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Along the Seine and the Rhine, 1931.



## ALONG THE SEINE AND THE RHINE

BY

RABBI ABBA HILLEL SILVER  
AT THE TEMPLE, SUNDAY, MARCH  
1st, 1931.

The history of the Jews in Babylonia and in Egypt which we recounted in previous weeks is no longer of great importance today because the Jewish communities in those parts of the world are not of exceptionalsal importance in the totality of Jewish life today.

But the history of the Jews in France and in Germany, of which we shall speak this morning, is tremendously important today. Here is where the Jews have written their story of perhaps two thousand years and they are still writing marvelously rich and significant chapters of history.

The story of the Jews in Germany and in France is perhaps the stormiest chapter of Jewish history in the diaspora, perhaps the most tragic, and today the most brilliant. If you really want to know what Jewish history was in the middle ages, what it meant for the Jews to be homeless exiles, read the history of the Jews in France and Germany from earliest times to the present.

Here in this part of the world the Jews came in contact with every great movement of Western civilization, with the Church, with the Holy Roman Empire, with feudalism, with the Renaissance, with the Reformation, with the rise of modern capitalism, with the French Revolution, with the rise of modern nationalism, with the rise of modern socialism. All the great world movements which molded Western civilization acted upon the Jews of France and



Germany. And it is interesting to note how the Jews reacted towards them.

It may be well to divide this entire history which we can barely sketch this morning, into three periods. The first period being that of their settlement in the Franco-German Empire up to the Crusades. The second period from the Crusades, for a period of seven hundred years, up to the French Revolution. The third period from the Revolution to the present time.

Up to the middle of the ninth century, up to the Treaty of Verdun, we may rightly speak of France and Germany as one Empire. The Jews settled in this Franco-German Empire, in the southern part of it, in Gaul, probably at the very beginning of the Common Era.

When the Romans invaded Gaul some of the Jews went with the Roman Legion as Roman soldiers, some followed the army as merchants, tradespeople and settled wherever these legions established their permanent camp. The Jews were treated like all Roman citizens were; they had perfect social, political rights; no discriminations were made against them. It was only after the Roman Empire was Christianized, under Constantine in the fourth century of the Common Era, that we find the beginnings of anti-Jewish revolution. But by and large they were not severe and under the first Rulers, the Merovingian rulers, the Jews were treated fairly well.

The Clergy, however, all the time tried to stir up trouble for them. They succeeded after a number of generations and in the seventh century under Dagobert I. we find that the Jews of France, with the exception of a small group in the southern part of France, were banished. We have no



history of the Jews in France for about a hundred and fifty years thereafter, until the establishment of the new dynasty - the Carolingian dynasty, to which Charlemagne or Charles the Great belonged.

This dynasty was friendly to the Jews, especially Charlemagne and his son Louis. The Jews were welcomed back into France, given many privileges, they became great merchants of the country, all the great exports and imports were in their hands, they rose high in the counsels of the rulers and it may be said that with few intermittent set-backs, the conditions of the Jews in France, even after the division of the Empire between Germany and France in the middle of the ninth century, the condition of the Jews in that part of the world up to the time of the Crusades at the close of the eleventh century was fairly tolerant.

I ought to make mention of one great Jew who lived and taught in France in the eleventh century. This great Jew whose name to this day is the household word among the Jews of the world, Rashi - Solomon, son of Isaac Rashi, the commentator of the Talmud and the Bible, the man who by his remarkably clear commentary on that vast Talmudic literature made that literature accessible to the Jewish people. It might have been a closed book to the following generations if not for the clear, lucid explanations made by this great scholar who lived in Troyes in the Champagne country in the eleventh century.

It is interesting to know that Rashi's commentary on the Bible was used by Luther when he came to translate the Bible into the German through the intermediary of Nicholas de Lyra. Classifications



of the Bible as given by Rashi were used by Luther and incorporated in his German translation of the Bible.

As far as the Jews in the northern part of this Empire, that part that is now Germany, as far as they are concerned, we know that there were Jews along the Rhine before the Teutons got there. Jews came to the Rhine along with the Roman conquerors. And we know of a Jewish colony well organized in Cologne in the year 321 of the Common Era.

By the time Germany was separated from France in the middle of the ninth century Jews had settled all along the Rhine, the Danube, the Elbe, in Lorain, Bavaria, Austria, Bohemia and Jews were constantly coming into Germany from Italy. In Germany likewise, we have no record of very active discrimination against the Jews or active persecutions against the Jews until the eleventh century. The beginnings are found in the expulsion of the Jews from Mayence in 1012 following the conversion of a Catholic monk to Judaism. But that was an incident, the real tragedies of Franco-German Jewry begins with the Crusades.

Before I pass on to the Crusades, I should like to call your attention to a great Jew who lived and worked in Germany in the tenth century, who influenced the course of Jewish religious thought. I refer to Rabbi Gershen, known as the 'light of the exiles' to whom we are indebted for the final prohibition of polygamy among Jews. He also introduced other salutary religious reforms in the life of the people.

The Crusades altered most complete<sup>ly</sup> and radically the fortunes of the Jews of Northwestern Europe. The Crusades were a calamity from which the Jews did not recover for seven centuries. It



broke them physically, it broke them spiritually. The Crusades marked the beginning of seven hundred years of the vilest, cruelest and most inhuman oppression known to history.

A Jew by the name of Behrenfeld recently compiled three volumes called "The Book of Tears" and these three volumes contain the martyrologies, the dirges and the songs of woe composed during the Crusades and the centuries following them.

When the first army of crusaders bent upon conquering the Holy Land began their march from northern France into Germany, up the Rhine, their cry was "Kill the Jew. Why travel hundreds of miles to kill the infidel? Kill the infidel here at home."

Godfrey of Bouillon, vowed that the blood of Christ would be avenged by the blood of the Jews. It was popularly believed that the blood of a Jew would atone for one's sins and many crusaders vowed not to leave his country without first killing a Jew with his own hands.

As these mobs began to pour into Germany, remind you, that those crusaders were not well organized religious armies of religious enthusiasts; the Crusaders grabbed along with them the lowest off-scourings who followed in their wake - when these mobs began to pour into Germany, the Jews who had for centuries been living there in comparative tranquility, turned to their protectors, to the princes and bishops for help. You must remember that Germany was not a unified country and did not become one until the close of the nineteenth century. Many of these princes and bishops did offer protection to the Jews, They took them into their palaces, tried to help them, in many instances without avail. On May 18th, 1096 the mob came with word that every Jew who had not



found safety in the palace of a bishop or prince was to be slaughtered and a massacre followed. The Episcopalian palaces themselves were attacked and eight hundred Jews were slain. A few days later the mob appeared in Mayence and ten thousand Jews were buried in nine ditches in one day. Three days later the mob came to Cologne, Jewish synagogues and dwellings were destroyed and the Jews were given a choice of either accepting Baptism or being killed. The same held true of all the cities to which these mobs came. It is estimated that in the few weeks of May and June in the year 1096, ten thousand Jews were killed, many a Jewish community completely destroyed, Jews who had lived in those cities for centuries, scattered, impoverished and outcasts.

That was the beginning. Not long thereafter there was another Crusade in 1146 and that was followed by a third Crusade in 1187. The same story on a smaller or a larger scale was repeated and added to the horrors of the Crusades. And as a result of the intensified superstition which swept over Europe as a result of this religious movement there came these new charges against the Jews for which they were made to pay dearly.

First was the charge of the ritual murder. That is that Jews use the blood of a Christian child to help them make their matzos on Passover. It seems laughable to us doesn't it. But it cost the lives of ten thousand Jews in the Middle Ages.

In the city of Blois in 1171 there was a ritual murder charge which resulted in the entire Jewish community being burned at the stake.



The rulers hit upon a very clever way of extorting money from the Jews. When they incited the mob against the Jews, the Jews would naturally run to their protectors for help. Help would be promised on the payment of certain amounts of money. And it was therefore of great benefit to the rulers, the lords or the emperor to have the mob frequently incited so that the Jews would apply for protection and pay the price for it. It was also to their benefit to have the Jews who had loaned them large sums of money, to have them driven from the country and thereby have the debts automatically cancelled. And so in this century, the twelfth century, they drove the Jews out of France and after confiscating their property, invited them back again some years later to bring more money back into the country, hoping that a few years later they might drive them out again.

The mounting hate against the Jews beginning with the Crusades began to reach terrible climaxes in the thirteenth and fourteenth centuries. Thus in the thirteenth century the Clergy, meeting in the year 1215, ordered a large number of restrictions against the Jews and introduced for the first time the most humiliating<sup>anti-</sup>Jewish ordinance - the yellow badge. Every Jew had to be marked, branded so that the finger of scorn could be pointed at him. Every Jew was compelled to wear a yellow badge so that he could be recognized at once, so that anyone who wanted to spit at him or throw stones at him wouldn't make a mistake and throw



them at a Christian. Thus began the process of humiliating the Jew. Not only did they degrade him physically but also they degraded him spiritually by humiliating him.

The same century witnesses the first pogrom on Jewish books. Not only were the Jews pogromized, but their books were pogromized. In 1242 on a bright June day, twenty-four carloads of Hebrew books, all the books that could be found, all the books of the Talmud or of medieval Jewish literature were taken to the center of the city and publicly burned. This was an effort made by the Church to deprive the Jew of his literary sources and literary aspirations.

At the close of this same century, the thirteenth century, we hear of another charge against the Jews which resulted in terrific slaughters of our people. That is the charge of the desecration of the Host.

In the Catholic ritual, masses are looked upon as of supreme sanctity and the wafers that are used in the ritual actually represent the body of the savior. The Jews were accused of stealing these wafers and putting knives into them and drawing blood from them, thereby actually re-enacting the crucifixion of the savior. This charge was made in 1298, first in Rottingen. And hosts of Jews were taken and tortured and made to confess that they had actually stolen these wafers and desecrated them and the whole community was burned at the stake. The furore of the mob spread throughout Bavaria and Austria so that in less than six months a hundred thousand Jews were slain and one hundred and forty Jewish communities were wiped out.

The fever of hate mounts through the fourteenth century and there we can call attention to only two facts. First the Jews are again expelled from France in 1305 and invited back again a few years later and then



finally expelled in 1394, not to return for centuries thereafter.

But the most horrible thing that happened in the fourteenth century was the Black Plague. This Plague which began in India and brought to Europe was responsible for the wiping out of one-third of the population of the entire continent of Europe. The Jews, of course, were on hand to be blamed for the Black Plague. Why shouldn't they be blamed for the Black Plague? And so the information spread among the ignorant mob throughout Europe that the Black Plague was spread by the Jews who poisoned the wells and some Jews were taken and tortured and made to confess that they were responsible for the Black Plague by pouring poison into the wells and like a flood tide the massacres spread among the Jews from Switzerland into Germany and many Jews were tortured and burned and whole communities slain. It is estimated that over two hundred ~~XXXXXXXX~~ Jewish communities were completely destroyed in the years 1348, 1349 and 1350.

Here I might call your attention to an interesting historical event which resulted from the Crusades and the Black Plague. That was the coming of the Jews into Poland and Russia. Poland and Russia are today the largest Jewish centers in the world. Jews settled in Poland largely as a result of the persecutions of the Jews in Germany in the wake of the Crusades, that is at the close of the eleventh and twelfth centuries and especially during the fourteenth century which is the century of the Black Plague. With few exceptions Polish Jews are German Jews who came into Poland during these centuries and brought with them the dialect which the Jews of Germany were speaking at that time. And this medieval dialect adding some Hebrew, Slavik and Polish words has become the Yiddish which is the language of half of the Jews of the world.



And while the Jews of Germany were going down and down the cultural scale, the German Jews who came into Poland and found a refuge there, were going up and up and in the fourteenth and fifteenth and sixteenth centuries and up to the middle of the seventeenth century Poland was a haven of refuge for the Jews of Europe, where the Jews were most prosperous. Their tragedy came in the middle of the seventeenth century. The Cossack riots of 1648 were to the Jews of Poland what the Crusades were to the Jews of Germany. The Jews to this day have not recovered from the uprisings of the middle of the seventeenth century, just as it took the Jews of Germany centuries to recover from the crusades.

I must hurry on. There is nothing to report from now on except a continuation of these sorrowful things of which I have spoken.

In the sixteenth century the light begins partially to break through the clouds. The sixteenth century witnesses the Renaissance, the discovery of America, the printing press, the Copernium system of medievalism is beginning to be defeated and to retreat; a new era of enlightenment is coming to the people of Europe. But the Jews were not to enjoy the fruits of the Renaissance or of the Reformation until much later.

There were two incidents of which I wish to speak just a word. One was the first champion of the Jews and of Judaism, - Johann Reuchlin. The expulsion of the Jews was brought about by a Jew Johann Pfefferkorn, who induced the Dominicans to execute another pogrom on Jewish books and to burn the Talmud. The emperor had given his consent. The Jews appealed and



the emperor asked Johan Reuchlin to make a study of the book to see if it contained so many harsh words against Christianity and if it was full of superstition. Johann Reuchlin gave his answer and his answer was a complete vindication not only of the Talmud, but of the Jew and Judaism. Reuchlin's defence of Judaism brought down upon him and there arose a struggle between the young and the old, a struggle which led to the Reformation and to the breaking up of the Catholic church in Europe. So it was really over a Jewish book that the Christians split in the sixteenth century.

The sixteenth century of course, brings the name of Luther and the Protestant Reformation. Luther began his vicious attacks on the Catholic Church in this century.

At first Luther was a great friend of the Jews. He said, "I don't blame the Jews for not looking with favor upon Christianity. We have treated them not as human beings but as dogs. They are God's chosen people. Jesus, himself, belonged to the Jews."

Luther had hoped that the Jews would be converted to Protestant Christianity and that showing them kindness he would win them over. But the Jews had opinions of their own on the subject and he could not win them over. As a result Luther became vicious to the Jews. He wrote a tract called . And Luther didn't use words of such elegance. He asked that the Jews be expelled and treated with unmercifulness, that their synagogues be burned. And it is because of these attacks by Luther that Protestantism was as little a friend of the Jewish people as Catholicism was.



And so we come to the seventeenth and eighteenth centuries of enlightenment, centuries when Europeans were throwing off their medieval ways of thinking. But for the Jews they were still the centuries of darkness.

In Germany in the seventeenth century the Jew lived under the most humiliating restrictions, crowded into ghettos, not permitted to increase their numbers in any city or locality. Only one son in a family could live in the place where he was born, the other children had to migrate. A Jew passing from one city to another had to pay a body tax. Everything he undertook was taxed. Jewish life, culturally, intellectually and spiritually had all these centuries naturally deteriorated. The Jew had become ingrown. The world had shut him in and he had shut the world out. The Renaissance had touched him but little and the                      hardly entered his world of thought. He was in his darkest dark ages while the world was entering the modern era.

The change came in the middle of the eighteenth century and perhaps one name might signify the change. The name of Moses Mendelssohn. And to me the most marvelous thing to contemplate is that as soon as the doors of opportunity began to open for the Jews at the close of the eighteenth century, and through the nineteenth century, he rushed into the creative life of Europe, of Germany and France, with such a hunger, that in a few short generations this medieval, yellow-badged, ghetto Jew had forged his way to the front in every conceivable department of the the life of Western Europe. It was as if a dam had held in the creative force of the race for seven centuries and suddenly the dam had broken and the flood tide swept over.



And so the Jews in the course of a few generations came to the forefront in every field of human thought, science, art, music, literature, physics, philosophy, psychology. And in the galaxy of the great names of Europe Jewish names are so frequent that they have incited the animosity of the anti-semite and the beginning of the break came with Moses Mendelssohn.

I have spoken of him before. I need not dwell at length upon him now. One of his most noted achievements was to make the Bible known to every Jew. He translated it into German using Hebrew characters so that the Jews who were then speaking the Hebrew dialect began to learn German by reading Mendelssohn's translation of the Bible. And it did not take them long to learn to read and write German and before long they were reading and writing German better than the Germans were.

It is interesting to note that Moses Mendelssohn, who until the age of fourteen did not know a word of German, by the time he was forty, was writing the most classic German style of his generation.

Emancipation is on the way. The ideas of Voltaire were beginning to permeate the whole of Western Europe and people began to realize how shamefully the Jews were treated. The emperor issued his edict which removed the body tax from the Jews and permits them to dress like any other human being and to engage in commerce, restrictions were also removed which permitted them to enter for the first time the public schools and universities. Of course the greatest came with the revolution in the 1791 when the French people for the first time in/history of Europe, in over



fifteen hundred years made the Jews citizens of France. Up to that time under the best conditions, they were tolerated, foreigners, who were given protection. The Jews of France were called the sons of France, citizens of the country for the first time on September 28th, 1791. And when Napoleon began his march through France he carried with him.

Of course when Napoleon was defeated these rights of citizenship granted to the Jews were withdrawn and the Jews had to fight in some instances for another fifty years. The revolutions of 1830 and 1848 had to take place before the Jews of Germany were given their complete emancipation. Their emancipation took place with the founding of the Empire in 1871.

May I say just one more word to indicate what has happened in Germany since the emancipation of the Jews.

The rise of Reform Judaism began in Germany when the walls of the ghetto crumbled. The Jews recognized that they must adjust themselves and the first thing that they tried to do was to their worship and practices.

The first Reform or private synagogue was established by Israel Jacobsohn in 1812. The first Reform Temple was established in Hamburg in 1818 and from that time on Germany has produced great leaders of Reform thought, such as Abraham Kirjen, Holdheim, Ludwig Philipson who are responsible for giving this Reform Judaism its philosophic basis.

That movement was carried over to the United States which is today the stronghold of Reform Judaism.

The second movement was the rise of Modern anti-semitism in Germany and France at the close of the nineteenth century, strange enough. While emancipation emancipated the Jews of Germany religiously, it did not emancipate them completely as far as the world was concerned.



In the nineteenth century in Germany there arose Bismarck and a whole group of men who preached anti-semitism, who based their anti-religiousness not upon religious ground, because it was no longer fashionable, but upon racial ground. The Jews were semites, a hostile people and therefore the Jews of Germany ought not to be permitted to hold positions of importance in the national or political life of Germany.

In France in 1894 there was the famous or infamous Dreyfus affair. And this anti-semitism has increased terrifically.

And so in Germany in the year 1931, we have the Hitlerites, a powerful, political organization sworn to undieing hatred of the Jews. Their story is not ended. There are six hundred thousand Jews in Germany today, many of them in the forefront of the cultural, scientific and political life of the country. There are probably a quarter of a million Jews in France today occupying that same position. The Jews of these countries have learned to defend their rights. I venture to say that a thousand years from today, long after the very name of Hitler will have been forgotten, some Jewish Rabbi, on a Purim morning, in other parts of the world, will tell his congregation about the history of the Jews in Germany from 1931 to 2931. We have a remarkable gift for survival. We lose every battle but the last one.

One other word and I am through.

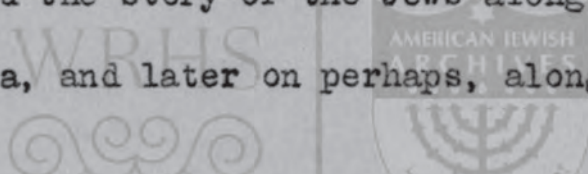
The rise of Zionism which began in the Germanic country by Theodore Herzl was a reaction in a way, to the increasing anti-



semitism. Some of the Jews were determined to free themselves and to lead a free, independent, national existence in some corner of the world which they could call their own.

I have spoken of Zionism before, I need not dwell upon it at the present moment.

And there you have in outline the story of fifteen hundred years or more of Jewry, that people who lived in another part of the world, not along the Tigris and the Euphrates, not along the Nile, but along the Seine and the Rhine. Perhaps at some future time I will tell you the story of the Jews along the Volga, the Rivers of Poland and Russia, and later on perhaps, along the Hudson and the Ohio.





sermon 348

# 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

## SPECIAL PURIM FESTIVAL SERVICE

Sunday, March 1st, 10:30 A. M.

**RABBI SILVER**

will speak on

## ALONG THE SEINE AND THE RHINE

The third in the series of Jewish historical lectures on  
"The Stories Which the Great Rivers Tell"

Doors Close at 11 A. M.

Friday Evening Service

5:30 to 6:10

Saturday Morning Service

11:15 to 12:00

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RABBI LEON I. FEUER, *Editor*

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## Special Purim Music For Sunday, March 1st

Organ Recital (10:15 A. M.)

First Sonatina for Organ...Rogers

- I Vivo giocoso
  - II Andante
  - III Carillon
- Paul Allen Beymer

Cantata

"Esther" (in two parts). Stoughton  
Soloists: Charlotte Benfield, soprano; Alice Shaw Duggan, contralto; Emanuel Rosenberg, tenor; Laurence Jenkins, baritone.

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## How The Temple Will Observe Purim

The Temple will celebrate the Purim festival on Sunday, March 1st. A special service will be held in The Temple with music arranged for the holiday. Rabbi Silver will deliver the third in his series of Jewish historical lectures on *The Stories Which the Great Rivers Tell*. He will speak on *Along the Seine and the Rhine*, a survey of the absorbing history of the Jews in France and in Germany.

The children of the Religious School will make the celebration a truly merry one. The younger children will hold individual class parties, play games and Purim plays, sing Purim songs and generally enjoy themselves. The Temple Women's Association will distribute boxes of candy to the children.

The older boys and girls of the Junior High School will hold a Purim Masque Ball the same afternoon at 3 P. M. in Mahler Hall. A number of prizes will be awarded to those children whose costumes best represent the characters in the Purim story.

## Purim

Purim, which falls this year on Tuesday, March 3rd, is the carnival holiday of the Jewish year. In Jewish life it has always been a day of mirth and revelry and old and young alike have joined in the merry-making.

Purim celebrates the time when the Jewish people who were living in Persia were saved from a plot to destroy them through the heroism of Mordecai and Esther. This is the story which is so beautifully told in the Book of Esther in the Bible.

Some very attractive customs are connected with the observance of this holiday. An elaborate meal is served in the home and merry and humorous songs are sung. A favorite food which is always prepared for Purim is Hamantaschen, three-cornered cakes modeled after the hat which Haman, the villain of the Purim story, is supposed to have worn. It used to be customary for men, women and children to mask and present informal plays known as Purimspiel, telling the story of Purim in a humorous fashion. Today we observe this custom by holding Purim masquerades and plays.

The most significant Purim custom, however, and one which we can and should observe, is known as Sheloach Manoth, the exchange of gifts among friends and the distribution of alms and food to the poor and needy.

## Temple High School to Engage in Inter-Temple Debates

On two successive Sundays the debating teams of the Temple High School will meet representatives of two large Temples. The subject of both debates is, Resolved: That a Jewish University Be Established in the United States. On Sunday, March 15th, The Temple will be host to the debating team of Temple Beth-El of Detroit. In this debate The Temple will uphold the negative of the subject.

On the following Sunday, March 22nd, the affirmative team will travel to Pittsburgh to meet the team of Temple Rodef Sholom.





## Take a Trip Through Soviet Russia!

on

Wednesday Evening, March 4th, at 8 P. M.

with

### BRENT DOW ALLINSON

Lecturer—Writer—Traveller

Under the auspices of the Temple Men's Club

Mr. Allinson will show six thousand feet of excellent film which he took on his recent visit to Russia. These moving pictures depict vividly life in Soviet Russia as it is today. They will give the audience some idea of the tremendous economic change through which the country is going.

Those who have heard Mr. Allinson lecture and have been privileged to see the pictures have been very much impressed. The Temple Men's Club has been most fortunate in securing this feature, and is offering its members and others in the congregation a rare evening which should not be missed.

The meeting is open free to Temple Men's Club members and their wives. A nominal charge of twenty-five cents per person will be made to other men and women in the congregation who wish to attend.

### Temple Alumni Announces Third Forum Meeting

Encouraged by the two good Youth Forums which have already been held, the Temple Alumni Association announces another such meeting for its members and their friends to be held on Sunday afternoon, March 22nd.

For this lecture the Alumni has secured one of the most brilliant and interesting Jewish lecturers in America, Dr. A. L. Sachar, Director of the Hillel Foundation at the University of Illinois, and author of a new *History of the Jews*. Wherever Dr. Sachar has lectured he has been asked to return not only once but several times. With him as its speaker the Alumni is looking forward to its most successful Forum meeting of the year.

### Temple Contributions to Jewish Welfare Fund

The following contributions were pledged to the recent campaign of the

Jewish Welfare Fund for the support of various worthy local, national and international causes—The Temple, \$500; the Temple Women's Association, \$400; the Sunshine Fund of the Temple Religious School, \$350.

### Young People's Dance a Huge Success

The Temple Alumni Association added another successful event to its fine record of achievement this year with its annual formal dance last Sunday evening.

The large and representative crowd of young people who were present and the attractive atmosphere of Guild Hall, where the dance was held, combined to make this dance a very lovely affair.

The committee in charge, with Mr. Edward Liebenthal as chairman, is to be commended for the effective work which it did in planning this event.



## From *The Congregationalist*, Boston

Feb. 19, 1931

Rabbi Silver's prominence in American religious life in itself would give significance to this book, but it is to be commended above all for its intrinsic worth. The Religious Book of the Month Club has chosen it as the book of the month for January, but we predict that it may become the book of the year. In a series of related addresses Rabbi Silver comes to close grips with the problems of religion in a changing era, speaking with all the passionate earnestness of the great prophets of his race and with no small measure of their rhetorical beauty and strength of utterance. There are passages that fairly glow with spiritual vision, while others in their clearness and incisiveness reveal truth in something of its elemental beauty and cut through sham and pretense with keen effectiveness. We can think of few books that have appeared in recent years more calculated to hasten and deepen that revival of religion for which many have been looking—a revival that will not be an emotional revamping of old religious moods, but a re-manifestation of faith, with its bold and fearless application to the problems of an age of cynicism and despair. For Rabbi Silver, it should be said, sets himself squarely against the tendencies of the age. A liberal in the deepest and truest sense of the term, ignoring for the most part any distinction between Judaism and Christianity and discussing the Church and its problems as a vital part of that whole world of spiritual values in which he profoundly believes, he brings his plain challenge not only to materialism and atheism, but also to that humanism which he regards as an expression of the panic and confusion resulting from the loss of faith in the Eternal. On the whole, however, it can hardly be said to be a controversial book. It is positive and constructive, and destructive of weakness and falsity, not so much by attack as by its own dynamic contrast of strength and truth. Perhaps the Rabbi's most mordant example of critical relentlessness is in the remark that the "sex realism of much of our literature today is, of course, not liberalism, but exhibitionism"—but that penetrative aphorism is hardly typical of the book as a whole, which is more patiently expository in its methods. To the preacher who has gone stale in his preaching, who has lost faith in himself, in his Church, or even in his Christ, we say, get this book by a Jewish Rabbi and read it. If it doesn't produce a quickening of faith, a revitalizing of religion, a new passion to preach, and teach, and lead, possibly also a new capacity to endure and suffer, we should say that the case is hopeless. We should advise the man unmoved by it to get out of the ministry. The average layman will be well advised to get this book, to read it himself, and pass on a copy to his minister.

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

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

Miss Fannie C. Eisenman

In memory of father, Isadore Eisenman, and brother, Charles Eisenman

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

Mr. and Mrs. Nathan Kaber

Mr. G. J. Federman

The Wednesday Club

In memory of daughter, Miriam

In memory of father, Jacob Federman, and sister, Tillie Hexter

In memory of Sol Caspary







Curator - 700 years

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~~"plain", "huff" - venacular, never - "Sealed Book" (2 / Corn.~~

1. ~~Brook~~ <sup>on Kille back-3</sup> ~~and~~ <sup>and</sup> ~~Rash~~ <sup>Rash</sup> | Great cent. - 2 birds in - Rav, R -  
Tosopot - 4 grandsons - #.  
Jacob Tamm.

made - ~~Thomas II, Clement. (S. E. 1. 1)~~. Goodfrey of  
Bouillon vowed "blood of Christ would be avenged by the  
blood of the Jews". ~~15<sup>th</sup> century~~ - Mark.

"Killing 9 Jews would secure atonement for one's sins".

"let each country - before killed a Jew with their own hands"

Ward from Tracer. (1) *Tracer* Metz. 22

- Turn to Bishops - Spurs - Worms - Maze - so all the  
can - palace - with power in castle - home -

~~(1) Syngon. spec. May 3 from France - Terrain, Met~~  
 n) worms. May 18. warsaw. those who had not seen it  
safely in palace & museum.

May 25 - at Hall sheepfold pasture. Kell En.

Der slaw.: Die jungen Th-ken Mann.

(P-113-118.)

Baptism or Wealth!

(2) Mayeure. May 27. 1000 buried in 9 ditches —

at dawn, night 53 escape to Rüdesheim.

- Jews kill us. - for this killing our children.

(3) Colony - May 20 - Syn. + J. dwelling destroyed.

(4) Trees - Jam - forced conversion -

~~Henry Colyer~~

✓ 10.000 Heller. - Marky - ~~"Hans Rother"~~

~~Van Siquay, Hesperus 6 years later. 110/1 =~~



12c - 2<sup>nd</sup> (1146) and 3<sup>rd</sup> (1187) Crusades.

~~2<sup>nd</sup> Crusade 1146. The countess Racheleph. demand~~

~~reformed for the first time. Ritual murder.~~

\* - Ritual Murders ✓

# - Blaise. 1171 - Ritual murder - Euthanasia. 40. last.

# Extortion

↑ Exile from France <sup>Paris Philip Augustus</sup> 1182 - after capture. Recalled 1198.

Electoral centers & burning in Champagne - Troisfeux

~~May - destroyed by Ph. Aug. 1191. 100 burnt alive.~~

~~3<sup>rd</sup> Crusade 1187 - debt cancelled. - not burnt~~

~~because "not concerned"~~

13c - a century of persecution

Lateran Council 1215 - public proc.

"Yellow Badge"

~~presenting all their life as an pretext to and the~~

# Ritual murder - Baden - Talbot -

1242 or 1244 - 24 castles, Talbot etc. last  
at Paris.

~~emigrate to Pal - Mei, Rother tray - Frankfurt~~

\* ~~unfruitful 20,000 silver marks - decided~~

Host Desecration ~~process~~

# 1298. Rindfleisch - Röttingen - host desecration -

- whole com. last - slowly thrust France,  
Barbaria and Austria. Wingberg Hüben

~~(1281-1282)~~ . 100,000 slaves . 140 jeu

communities in art



140 1305. Expelled from Fr by Philip the Fair - ~~but for fee. but he King the~~  
~~1336 1358 - Sublime - "Circulator" - alone~~  
~~- Sublime - alone.~~

\* Black Death - Bubonic plague - Yusuf -  $\frac{1}{3}$  of pop  
Europe. poisoning wells. Torture - Guards captured  
- Prison which killed Jews - then used  
- Christianburg - 1500 Jews led to cemetery as pestilence  
and can't return -

Warriors swept from N. Spain - passed to Switzerland  
thence to Bavaria, then up Rhine to Prussia, to  
Berlin

\* 2000 com. destroyed - property taken over  
Spandau to Poland  
1344 expelled from Prussia

152. - nothing to report  
Expulsions

John Capistrano 1450 - Franciscan monk - preaches  
against Jews - Expulsions

Simon Trent 1475 - writer by monk - drawn  
body found near J. deurelyngs all Jews burnt!

Light  
16: Renaissance - America - printing - jurisprudence - Columbian system  
Humanism - Reformation - Further

(1) Johann Reuchlin (1455-1522) - Heb. scholar

Johann Pfefferkorn - Jew. apocrypha - Heb. books

- Emperor Maximilian 1509 - appeal - Reuchlin to  
defence of Jews - struggle but them Theologians

(2) In their attitude: at first: "poor & wandering"  
dogs - "Jews & their lies" burn signs heat  
en with unmercifulness - Expel us



17C-18e Res. Fisheries continues - 200 cost est. of fish. Al

17C-18s Res. Fisheries continues - 200 cost est. 1/2 of 1/2 of 1/2

- Tobacco - not a matter (i) at. pay tax - travel only  
tax - sheets - 1 narrow sheet - only on some permitted

to slide in both-places - Heavy tap for evening -  
- tail closed horn - Resistant no - little Pharynx -

no land - ~~power~~ - petty trade - army - Intell.

- (~~Wash. Post.~~) "Yiddish" → [Wear. grown. talent]

New Age \$750

Mrs. Thendelsohn - Berlin - are here - Tarry Sant  
in Underway at

1- Pentastem - Fran. juv. Hel. character 1778-1783

- Newer secular education

~~- demand the Emancipation of "Jewels" 1783.~~

Lesson - Champions Jews - first time in black costume

\* Edict of Toleration, 1782 - Euph. Jacobsh. II

- body-Tax; dress - Commerce - Public Schools -

- College Times -

~~1750 Tuesday Sept 15<sup>th</sup> Jan Karoni~~

III Period  
The French Revolution - Sept. 28. 1791. C. F. F. F.

Napoleon in Germany - 1806-1812 - Equality

$P \neq$   $\downarrow$  is there state - described - one by one - Rev. 1830 + 18

Prussia - 1812. Fajon. Rev. 1830. 1871.

complete work 5179/ - ~~Int. Sec.~~ - 14/11.

Reform. - Israel Jacobsohn 181 ✓ home - New Sec

Hamburg Temple 1818. - Ahakua Kei En + Samson

1. H. L. K. - Indus, Phlebotomus

✓ Revival, leaving - going -



Russ, Modern Anti-Semitism - His work - 1880

- 5 tödler - Jewish domination in few left  
seek ideology - Russ - Semitic. Made  
day even. & etc -

France

The Dreyfus affair - 1894 - central. royalist  
enemies (Republicans).

Alumant - "La France Juive"

✓ Zionism - Herzl -

4 To-day - France - assimilation - 250,000

Hitler

Germany - Hitler - 600,000

1100 years  
- leaders  
in every  
branch

- And so the ~~same~~ worry  
finger writes - and having  
went moves on

1000 years from to-day - ~~say~~ after Hitler an  
dead - a Rabbi - will tell the story  
& last 1000 years history

1. Jews reached Rhine before 1000 years  
2. Pope Innocent III - Jew-baiter