamed of and your own people would be ashamed of. You are doing something even more terrible: you are reducing the Jew in America to the status of a citizen of the second class, not of the first class. A young Jewish boy going to school will feel that he is quite different from the non-Jewish boy, because this boy will have the doors of opportunity open to him and he will not.

That is exactly what took place in Russia,

Poland and Roumania, and that Jews are helping to build up in this, our country, we ourselves, with these spurious and stupid arguments. That is Jewish anti-Semitism.

I get letters such as these very frequently. This is written by a young Jewish girl. "I am taking the liberty of writing this letter to you because I believe it is time something be done in behalf of the Jewish girl who goes job hunting. We Jews are not very popular, we know. We have always been discriminated against and have had to swallow a great deal of prejudice, but no one can realize, except those who have had the actual experience, what the Jewish girl is up against when she tries to get a job. Every office here in Cleveland is practically closed to her. Some highly efficient, capable girls have been calling for months one agency, only to be told over and over again 'Nothing for a Jewish girl.' Some are denying their religion in order to get a job; some are forced to take positions that no one else wants because they bear the brand 'Jew.' I have had four months of it, and, believe me, I am sick of it. We seem to be like criminals carrying an open past record which bars me everywhere; and not only does this prejudice exist with the Gentile employer, but a great many Jewish employers have got the prevalent disease, and in seeking for stenographers or book-keepers specify that she must be Gentile.

"I have heard a great many reasons for this prejudice, but not only are none of them within reason, but

they do not even come within the range of sanity. It is only a sort of mental disease which has always existed, and which the present business depression and unemployment situation have given an opportunity to spread to an unbelievable extent. It seems that the Jewish girl is accepting this great injustice against her as a matter of course. I do not believe we should submit to that so quickly. I am inclined to think an outcry against it should bring some employers to their senses. Won't you say something about it to your congregation? Won't you use the many opportunities you have to help eliminate this prejudice to some extent?"

Now, we always like to hear pleasant things about ourselves, and we like to have non-Jews come up here and praise us, and have our rabbis apologize for us. I am taking this opportunity to call your attention to certain facts in our life which are not so praiseworthy. I think it is high time for the business men in our community--and this condition is not peculiar to Cleveland, you understand, but is now universal in this country,--to get together and talk over this entire subject. It is an act of treason, a criminal act of treason.

There are other manifestations of Jewish anti-Semitism. I wish I had time to speak of all of them. I am thinking of a group of Jewish anti-Semites who have grown very rich and who have exploited the full possibilities of Jewish society and are hankering for Gentile society on

the other side of the fence. Social climbing has caused more Jewish casualties than half a dozen pogroms. These men and women, as they begin to climb the rungs of the Gentile ladder, disencumber themselves one by one of all their Jewish loyalties and affiliations, and by the time they reach the top of the ladder of Gentile society, they represent nothing more than a pitiful Semitic husk basking in the uncertain light of the Gentile milieu.

I am afraid of Jews grown rich, who lack the cultural discipline of their people. The Rabbis said that God surveyed all the qualities and virtues of the Jewish people, and he found no quality that so befitted Israel as the quality of poverty. When Israel (or Jeshurun) waxed fat, says the Bible, it kicked. You see, all prosperous people, not only Jews, sooner or later begin to seek the easy way of life and follow the line of least resistance. Now, it has never been easy to be a Jew, and it will never be easy to be a Jew. The outstanding qualities of Jewish experience throughout the ages have been its ruggedness and its hardness. The rich Jew resents what he regards as the deprivations which are visited upon him because of his Jewish affiliations. One by one he tries to emancipate himself from these restrictions and deprivations which are visited upon him because he is a Jew.

Now these people who leave us for the more attractive, to them, pastures of the Gentile world, not

only undermine our morale but betray us in the eyes of the non-Jew; for what they bring to the non-Jew are not those qualities of Jewish life of which we are proud,--Jewish self-respect, Jewish dignity, Jewish sacrificial idealism, Jewish moral idealism. These they have lost or they never would have betrayed their group. What they bring to the non-Jewish world and what the non-Jewish world interprets as being Jewish attributes of character are toadyism, sycophancy, acclaiming,--the very things which have never characterized the Jewish race; for if these had been the dominating qualities of Jewish character, why, we would have disappeared a thousand years ago. It was because we did not bend the slave's knee to the world; because we would not cater and curry favor; because we were always conscious of our own spiritual aristocracy, retained our self-pride, that we were not absorbed by the world and annihilated.

Our enemies, my friends, are not outside; not the klan and not the Bellocs and the Chestertons and the Fords are our enemies. We can meet them; we can laugh them to scorn by good old Jewish anecdotes; we can mock them by a good old fashioned Jewish shrug of the shoulders. We have learned how to meet them; we have a perfected strategy against them. Our enemies are those who are within our camps; our enemies are those Jews who have lost their racial heritage and their racial aspirations; who are selling their birthright for a pottage of lentils; our

enemies are those among our people who are following strange gods and worshipping golden calves; our enemies are those sons of prophets and dreamers who have turned profiteers and schemers; our enemies are the Jews who have lost God; who are wallowing in the mire of selfishness, materialism, grubbing, amassing, acquisitiveness; who have lost the spirit of loyalty. Loyalty! Do you think these people are loyal who act ~~as~~ they do and speak as they do?

What we need, men and women of Israel, in our day is an increased measure of loyalty. We know our defects. We are not a perfect people. We know our problems. The way to solve the problem is not to adopt the technique of the anti-Semite, but constructively and intelligently within ourselves to meet and to take counsel together. If our Jewish young men and women lack certain qualities required in modern industry, our business is to train them and educate them into those qualities. They are tractable; they are ready to learn. Loyalty!

Our great past, with our inextinguishable memories, with our heroic moral idealism,--that is what we need today. I sometimes wonder, and ask myself if I were to take a group of young Jewish men or women today, more especially of those who belong to the more prosperous sections of our community, and ask them, "Brother, sister, friends, if you had your choice, would you be born a Jew?"--and I wonder what the answer would be. And upon the answer to such a question depends everything--everything,--our

future, our hopes, our survival.

If our young people have come to a point where the glories of Jewish life do not compensate them for the burdens of Jewish life, then our case is hopeless. If our rising generation has not been trained into the rugged character of Jewish existence, trained to meet the inevitable disabilities of Jewish life gladly, because within them there is a glow and a satisfaction and an exaltation of being Jews, then dark is the prospect for Israel in America.

That is our task, friends, in the years to come,--so to educate our rising generation that it will gladly accept the cross and the crown of Jewish life and Jewish leadership, and carry on the immemorial issues of our race. These are their worst enemies--Jewish anti-Semites..

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Sermon 288

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, JANUARY 6, 1929

RABBI SILVER

will speak on

"Jewish Anti-Semitism"

Are Jews Fostering Anti-Semitism?

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, January 6th

Organ (10:15 A. M.)

Prelude

Jubilate Deo Silver

Slavonic Cradle Song ... Neruda

Clair de Lune Bonnet

Postlude

March in F Archer

Paul Allen Beymer

Alto Solo

Great Peace Have They Which Love

Thy Law Rogers

Alice Shaw Duggan

Dr. Silver's Lectures

Next Friday evening Rabbi Silver will deliver the address at the Diamond Jubilee Celebration of Temple B'nai Abraham of Newark, N. J. On January 7th he will speak before the Forum of The Sinai Congregation of Chicago; January 21st, The Unity Club of the First Unitarian Church of Cleveland; January 22nd, Commencement Exercises of Glenville High School at the Masonic Temple; January 23rd, the Jewish Community Center of York, Pa.; January 25th, Temple Emanuel of Youngstown, Ohio; January 29th, the Organization of the Jewish Women's Clubs of Baltimore, Md.

Rabbi Feuer

On Tuesday evening, January 8th, Rabbi Feuer will deliver a lecture for the combined Temple Brotherhoods of Pittsburgh, Pa.

Second Series Begins

The eagerly awaited second series of Monday evening lectures begins this Monday at 8:00 P. M. in Mahler Hall. Six noted lecturers will discuss six vital subjects of Jewish interest.

Dr. A. L. Sacher of the University of Illinois begins the series with a discussion of "The Political Status of the Jews Today." Those desirous of enjoying an intellectual treat are urged to attend these Monday evening lectures. Every address lasts one hour, and is followed by a half hour of questions and answers.

The Friday Eve Prayer— Song Service

No more beautiful service is held than the Friday Vesper Service of The Temple. A quiet period of prayer and meditation, sacred music and the Sabbath peace pervading all.

Are you availing yourself of this inspirational service? From 5:30 to 6:10 every Friday afternoon.

Louis Behr

Last year the faculty of the University of Wisconsin surprised the academic world by awarding the Lane Prize for Christian character to a Jewish student, Mr. Louis Behr. The Temple has succeeded in procuring Mr. Behr as guest and speaker for the Annual Father-Sons and Mother-Daughters Banquet on January 12th.

The award was made to Mr. Behr because in his student career he had easily established himself as the finest all around student on the campus. He was an outstanding athlete, a leader in student activities and was scholastically in the front rank of his class. Mr. Behr was the leader in Jewish activities on the campus, being President of the Hillel Foundation.

Confirmed

An Evening For the Entire Family

**ANNUAL FATHER-SONS AND
MOTHER-DAUGHTERS BANQUET**

January 12th at the Hotel Cleveland

An unusually fine program has been arranged which will feature the following:

**DR. LINCOLN CASWELL PRESENTING "AN HOUR WITH
ABRAHAM LINCOLN"**

**ADDRESS BY MR. LOUIS BEHR OF THE UNIVERSITY
OF WISCONSIN**

**THE TEMPLE BOYS' CHOIR AND JUNIOR ORCHESTRA
SONGS, PRIZES, SOUVENIRS**

**Make your reservations now. \$2.00 for adults and \$1.75 for children
under fourteen.**

TEMPLE MONDAY EVENING LECTURE COURSE

opening its second series on

PHASES OF MODERN JEWISH LIFE

presents

DR. A. L. SACHAR

Professor of European History, University of Illinois

speaking on

"The Political Status of the Jews Today"

This Monday Evening, January 7th, 8 P. M. in Mahler Hall

Course Tickets, \$1.50

Single Admission, 35 cents

Temple Religious School

Report for the Week

Total enrollment, including the High School—1,330.

Number of pupils, Kindergarten to 9th grade, inclusive—1,191.

Average attendance for the week was 75%.

The following classes had 100% attendance for the week: 6C, Mrs. Wolf; 9B, Mrs. Reich.

Report for the Month of December

The average attendance for the month was 81½%. The honor classes for the month were 5E, Mr. Dreyer, and 8C, Miss Rosen.

Sunshine Fund

The collection for the Sunshine Fund for the week amounted to \$27.32.

T. W. A. Sewing Groups

The Temple Women's Association Community Sewing Groups will resume

their sessions this coming Tuesday, January 8th.

Temple Theatre Guild to Present "The Dumb Messiah"

On Tuesday evening, January 29th, the Temple Theatre Guild will offer its second three-act production of the year. The play which has been chosen for presentation is "The Dumb Messiah" by Pinsky, a noted Jewish playwright. The play is of unusual artistic merit and deals with a dramatic and tragic event in Jewish history, the expulsion of the Jews from France.

Some of the outstanding young men and women in the Guild have been selected to play the leading parts so that the production should reflect some of the very best work of which the Guild is capable.

The Temple Wishes to Acknowledge with Thanks the Following Contributions:

To the Floral Fund

Mrs. W. B. Fish

In memory of Joseph Politzer

To the Scholarship Fund

A. A. Benesch

In memory of father, I. J. Benesch and Fred Abel

Mrs. Rosa Hirscheimer

In memory of husband, Louis Hirscheimer

Lillie Rosenthal

In memory of Joseph Politzer and Fannie Rosenthal

Mrs. Herman Fellingner and son, Harold

In memory of husband and father, Herman Fellingner

Mrs. Herman Fellingner

In memory of Mrs. Harry Feldman

Mrs. Herman Fellingner

In memory of Mrs. Henrietta Keller

Mrs. Herman Fellingner

In memory of Mr. Erlanger of Canton, Ohio

Mrs. Henry Auerbach

In memory of Mrs. Marcus Feder

1. I, for one, am now interested in Semitism - reading
 - Not at all sensitive - rather calloused -
 - I have spent very little time answering - protesting
 - The post-war flare-up - failed to stampede
 - I did not hurl counter-blasts -
 - When the occasion - beyond that.
 - I would not destroy - perpetrators - prevent -
 - I cling to my resolve -
 - I am reconciled - do not wish to ignore
 - My historical perpetrators - carried on - Rather I joined -
2. In after all is said & done there will always be
 - distrust of differing movements - As long as Jew will repent -
- 3- Confident that Anti. will not disappear - Am reconciled - Prepared to do my utmost - Can do little against hate - Frankly Widened
4. Much more concerned about inner life -
 - We cannot be broken - 7'10'711
5. Talk Judaism -
6. So with Antisemitism - facts - despicable.

7. Take for example - time - house practice us to
employ you -

- let a week - (Just)

- Has spoken to manufacturers -

8. Another group of letters - you who has waxed
rich -

(a) I am afraid of you your rich - (B & C)
+ 1/2 of the - Case -

(b) Our enemies - written on mural.

9. Our enemies are not Klans - laugh them
to scorn - lost heritage - selling -
follow strange gods - prophecy & dream -

10. loyalty -

I, for one, am more interested in Southern than in Anti-Southern; in reading works about Jews instead of works against Jews. I am not at all concerned on the subject of hostile criticism of the Jews. In fact I am rather caloused to the whole matter. For my ministry I have spent very little time indeed answering Antisem. charges or pointing out Antisem. transgressions. The post-war anti-Jew. plan-up in this country failed to stampede me. I did not have ~~wealthy~~ ^{concrete} commitments from my pulpit against the particularly vicious propaganda of the Klan or Mr. Ford. When the occasion demanded it I joined with others ^{as a really} ~~as a really~~ representatives of a 'jazzed Am. Jewry' in drafting a dignified and informative statement to the Am. people exposing the falsehoods & malice of their virulent traducers of our people - beyond that I refused to go. - I would not convert the ~~figural~~ ^{figural} into Arklay my people's perspective on themselves & the world. I would not have them come to think that there is little else to Jew life but the enemy, the antisemite and the need of combating him. I would not divert of thought from ^{the} constructive ~~part~~ tasks of J. life to the purely negative fact of discrimination - I cling to this resolve to-day. I am unshakably adjusted to the unpleasant fact of the existence of antisemitism - I do not wish to ignore the problem but I will not have it ~~absorb~~ ^{absorb} my life. My historic perspective helps me in this regard. I know that my people has exper. antisem. for 20 centuries or more in one form or another, pol. econ. + social + literary, some times

I am prepared to sail the long part about of
life, ~~and~~ in order to dispel misapprehensions ~~and~~
based on ignorance, but I can do little ^{against} ~~and~~
~~hate~~ ^{must} ~~refer~~ ^{refer} to spend my energies in this un-
profitable task - Frankly I am wearied of the ^{noisy} ~~world~~ of
apologetics which has surrounded me of life in the last decade.

2. I am much more concerned about the inner
life of my own people. I am jealous, the house
of Israel in the eyes of Israel. We cannot be
~~brothers~~ & demoralized by forces without. That
history has amply demonstrated. We can ~~be~~
collapse through ~~a~~ a weakening of the inner
fiber of our own being... / 103, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

3. Talk Judaism for example - the central motif of life. Jud. has nothing to fear from the world outside - either from the spirit of Am. or the advancement of science. Surely a Prof - what basic doctrine of Jud. has been contradicted by the discoveries of science in the last centuries? (1) God (2) Unity of God (3) Divine Ideals - justice - brotherhood - peace - work - hope? Science is enemy of superstition - what has us to fear at the hands of spirit of America? It is ours! Freedom & Democracy! Jud. must fear the desecrating power within - idolatry, materialism, cowardice, ignorance.

4. So with Antisemitism! From time to time there
erupts up in J. Mps certain facts which can
only be interpreted as manifestations of an inner
defeat - a sp. decay. ~~man~~ evidence of disloyalty
lack integrity & discipline & group responsibility
which are truly menacing - which wait us

Gmild as a snail, sometimes as cruel and maniac,
and ~~and~~ in spite of it, my people carried on. It
lived to ~~see~~ life, followed to ~~see~~ ideals, bristled
institutions, with its literature, and refused to ~~scatter~~ ^{submit}
its energies in what is after all a rather futile
task - to persuade the autos. that it is wrong.
Rather it joined forces with the power of ^{and liberation} proper
everywhere hoping that through the ^{general} ~~universal~~ know-
ledge, enlightenment, and freedom, the problem of autism
would liquidate itself - at least to an appreciable
degree.

For after all is said & done - there will always be
a degree of ~~autism~~ in the world. As long as the ^{Secret} ~~Secret~~ ^{large} ~~large~~
or long will Antisemitism live. Distrust, the differing
minority is universal, and almost ingrained in
men. As long as ^{there will} ~~there will~~ represent in the world a
race, ~~distinct~~ a culture and a religion which
are distinct from the surrounding races, cultures
& religions, so long will there be hatred upon their
the distinct & consequently also the dislike of those
who fear that which is different & unlike.

Confident that the Jew will not disappear to-
morrow, or the next day, or the next year, or the
next century - certainly as I do a profound
belief in the indestructible quality of J. life -
I am equally confident that autism will not
disappear to-morrow etc etc. And I am
reassured. I ~~shall do~~ am prepared to do
my utmost, in cooperation with ~~other~~ ^{the} broad
& pleasant spirit of other faiths & races, to see
that it does not assume virulent & dangerous
forms - that I do not impinge upon my freedom
and my rights as a citizen and a man.

that for these young people who have spent years preparing themselves for a def. care - and now are thrown out upon the street - compelled to ~~sacrifice~~ waste their years & paper - unable to put their skill to any use! - If this is a paucity rendering many of employees - then they are doing more to undermine the J position in Am - than Antis - They are forcing years out of many persons. They are crowding them into a few - overcrowding means poorer competition and ^{an} inferior codes & ethics. It means social degradation. With a large num. of prof. shut against him - the J. in Am. will become a citizen of the second class - not an equal. -

(Q) And what will Antis. say - who perhaps has been rather apologetic. What year can you go along it? And what answer shall we make?

3. One of the worst J. Antis. is the J. who has waxed rich, and, after having exploited the possibilities of J. society, begins to hand after the ^{the} ~~side~~ ^{side} of the fence. Social climbing ~~on the gentle ladder~~ has caused more J. casualties than 1/2 doz. poppers - And as these desc. of Ab. Isaac Jacob climb the rungs of the gentle social ladder they describe themselves now & then as their J. loyalties & affiliations - so that when they reach the top they are nothing more than pitiful Sem. fools basking in the uncertain light of the gentle heaven - They cannot afford to be seen as J. men & worship - or to send their child to school where, in to keep away contacts with J. people

(a) I am afraid the Jew. rich. Mr. Elk. (p. 11)
when Josh. was at the market. In poor. market.
I seek ease, & the outstanding quality of life
thrusts eyes - has been its responsibility & hardship.
It was never easy to be Jew! It will never
be easy to be a Jew!

5. There are no artists. For they weaken our morale
and expose our weakness to the world. For
they bring to their gentle circle not of ^{any} ~~big~~ ^{high} ~~excess~~
is the sacrificial, broken of our race, but
sympathy, & toadyism & social climbing.

6. Our enemies are not the Klam & the Jews, & the
Bellocks & the Chamberlain - we can laugh at them
to scorn - with a good Jewish anecdote and ^{work}
~~they~~ ^{they} ~~with~~ ^{and} J. Shney & the ~~Shneiders~~ - Our enemies
are those and their ilk, the J who have lost their
heritage and their virtue; who are selling their
birth right for a pottage & lentils; the Jew who
follows Shney's gold - & truship golden calves -
in a word - all the ruins of prophecy & dreams
who have ruined prophecy & dreams ^{in a word} - all
the disloyal in us most -

7. Loyalty - to a father who - as heroic post - modernists
memories - loyalty - to a sp. authority - which is real