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Shall the Jews return to Spain?, 1930.

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"SHALL THE JEWS RETURN TO SPAIN?"

RABBI ABBA HILLEL SILVER.

THE TEMPLE, SUNDAY MORNING,

FEBRUARY 9, 1930, CLEVELAND, O.  
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The Jews were exiled from Spain in 1492.

Within the last few weeks, prior to his abdication, the premier and dictator of Spain, Primo de Rivera, issued the following statement, as represented by the Jewish press:

"I wish to tell you that I know my country, I know the sentiment of our people, and I declare to you in all seriousness, and with the entire feeling of the responsibility which I carry, that the old hatred towards Jews has vanished from our country. Through me there talks to you modern Spain, which wishes to forget the horrors of the medieval ages, and which wishes to atone for the expulsion of four hundred years ago, when government heralds went through the streets of our towns and proclaimed that if every Jew who has not been baptized did not leave the country within four months he would be killed. Our invitation to the Jews is a whole-hearted one. We wish them to come and work with us in full harmony, and live with us in peace."

Thus moves the cycle of history.

The story of the Jews in Spain is undoubtedly the most colorful one in the history of all Jewish communities anywhere in the world,--outside, of course, of Palestine. Strange, colorful, checkered, dramatic, heroic, tragic, all in one, is the story of Jews who, in Spain, became princes and then pariahs, proud grandees and then



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hounded, exiled. The whole panorama of Jewish history is reflected in our Spanish epoch, and the whole irony of Jewish history is mirrored there. The Midrash said there were Jews in Spain before the Christian era. It is certain that there were Jews in Spain during the early century of the Christian era, when Spain was still a part of the Roman Empire, and when Jews in the Spanish province of the Roman Empire enjoyed full rights of citizenship and lived as equals among the peoples of the Pyrenean peninsula.

In the fifth century the barbarian hordes of the Visigoths invaded Spain. For a time the Visigothic kings, who were Aryans and not Goths, were as friendly disposed to the Jews as to the other elements in the population of Spain, but at the close of the sixth century, under King Recared, a Visigoth, Spain became officially a Roman Catholic country. From that time on and for a hundred years thereafter the story of the Jews in Spain under these Visigothic rulers is one of humiliation, of persecution, of misery and unhappiness.

In 612, under Sisebut, records tell us that some 90,000 Jews in Spain were compelled to accept the Catholic faith. In 633, under the fourth Toledoan Council, many restrictive measures, many horribly cruel measures were enacted against the Jews. Thus one measure reads: "Decreed that the sons and daughters of Jews are to be



separated from their parents, lest they be involved in their errors. They are to be placed in monasteries or with Christian men and women who fear God, that by their society they may learn the worship of the true faith." Thus little children were torn from the arms of their parents and brought up as Christians.

In 681, the twelfth Toledoan Council, another series of horribly cruel laws was enacted: that Jews shall not abstain themselves, nor withhold their children or slaves from baptism, --forced conversion; that Jews shall not celebrate the Passover; that Jews shall not presume to observe the Sabbath or any festival of their religion; that Jews shall make no distinction in food; that Jews shall not dare to defend their religion; that any converted slaves of Jews receiving the Christian faith shall receive their freedom.

A few years later, in 694, another council at Toledo enacts the following measure: "By command of our most pious King Egica, enflamed with zeal for the Lord, and impelled by ardor for the Cross, enjoins that the perjurers themselves (the Jews) and their posterity be deprived of all their property and possessions, the same being confiscated to the national treasury."

This sort of thing continued throughout the one hundred years until 711, --a very important year in the history of Spain and in the history of the Jews in Spain.



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In that year the Barbarians and the Arabs crossed the Strait of Gibraltar, headed by a valorous leader known as Tarik, after whom Gibraltar is named, and conquered Spain. In Four years these Moors, as they came to be known, became masters of the whole peninsula, and it took the Christians almost seven hundred years to win back from these Mohammedan Moors the Spanish peninsula.

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The Moors were far more tolerant than these Catholic Visigothic rulers, and the Jews hailed their coming with joy. They received freedom. The Moorish caliphs were men of culture, patrons of arts and letters, and before very long the great cities of Cordova and Seville and Toledo and Granada became centers of universities, centers of culture. The new condition of freedom attracted thousands of Jews from other Arab lands,--from northern Africa, from Egypt, from Babylon, who emigrated from their countries and settled in Spain, and after a while the Jews came to enjoy what is now known as the Golden Era in Spanish-Jewish history.

That Golden Era lasted from the tenth to the twelfth centuries,--three hundred years of marvelous cultural productivity. The genius of the Jew had a chance in the midst of this freedom and prosperity to unfold itself; and the productivity, the cultural, intellectual productivity of this golden era in Spain remained unexcelled in the two thousand years of the diaspora.



✓ This Golden Era was ushered in by a great Jew,--Hasti ibn Shaprut. He was physician to two of the caliphs in Cordova; he was also their diplomatic representative and their adviser. You will recall it was this Hasti ibn Shaprut, this scholar and statesman, who corresponded with the King of the Chazars, that tribe in Southern Russia which converted to Judaism in the eighth or ninth century. Hasti ibn Shaprut was a great patron of letters. Every poor scholar, philosopher, poet, was welcomed in his home and received support from him, and under the benign rays of his beneficence, we soon find a whole school of Jewish writers, artists, poets, philosophers, grammarians, critics, creating monumental things in Jewish history.

✓ There was Menahem ben Saruk, who wrote the first dictionary in Hebrew grammar, and who ushered in the scientific study of Hebrew literature. There was Dunahh ben Labrat, who introduced the first *metu* into Hebrew poetry, modeled after Arabic philosophy, and with him that marvelous school of Spanish-Hebrew poetry may be said to have begun. Another great Jew was Moses ben Enoch, who came from Babylon, from the great rabbinic schools in Babylon, which were just then beginning to shut down because of persecutions,--this Moses ben Enoch, who was captured by pirates and sold into slavery in Spain, was ransomed and was installed by Hasti ibn Shaprut as head of



a great Talmudic academy in Cordova, and with him the great Talmudic studies in Spain began.

A little later, in Granada another great Jew by the name of Samuel ibn Nagâela, who came to be known in Jewish as Samuel Ha-Nagid, Samuel the Prince. He became a patron of Jewish letters. Samuel Ha-Nagid was vizier to the caliph of Granada. From the Alhambra this Samuel ruled the Moorish kingdom of Granada, and also looked after the political and the spiritual interests of the Jews. He was not only a great statesman; he was a great Hebrew scholar, a great Talmudic scholar, and he found time in the midst of his manifold political activities to be the head of a Talmudic college in Granada, to write the monumental introduction to the Talmud, to codify the Jewish law, and to write Hebrew poetry. Samuel Ha-Nagid too made it possible for Jewish writers to produce their works in peace.

Under him we find the greatest of the medieval Jewish philologists, Judah Hayyuj, and the first of the great poets of Spain, Samuel ibn Gabirol, a poet by the grace of God, a youthful genius. Many of his poems are incorporated in the prayer books and liturgies of Israel throughout the world. His greatest poetic work, "Keter Malkut" - "The Royal Crown," is undoubtedly the greatest single religious poem written by the Jews since the days of the Psalmist. Philosophic, profound, mystic, exalted is that



great poem. Ibn Gabirol was not only poet but philosopher. He was the first to write an extensive philosophic treatise on Neoplatonism. He wrote it in Arabic. It was translated into Latin as Fons Vitae--"The Fountain of Life." It exerted a tremendous influence upon scholastic thought in the Middle Ages, and through the corruption of the name they assumed it was by the author Avicenna, until the nineteenth century, when it was discovered the author was none other than Ibn Gabirol. The author of this Fons Vitae also wrote a tract on Jewish ethics, and one on psychology.

The golden chapter of the Jews in Granada ends in tragedy. The son of Samuel Ha-Nagid was not well liked. He was proud, haughty and arrogant, and he was accused by the Mohammedans of raising too many Jews to office, with the result that there followed a popular uprising, in which Joseph ben Nagdela, the son of Samuel, was killed. A massacre took place in which 1500 Jewish families were exterminated, and all the Jews of Granada were compelled to emigrate.

While this turn for the worse took place in Granada, the Jews in other parts of Moslem Spain and in other parts of Christian Spain continued to enjoy prosperity and freedom. Thus the second half of the eleventh century gives us two other great Jews in Spain,--Moses Ibn Ezra, who wrote much fine rhetorical and



liturgical poetry, and also a work on Hebrew poetry; and the greatest of all poets who lived in the Middle Ages,--Jehuda Halevi. Jehuda Halevi sang songs both secular and sacred,--sang of love and of nature and of God. The songs of Zion will remain forever the imperishable and indestructible treasures of the Jewish people. No one since the time of the Bible wrote Hebrew poetry with such profound depth of feeling, with such artistry and skill as did this Jehuda Halevi. He too, like Gabirol, was not only poet but philosopher.

He wrote a work called The Kuzari, built around the story of the conversion of the Chazars to Judaism. This work of Jehuda Halevi is the first important philosophy of Jewish history. Jehuda Halevi exalts Judaism and exalts the role of the Jewish people in the world, and carries on the great tradition as enunciated by the second Isaiah,--that Israel is the heart of the world, needed for the salvation of mankind. Jehuda Halevi went to Palestine, for that was his life long hope, and there, legend tells us, just as he was pouring out his soul in one of his great songs about Zion, an Arab horseman stabbed him to death.

The middle of the twelfth century marks the end of the golden Moslem period in Spain. A cruel, fanatical tribe from Northern Africa by the name of Almohades, a unitarian sect founded by a certain ibn Tumart,



invades Spain, and gives the Jews of Mohammedan Spain the choice of either accepting Islam, fleeing the country, or being killed. These Almohades shut down all the schools of learning which the Jews had built in Mohammedan Spain, and the Jews now flee from Mohammedan Spain north to Christian Spain. During these intervening centuries the Christians had gradually been regaining parts of Spain, and now the Jews, fleeing from Mohammedan and Aragon persecution, go to Castile/and Leon, to Christian centers in Spain, where, for a time, they are welcomed and well received; where for a time they enjoy great prosperity.

In this Christian Spain, in Toledo, we find at this time two other great Jews,--Abraham ibn Daud, the philosopher who wrote the "Emunah Ramah"--the Exalted Faith"; and that whimsical, fascinating character in Jewish history, Abraham ibn Ezra,--poet, wit, exegete, commentator, wanderer,--the man whose wanderings took him from the Ganges to the Thames; the man whom you will recall said in one of his clever poems that if he were to start trading in candles the sun would never set; that if he would start to selling shrouds people would stop dying. Abraham ibn Ezra was the first scientific critic of Biblical tradition, and he is undoubtedly the founder of the entire modern school of Biblical criticism.

And in that same century, the twelfth century, gives us the outstanding Jew of the Middle Ages,--



Moses Maimonides. Moses Maimonides was born in Spain but was compelled to spend most of his life in Egypt, where he became physician in ordinary to the sultan in Cairo. Moses Maimonides' achievements are monumental, even as his mind was colossal and encyclopedic. He became the light of the exile for the Jews. Everyone turned to him for guidance and counsel. Moses Maimonides wrote first of all a very important Arabic commentary on the Mishna. He then set about collecting the entire system of Jewish jurisprudence into one book, which came to be known as "Yad ha-Hazakah"--"The Mighty Hand," or the Mishna Torah, the second Torah, so that any Jew who wishes to know the law would not have to go to the Talmud, where the law is hidden under a vast mass of legal discussion, but where the law would be stated clearly and succinctly for him. It was a tremendous undertaking.

Maimonides completed that, and then he proceeded to write that book which is the most important philosophic book written by a Jew,--"Moreh Nebuḥim"--"The Guide to the Perplexed," in which Maimonides tried to harmonize Jewish philosophy with Greek philosophy, and defend Judaism against all the attacks of the various philosophic schools. It is no wonder the Jews of him said: "From the time of Moses of the Exodus unto the time of this Moses ben Maimon, there arose none like unto this Moses."

The beginning of the thirteenth century marks



the beginning of Jewish disabilities and discriminations in Christian Spain. Please think of Northern Spain as Christian and Southern Spain as Mohammedan, with Christian Spain slowly encroaching upon Mohammedan Spain, driving the Arabs more and more to the Straits of Gibraltar and to their last stronghold in Granada in the very southern tip of Spain. As Christian Spain becomes more and more powerful, the Catholic Church becomes more and more dominant, and the policy of the church in Spain has always been never to do more than tolerate a Jew, always to resist Jewish expansion, Jewish growth and Jewish prosperity, and very often the Catholic Church was very strongly and determinedly hostile to the interests of the Jews in Spain.

Thus under the fourth Laterne Council in 1215 the yellow badge was decreed, and these proud Jews of Spain, many of them high in courts, were compelled to put on their garments a yellow smudge, a badge which would distinguish them offhand from all other people,--a brand, a mark of shame to humiliate them. And in the thirteenth century, too, we begin to see the aggressive measure which were taken by the Catholic Church to convert the Jews to Christianity. A whole mass of anti-Jewish polemic literature appears on the scene, and Jews are forced into public disputation. Jews are asked to designate a few of their great spokesmen to meet similar



✓ spokesmen from the Catholic Church in a public disputation, so that the Jews might be made aware of their errors, their superstition. One of these famous disputations took place at Barcelona in 1263, where the great Jewish spokesman was the famous Moses ben Nachman,--Nachmonides,-- and his chief opponent was a converted Jew,--Pablo Christiano.

This disputation was held in the presence of the king and the court, and lasted for many days. Moses Nachmonides came out the victor in this disputation, and as a result of which he had to flee the country.

From the thirteenth century on in Christian Spain the fortunes of the Jews come to depend almost entirely upon the whim of the particular monarch or king. If the king happens to be favorably inclined to the Jew, the lot of the Jew is happy; otherwise it is very unhappy. Thus under the reign of Alphonso X, Ferdinand IV, Alphonso XI, and Pedro the Terrible, or Peter, the conditions of the Jews in Christian Spain are very favorable. The Jews prosper, and therefore under this Alphonso X, by the way, the famous Alphonsine Tables, the astronomical charts which gave the movements of the planets, which were the most important astronomical charts in the Middle Ages, and which formed the basis of modern scientific astronomy,-- these charts under the reign of Alphonse X were written by two Jews,--Isaac ibn Sid and Judah ibn Moses Cohen Gaon.

Under Peter the Terrible the Jew rose to great prominence. A Jew by the name of Samuel Abulafia,



who became treasurer of this king, who amassed a fortune not only for the king but himself,--it was this Samuel Abulafia who built that famous synagogue of Toledo in 1357, which is still standing, had been converted to a church, and is now a national museum. But envy soon brought this Samuel Ablufia and his followers down. His wealth was confiscated, he was assassinated, and tragedy pursued his household.

As I said, when the Jews were not favorable to the king, their lot was very, very unhappy. It was one of segregation, one of cruel taxation, one of humiliation. The worst tragedy which overtook the Jews in Christian Spain was in the year 1391, the black year in the Jewish calendar. From that year on and for a hundred years thereafter, the story of the Jews is one of certain decline and degradation. In the year 1391 a massacre broke out in the city of Seville and two thousand Jews were killed, and from this the mob fury spread throughout the entire kingdom to Castile and through into Aragon, and after three months of a fury of madness fifty thousand Jews were found to have been killed, thousands of Jewish homes destroyed, and the whole spirit of the Sephardic Jew of Spain was crushed and broken. Hundreds of thousands of Jews undoubtedly turned Catholic in the year 1391 and in the years following,--forced into conversion to save themselves from death, to save their families; and



from that year on we have that strange phenomenon in Spanish-Jewish history of the Marano, --"the accursed one,"-- the Jew converted to Catholicism, who in public practiced Catholicism but who in private clung loyally to his faith,-- a dual life, a broken personality, men who had to become secretive, who had to hide their deepest loyalty from the gaze of men; and it was these Maranos, by the way, these crypto or pseudo-Jews, who were ultimately responsible for the expulsion of the Jews from Spain, as we shall see in a moment.

With these political disasters the spiritual and intellectual life of the Jew in Spain begins to decline. We no longer find the Jews creative, original, critical. We now find them drifting more and more into mysticism, into Kabbala, into occult speculation, into rigid orthodoxy. In 1290 the great Kabbalist text book known as The Zohar was written, and from that time on and for hundreds of years thereafter, not only in Spain but throughout Europe, Jewish literature, under the influence of these tragic conditions, is steeped in the sorest kind of mysticism and asceticism and other worldliness.

Here and there in Spain at this time we do find an original thinker, like Crescas, the philosopher, or a scientist like Abraham Zacuto, whose charts, by the way, nautical charts, were used by Vasco DeGama and by Columbus. But by and large, the golden era of spiritual and intellectual productiveness had ceased in Spain. And



the fifteenth century marks the climax of this tragedy. In 1412 an edict is issued of twenty-four articles which completely degrades the Jew. The Jew is segregated into ghettos; he is forced out of the professions; he is not permitted to engage in hand craft and in many lines of trade. He is prohibited also social intercourse with Christians; he is deprived of his own courts; he is not allowed to carry a sword, which was a mark of dignity in Spain. He was not even allowed to trim his beard, and a special dress was prescribed for him.

As a result of these restrictions more and more Jews turned Catholics,--officially, of course. The ranks of the Maranos are swelled by more and more Jews, who go through the ceremony of baptism and in secret remain Jews. In 1460 a very important event takes place in Spain. Queen Isabella of Castile, a fanatic and intolerant person, under the thumb of the church, marries Ferdinand of Aragon, and the two countries are united into one dynasty; and unfortunately, it was the policies of this cruel, intolerant queen which determined the future relations to the Jew.

In 1480 the Inquisition is established in Spain. It was found that many of these Jews who had turned Catholics were not really Catholics, and they were thereby committing a terrible crime, and so an institution was created known as the Inquisition, which was nothing more or less than a vast system of espionage to discover



which one of these new Jews was in secret practicism Judaism, and when caught he was tortured and made to confess, and then led to the autodafe and burnt at the stake. A year after the establishment of the Inquisition, - to be exact, in 1481, the first autodafe was celebrated with song and prayer in the public square of the city of Seville, and six men and six women were burnt at the stake. This system of espionage was the most appalling thing imaginable, because one never knew one who was spying upon another. Servants in the household, business partners, relations, members of the family, -- anyone was prodded to spy upon everyone else to discover any Judaistic back-sliding or relapses.

And then when Ferdinand and Isabella finally succeeded in conquering the last stronghold of the Mohammedans in Granada, in November, 1491, as an act of gratitude to Almighty God for this favor, the king and queen were persuaded to sign an edict expelling all the Jews from Spain, on the ground that as long as there will be Jews in Spain, the New Jews, the Maranos, will be enticed away from being good Catholics, and on March 30, 1492, the edict was promulgated. The Jews of Spain were given four months in which to leave or in which to accept baptism. Four months to uproot themselves from a country where they and their fathers had lived for over a thousand years; four months in which to dispose of all their property.



They were not permitted to carry out of the country gold, silver or coin. They could only carry property out. And so they set about selling their homes, many of them their mansions. They sold them for pittance, for a song. Tens of thousands of them could not stand the test and turned Catholics; but the majority of them, confronted with the choice of remaining in Spain or of surrendering their faith, repeated, as did our forefathers in all ages and in all trials and persecutions,--repeated the "Sh'ma Yisroel," gathered together around them their household and their little ones, the few belongings they could carry with them, and left Spain. Oh, the tragedies that were enacted!

They didn't know where to go. Some fled to Portugal, from which four years later they were compelled to flee again. Some fled to southern France, some to Italy, some to northern Africa, some to Turkey. Many of them perished because of the terrible hardships; many of them died from plague and pestilence; many of them were drowned crossing the Mediterranean; many of them were caught by pirates and sold into perpetual slavery. In many places children were separated from their fathers and mothers. The rumor spread among the people that many of these exiles, in order to carry away some of their wealth, had swallowed golden coin and diamonds, and thus many of these exiles had their bodies ripped,--one of the



most appalling disasters in the history of any people.

And they left Spain, my friends, the very day that Columbus set sail, helped by the money of a Jew, to discover America, where today perhaps forty times the number who left Spain have found home and happiness.

I wish I had more time to tell you of the effect of this expulsion on Spain. I will just take one more minute and then I shall be through. What effect did all this have on Spain? I will permit a Christian professor to answer this question,--Professor Werner professor of economics, student of history, who tries to account for the shifting of the center of economic life since the sixteenth century.

"It has been said that the cause which led to the economic decline of Spain and Portugal, and of the Italian and South German city states, was the discovery of America and of new routes to the East Indies. It is a little difficult to understand why the nations which have played a leading part during the twelfth to fifteenth centuries, the Spaniards and the Portuguese, should have suffered in the least, because of the new commercial relations with America and the East Indies. Cannot it bring into connection the shifting of the economic center from southern to northern Europe with the wanderings of the Jews? The mere suggestion at once throws a flood of light on the events of this which is hitherto shrouded in semi-darkness. Israel passes over Europe like the sun: at its coming new



life bursts forth; at its going all falls into decay.

"A short resume of the changing fortunes of the Jewish people since the fifteenth century will lend support to this contention. The first event to be recalled,--an event of worldwide import, is the expulsion of the Jews from Spain in 1492, and from Portugal in '95 and '97. It should never be forgotten that on that day 300,000 Jews are said to have emigrated from Spain to France and Portugal and the East. The expulsion of the Jews from the Pyrenean peninsula did not altogether put an end to their history there, because you must remember that the Maranos remained in Spain. Numerous Jews remained behind as pseudo-Christians, and it was only as the Inquisition, from the days of Philip II onward, became more and more relentless, that these Jews were forced to leave the land of their birth. During the centuries that followed, especially towards the end of the sixteenth, Spanish and Portuguese Jews settled in other countries, and it was during this period that the doom of the economic prosperity of the Pyrenean peninsula was sealed."

The author then continues to show how a similar thing overtook many of the cities in Italy from which Jews had been expelled, in Germany from which they had been expelled, and in England from which they had been expelled. No country has ever profited from expelling the Jew; no country has ever profited from persecuting the Jew. I say this not in a sense of racial braggadocia or



pride.

Israel represents a small people in the vast family of people, but a people of vast capacities and rare gifts and talents, mental and spiritual. One need but make a hasty survey of the role which the Jew plays in the world today in every department of human effort,-- in finance, in industry, in commerce, in science, in art, in literature, to realize how unusually gifted this little people is. Probably a long process of selection has made for this condition; probably a long process of emphasis on intellectual worth is responsible for this condition. Surely, the facts are here. A little people of fifteen millions in a world of hundreds and hundreds of millions, has given, and is today giving in an even larger percentage, men of the first order, men of genius, creative men, in every field of human thought,--medicine, physics, chemistry, biology, music,--There is little Jehuda Menhuin,--art, finance and industry.

Spain, which expelled the Jew, the day that edict was signed, Spain underwrote its own economic suicide. For you will remember in the early sixteenth century Spain was the most dominant power on the European continent, and Spain soon sunk and rapidly sunk to the level of a third rate power, a fourth rate power. That same fate overtook Portugal and other countries. And now Primo de Rivera and his successors, and before him some of his predecessors, have been asking the Jews to return to Spain.



There are some Jews in Spain today, but there has always been that natural resistance on the part of the Jews to go back to a country from which they had been expelled amidst such horror and inhumanity. I don't know what opportunity Spain offers for the Jews today as an economic center. I am far more interested in seeing Palestine rebuilt as a Jewish center than Spain. But it is interesting and highly significant of the wheel of history which moves round. The cycle is completed in Jewish history. And somehow the words of that prophet which I read this morning comes back to one's mind when he rehearses that strange story of Spanish Jewry: "Fear not, O Israel. I would be with thee. Be not downcast."

The garden of Israel sleepeth not nor slumbereth, and if these 250,000 exiles on that day in the year 1490 could have raised their eyes westward, and cast their glances over 400 years to see America, for which one of their fellow countrymen was just then setting sail on a voyage of discovery, and see four and one-half million Jews living in peace, in freedom, in prosperity, they too may have echoed that thought: "Fear not, O Israel, I would be with thee. Be not downcast."

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## Says No Special Privileges for Jewish Settlers Over Natives Solution for Palestine Problem

(J. T. A. Mail Service)

Cairo, Egypt, Dec. 19—That Jewish immigrants to Palestine should get no special privileges over the native inhabitants, is the suggestion made by the local Arabic newspaper, "Al Mokattam," for solving the Palestine problem. In an article entitled, "Without Prejudice," the newspaper says:

"If the British government really wants to solve the problem which Palestine presents to the administration, then the way to do it is two-fold. First, there should be permission for Jews to enter Palestine as they used to do, and in the same way as people enter other countries. They must come in according to regulations made by the Department of Immigration, regulations which are to be especially drawn up for the purpose. The government will give these people protection, but will give the new immigrants no special privilege over the native inhabitants of the country. They will be treated as immigrants into other countries are treated, all over the face of God's earth.

"Should they become the majority of those in the country during the course of years, then of course they will hold the reins of government in their hands. If, as we sincerely hope, they will remain a minority, then they will be treated as a minority, having merely the rights of a minority.

"In addition it would be sound policy for Great Britain, while retaining the Mandate, to give local government to the people of Palestine, reserving to itself the right of keeping a watch on such a government to see that it carries out the terms of the Mandate.

"If these two suggestions were put into practice, Palestine would have peace. The National Home would depend on time and on immigration and would not depend on artificial props which could be swept away with the first gusts of an unfriendly wind."

## Call Emergency Meeting to Discuss Federation's Deficit

An emergency meeting of the Federation for the Support of Jewish Philanthropic Societies will be held Wednesday to discuss plans for removing the first deficit in the Federation's annual budget that it has faced in thirteen years. A goal of \$2,047,000 was announced when the Federation began its campaign on October 20, but subscriptions to date are \$258,000 short of this needed sum.

As a result of this deficit the campaign will be continued until the evening of January 10, whereas in other years the total amount had been subscribed before the last day of the year. Sam A. Lewisohn, chairman of the campaign, will preside at Wednesday's meeting, which will follow a luncheon at the Bankers' Club.

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## Phi Epsilon Pi Gives \$10,000 to National Farm School

(Jewish Daily Bulletin)

Cincinnati, O., Jan. 4—Phi Epsilon Pi, national Jewish college fraternity, at its convention here, voted a donation of \$10,000 to the National Farm School, a non-sectarian institution for agricultural training located at Doylestown, Pa., near Philadelphia. The Farm School has an enrollment of about 300 students and was founded by the late Dr. Joseph Krauskopf.

The Rabbi Benjamin Frankel award of \$250 was created to help a needy member of the fraternity to complete his education. It was created in memory of Rabbi Frankel, founder of the Hillel Foundation of the B'nai B'rith, who died about two years ago.

All national officers were re-elected for another year and are as follows: Eugene Zacharias, of Atlanta, Ga., president; Louis Fushan, of Pittsburg, Pa., vice-president; Charles Fleishman, of Philadelphia, Pa., secretary; and Emanuel Wirkman, of Philadelphia, Pa., treasurer.

## Spanish Cabinet to Consider Jewish Settlement Shortly

That the Spanish cabinet will at a meeting within the next few days take up the matter of Jewish immigration into Spain, was the statement made by Primo De Rivera, Spanish premier and dictator, to Z. H. Rubinstein, city editor of the "Day," according to a dispatch to that paper from Madrid, dated January 3. The cabinet will consider which part of the country is best for Jewish immigration and how large an immigration Spain today can absorb.

"I wish to tell you that I know my country, I know the sentiment of our people, and I declare to you in all seriousness and with the entire feeling of the responsibility which I carry that the old hatred towards Jews has vanished from our country," said De Rivera to Rubinstein. "Through me, there talks to you modern Spain, which wishes to forget the horrors of the mediaeval ages and which wishes to atone for the expulsion of four hundred years ago, when government heralds went through the streets of our towns and proclaimed that if every Jew who hasn't been baptized didn't leave the country within four months, he would be killed.

"Our invitation to the Jews is a whole-hearted one," the Premier concluded. "We wish them to come and work with us in full harmony and live with us in peace."

## Reach Agreement Between Polish and American Jewish Actors

Reubin Guskin, manager of the American-Jewish Actors' Union, returned to New York this week after visiting Poland, Russia and other European countries. While abroad, he reached an agreement with the Jewish Actors' Society of Poland which will put an end to the long dispute between American and Polish-Jewish actors.

## Attack Judge Cayton's "Crime Wave" Charge as "Worse Than Klan"

(Continued from Page 1)

Nathan Cayton of the Municipal Court in Washington, in which he charged the existence of a Jewish crime wave as "utterly false as well as injudicious. They fly contrary to facts and statistics.

"Whether the remarks of the Judge were inspired by his desire to curry favor with the Gentiles by posing as a stern and impartial critic, or whether it was due to gross ignorance, I cannot tell. Let us give him the benefit of the doubt and say that he is a victim of an illusion to which unthinking masses are so much subjected. These people have what we call in psychology stereotyped judgments of minority groups, which are derived from the few delinquent members which stand out prominently in their minds. The word 'Jew' brings to their minds not a Heifetz or a Rosenwald, but a Rothstein. We can condone such opinions when they are held by ignorant and unthinking individuals, but that they should be entertained by a man holding the high office that Judge Cayton does is indefensible."

## David Brown Not to Head Coming Joint Campaign

David A. Brown, national chairman of the United Jewish Campaign since September, 1925, will not accept the leadership of the forthcoming combined United Jewish Campaign and United Palestine Appeal for Palestinian and European activities, as it has been presumed, according to a letter which he has just sent out to co-workers in the campaign.

"I have definitely stated that under no circumstances can I accept any important responsibility in the contemplated campaign," says Mr. Brown in his letter. "That my heart shall always be with any effort to relieve the conditions across the seas goes without saying. The chances are that I shall accept such responsibilities as will come to 'a worker in the ranks,' and shall be happy to render such service as will be possible in the light of my many other activities and responsibilities."

## Rabbi Heads Successful Tuberculosis Seal Drive

(Jewish Daily Bulletin)

Selma, Ala., Jan. 4—Dallas County, Alabama, of which this city is the county seat and principal city, has just concluded a most successful Christmas Seal sale for the Tuberculosis Association, under the chairmanship of Rabbi Jerome Mark.

One thousand dollars were raised, which is twenty-five percent more than its quota set by the State Association. Five hundred dollars was the highest sum ever raised in Selma and the County before. Rabbi Mark doubled his sum, and the state office in Birmingham is now requesting the rabbi to head the tuberculosis work for the county permanently.



4<sup>th</sup> Toledo Council - 633

(1)

633

"Canon 60. - We decree, that the sons and daughters of Jews are to be separated from their parents, lest they be involved in their errors. They are to be placed in monasteries, or with Christian men and women who fear God, that by their society they may learn the worship of the true faith, that, being thus better instructed, they may improve in morals and belief."

17<sup>th</sup> Toledo Council - 694

(3)

694

Egica

"Canon 8. - By command of our most pious king, Egica, who, inflamed with zeal for the Lord, and impelled by ardour for the holy faith, not only wishes to avenge the insult offered to Christ's cross, but to prevent by severity the ruin they had savagely engaged to bring on his country and people, that the perjurers themselves and their posterity be deprived of all their property and possessions, the same being confiscated to the national treasury, that they be deprived of their homes in all the provinces of Spain, and be subjected to perpetual slavery under those he may assign them to: and so remain for ever. Nor shall any opportunity by connivance be afforded them of recovering their liberty, while they continue obstinate in their unbelief, for they are branded with numberless transgressions."

"We further decree that their children of both sexes of seven years old and upwards, are not to reside or associate with their parents, but their owners shall give them to be brought up by faithful Christians, ~~keeping in view that the males are to be united in marriage with Christian women, and the females married to Christian~~



# 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, FEBRUARY 9TH

RABBI SILVER

will speak on

**"SHALL THE JEWS RETURN TO SPAIN?"**

Some reflections on the request of the Spanish Government for  
the return of the Jews, and on the strange irony of Jewish History.

Friday Evening Service  
5:30 to 6:10

Sabbath Morning Service  
11:15 to 12:00

THE PUBLIC IS WELCOME

Men who Serve The Nation



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, February 9th

### Organ

Prelude (10:15 A. M.)

The Courts of Jamshyd (Persian Suite) ..... Stoughton

Andante ..... Stamitz

Night ..... Jenkins

### Postlude

Hymnus ..... Cole

Paul Allen Beymer

### Anthems

Give unto the Lord..... Milligan

El yivne Hagalil ..... Saminsky

## Next Sunday

The dramatic and colorful story of the Jews in Spain will be recounted next Sunday morning by Rabbi Silver in connection with the reported desire expressed by the Spanish government for the return of the Jews to that country from which they were exiled more than four centuries ago.

Eighteen hundred worshippers were in attendance last Sunday morning when Rabbi Silver discussed the two war dramas, "Journey's End" and "Le Tombeau sous l'Arc de Triomphe."

## Rabbi Silver's Addresses

During the month of February Rabbi Silver will address the Protestant Episcopal Clergymen of Cleveland,

the Parent-Teachers Meeting of the Fairfax School, Lakewood Chamber of Commerce, the Cleveland Life Underwriters Association, the Forum of the Men's Club of Temple Rodef Shalom of Pittsburgh, the Y. M. and Y. W. H. A. of Newark and the Jewish Center of Washington, D. C.

Rabbi Silver's article on "The Church and Unemployment" has been reprinted by the United States Labor Bureau.

Rabbi Silver's prose poem "America" has been adopted by the Department of Education of the Commonwealth of Massachusetts for the official Tercentenary Celebration of the founding of the Massachusetts Bay Colony and the One Hundred Fiftieth Anniversary of the adoption of the Constitution of Massachusetts.

## Youth and Government

On Sunday afternoon, February 16th at 4 P. M., the Alumni Youth Forum will present the second address in its interesting course of lectures on "Youth and the Modern World." The subject to be discussed at this coming Forum Meeting will be, "Youth and Government."

The lecture will be delivered by J. Frederick Essary, Washington correspondent of the *Baltimore Sun*, a keen political observer and a brilliant writer and speaker. Mr. Essary is a former president of the Gridiron Club and of the National Press Club.

The Temple Alumni Association through its Youth Forum is making a real contribution to the intellectual life of its young people. The course is open to all Temple young people and their friends.

## "How Shall We Measure Life?"

This address by Rabbi Silver has been published and may now be procured at the Temple office.



## THE SPRING LECTURE COURSE

The second series of lectures on the Monday Evening Lecture Course will open March 3rd. The general title of the course is "Great Books Which Have Influenced Western Civilization" and will treat with the great literary productions of mankind and their influence on various aspects of human thought and action. Each lecture will be delivered by an outstanding authority. The speakers on the course and their subjects are:

MARCH 3RD	The Bible	DR. ABBA HILLEL SILVER
MARCH 10TH	Plato's "Republic"	PROF. RUPERT C. LODGE Prof. of Philosophy, University of Manitoba
MARCH 17TH	St. Augustine's "City of God"	DR. T. S. McWILLIAMS Prof. of Religious Education, Western Reserve University
MARCH 24TH	Francis Bacon's "Novum Organum"	DR. JOHN HERMAN RANDALL, JR. Associate Prof. of Philosophy, Colum- bia University
MARCH 31ST	Rousseau's "Emile"	DR. ROBERT E. VINSON President, Western Reserve University
APRIL 7TH	Darwin's "Origin of Species"	DR. HORATIO H. NEWMAN Head of Dept. of Biology, University of Chicago
APRIL 14TH	Karl Marx's "Das Kapital"	DR. NORMAN H. THOMAS Associate Editor of <i>The Nation</i>

Course tickets are \$2.00 and may be obtained by mail or telephone at the Temple office. The course is open to the general public.

### ***A Family Reunion This Saturday Evening***

The long awaited Father-Son, Mother-Daughter Dinner and party will take place this Saturday, February 8th, at 6:30 P. M. in Mahler Hall. A rich and varied program has been arranged by the Program Committee. Dr. Wickenden, President of Case School will deliver a message appropriate to the occasion. Three spokesmen for three generations will deliver short talks. A charming playlet will be presented by the boys and girls of the Temple High School. The Temple Boy Choir and the Junior Orchestra will provide the music. Don Palmer of the *Cleveland News* will draw cartoons of the celebrities at the dinner. Everyone will be asked to join

in the singing of a group of clever songs written by members of the Temple.

A beautiful golden Menorah pin will be presented to every boy and girl in attendance at the dinner.

If you have not made your reservations as yet, make them at once through the Temple office.

### ***Confirmation Class Orphan Home Party***

In accord with an annual tradition, the Confirmation Class of the Temple will be host to the Confirmation Class of the Orphan Home at a dinner on Thursday evening, February 20th, in Mahler Hall. After the dinner there will be a program of games and dancing.



## ***Parents and the Religious School***

The two fine Parent-Teacher Meetings planned for this year have come and gone but the good work of establishing contact between parents and the Religious School which was begun at these meetings should be kept up.

Report cards for the second period of the school year have been sent home. Parents should make it a point to study these cards. If there are any difficulties, a conference with the teacher or with Rabbi Feuer will help to straighten them out. Rabbi Feuer will be happy to see parents of children any morning during the week or between the hours of nine and ten on Saturday and Sunday mornings.

## ***Temple Religious School***

### **Report for the Week**

Total enrollment, including the High School, 1,288.

Number of pupils, kindergarten through 9th grade, 1,140.

Average attendance for the week, 91½%.

The following classes had 100% attendance: 2A, Miss Lederer; 2B, Miss Gup; 4A, Miss Hurwitz; 4F, Miss Bernstein; 5D, Mr. Rich; 5E, Mrs. Coblitz; 7D, Miss Gimp; 7E, Mr. Hausman; 8C, Miss Fink; 8D, Mrs. Rettenberg; 9F, Miss Rubin.

### **Sunshine Fund**

The collection of the Sunshine Fund for the week amounted to \$42.85.

## ***Inter-Temple Debate***

The Temple High School is now engaged in sponsoring an interesting project. A debating team representing the High School will debate with a similar team from Temple Rodef Shalom of Pittsburgh, Pa., on Sunday evening, February 23rd. The subject of the debate will be, "Resolved: That the Jews Shall Abandon Palestine as a National Homeland." Our young people will uphold the negative.

Preceding the debate the student body of the High School will entertain their out-of-town guests with an informal supper in Mahler Hall.

## ***The Temple Gratefully Acknowledges the Following Contributions:***

### ***To the Floral Fund***

Mrs. M. Beatus  
Mrs. Herman Kempner  
Carl S. Liebenthal  
Mrs. Sylvester Liebenthal

In memory of Mrs. Lester I. Miller  
In memory of father, William Friedman  
In memory of brother, Paul S. Liebenthal  
In memory of anniversary of death of father,  
Jonas Sloss

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

Mrs. Sara A. Goldsmith  
Mrs. Rudolf Koblitz

In memory of Gustave Silverberg of New York  
In memory of Mrs. Lester I. Miller

A donation has been received from Mrs. L. F. Goel and Mrs. William Bryar toward the Oratorical Contest in memory of their father, Adolf Zimmer.



calends of March, in the sixth year of your reign(655.)

681  
②  
12th Sedan Council . 681.  
German 3/9  
"Canon 9. "That Jews shall not abstain themselves, nor withhold their children or slaves from baptism."


"That Jews shall not celebrate the Passover as accustomed, nor practise circumcision, nor dissuade any one from the Christian faith."

"That Jews shall not presume to observe the Sabbath, or any festival of their religion."

"That Jews shall make no distinction in food."

"That Jews shall not dare to defend their religion to the disparagement of ours, nor flee anywhere to avoid the faith; nor shall any person harbour such."

"That unconverted slaves of Jews receiving the Christian faith, shall receive their freedom."





1. Primo de Rivera (Read)

2. No chapter colorful - from priories to parishes - grandeur - exile.

3. Pre-Christian - Roman.

4. Visigoths (sc) Arians - Recared - Catholic -

Ⓐ 612 - Sisebut - 90,000

Ⓑ 633 - 4<sup>th</sup> Toledo Council - (Read)

Ⓒ 681 - 12<sup>th</sup> " " ( " )

Ⓓ 694 - 13<sup>th</sup> " " ( " )

5. Moors - 711 - Tank - Visig. Empire annul - Tolerance - Patrons - Immigration, Jews high in courts

6. Golden Era. - 10-12c - genius most productive,

Ⓐ Chasdai ibn Shaprut - Physician - Cordova - inspector to Caliphs - diplomatic - Scholar - Chazar - Patron

Ⓑ Menahem ben Samuel - dictionary

Ⓒ Abraham ibn Rubrik - meter -

Ⓓ Moses b. Enoch - captive -

7. In Granada, Beginning of 11c, another great patron, Samuel ibn Naghdala - Ha-nasi - Statesman - Math - Vizier - Alhambra Benefactor - ראש הכולל - Head of College -

Ⓐ Jonah ibn Janah -

Ⓑ Solomon ibn Gabirol - poet by grace, first - youthful gen

שליח - שליח -

8. Glorious Chapter of Granada closes in disaster - Joseph - 1066. Barb - Crucify - 1500 families - exiled. Elsewhere



9. Second half of 11C. continued.

(a) Moses ibn Ezra -

(b) Judah Ha-Levi - greatest secular - 1150 - Philo - Exalted.

10. Middle of 12<sup>th</sup> c. like middle of 11C, Persecution. Almohads - Golden Muslim Era Ends - Flee North - well-received

(a) In Toledo - 12C - Abraham ibn Ezra - 1150 - 1200

(b) Abraham ibn Ezra, poet, wit, critic, Father of modern -

~~the~~

11. 12C also gives us Moses Maimonides - physician in ordinary to Sultan - Monumental - Outstanding personality, Middle Age - Works - ~~also pp of also to also~~ -

12. 13C - beginning of Persecutions in Christian Spain - growth of influence of Catholics -

(a) Fourth Lateran Council (1215) "Yellow Badge"

(b) Aggressive measures to convert Jews. - literature -

Public disputation (Barcelona, 1263). Public Christ.

(c) Fortune - Whims - Alfonso X, Ferdinand IV, Alf XI, Peter - good - "Tahkuf" - Judah to Moses Cohen, Isaac ibn Sid - ~~other were bad~~ -

(d) Under Peter - Samuel Abulafia, Synagogue 135) - other were bad -

13. The Year 1391 - Seville - 50,000 - Converts, Crushed - Moriscos

14. Spiritual life declines - Cabala - Zohar - Her and There



(J). The 15c. marks the Chimney, the Tragedy, & Sp. Jewry.

→ The Edict, 1412, in 24 articles. Completely degraded them. separated in ghettos. Tied out & profession. Could not engage in handicraft or in ~~the~~ trade. Prohibited all social intercourse with Christians. deprived of their own Courts. Not allowed to carry arms, or trim their hair or short their beards. Special dress prescribed. -

→ II In 1418. Pope Benedict issued a bull prohibiting the study of the Talmud

→ III Mass conversions took place at this time as result of pro activities for preaching, Monseigneur Triar/Vincent & Ferre. Mexar rants, Maracros. Then hen chr. re to power and influence gaining & people -

→ IV. Inquisition ~~1480~~. In 1460. Isabella & Castile, a fanatical, church-rul'd queen, married Ferdinand of Aragon thus both countries came under united rule and dom & Jews seized.

→ V Inquisition, 1460. First Auto-da-fe. 1481. 6 men & 6 women burnt at Stake. Inquisition, became Chief Inquisitor. System & Espionage - chain line on Sabbath, not by using fire, abstaining from eating pork -

→ VI hen Christians enticed by Jews to hold on to their accursed faith. Hence Jews must be exiled!

→ VII Granada falls (Nov. 1491) <sup>rid country, Jew</sup> - Edict & Expulsion in March 30, 1492 - (4 months to leave on pain & death).



Must not take gold or silver or coin — Isaac Ahabangl-  
offer to vast sum for redemption — Ferd. refused to just. Not  
in Mahiller. Torgrenmader — crucifix — sold manumission for  
kept to no thing.

I. Tried to charm but. topher & Stamen, <sup>not</sup> Thayouk  
left. — the same month that Celbeschey set sail  
for the India, assisted by money of Juis de Santangel.  
Chancellor, royal household — humor & J. descent.

II. Praydies — despoiled, land, drowning at sea,  
decimated by plague & pestilence. <sup>'Belley' ref</sup> Fled to Portugal, N.  
Spain, Italy, S. France, & Turkey. <sup>Bayard II</sup> Imperious Sp. Emperor  
Turkey

5. Effect on Spain — Soubart —

6. a gifted — and eternal people.