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Series IV: Sermons, 1914-1963, undated.

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Washington and his America, 1932.

"WASHINGTON AND HIS AMERICA"

BY

RABBI ABBA HILLEL SILVER

THE TEMPLE

FEB. 21st, 1932

In summarizing the character of George Washington and his significance in the life of the American nation, I can do no better than read these two paragraphs from the recent book of James Truslow Adams, called "The Epic of America."

"In the travail of war and revolution, America had brought forth a man to be ranked with the greatest and noblest of any age in all the world. There have been greater generals in the field and statesmen in the cabinet in our own and other nations. There has been no greater character. When we think of Washington, it is not as a military leader, nor as executive or diplomat. We think of the man who by sheer force of character held a divided and disorganized country together until victory was achieved, and who, after peace was won, still held his disunited countrymen by their love and respect and admiration for himself until a nation was welded into enduring strength and unity."

"There were great patriots in America whose names are inscribed in the story of that time. There were many humble folk



whose names have faded from our histories or were never known outside their narrow village circle, who struggled and suffered from the noblest motives. But war brings out the worst as well as the best in men. It is a mistake to think of the America of 1776 - 1783 as a nation of patriots pressing their services to gain their freedom. It was hard to get men into the army, and to keep them there. Often Washington had neither money nor food nor clothing to offer them. But he always had an army, pitifully small as it was at times, which held the flag flying in the field through love of him and confidence in the character which they sensed in his dignified presence. Without him the cause would have been irretrievably lost, and the thunder of the orators would have rumbled long since into forgetful silence. When the days were blackest, men clung to his unfaltering courage as to the last firm ground in a rising flood. When, later, the forces of disunion in the new country seemed to threaten disruption, men again rallied to him as the sole bond of union. Legacy to America from these troubled years, he is, apart from independence itself, the noblest heritage of all."

There is in these two chapters which I read, as



as well as in almost any authentic biography of George Washington, there is an emphasis laid upon the character of the man. The character of George Washington seemingly was the cement which held the Revolution, as well as the young nation together. Men believed in him even when they did not believe in the Revolution.

Washington was not an ideal, a perfect man of infallibility or of genius such as legend and tradition have painted him. No man is. Washington was a human man, a man who possessed many of the weaknesses and frailties and some of the vices of the average man. He was not, what we in our ignorance called a genius. But men believed in him. They believed in his sound practical judgment. They believed in his moral and spiritual integrity. They believed in his courage. They believed in his loyalty. Above all, they believed in his practical sagacity. They believed in him, they admired him and they loved him.

Courage particularly, seems to have been the quality of this man. For you must think of the Revolutionary War not as a swift consummation of a great ideal, won over night, or of a united people rising against British tyranny. Nothing can be further from the truth. The War lasted some seven years. Seven dark, heart-breaking years of war. It was a war which only one third of the American people ✓



really wanted, and mostly the poor people. The bulk of the property owners were Loyalists and Tories. One hundred thousand of them fled their native colonies because they were not in sympathy with the Revolution. It was not a united people that entered the Revolution. And Washington's army never numbered more than some 725,000 people and at the close of the war Washington did not have more than 6000 soldiers in his army. And during these seven long years his officers were without clothing and food and nearly always without money.

Valley Forge was not the only dark moment of the Revolution. There were many dark moments when the Revolution seemed to be doomed. And it was the tremendous courage of this man George Washington that carried through the Revolution. And he manifested the same courage after the Revolution.

But do not again for a moment assume that with the victory of the Revolutionary forces in 1783 that the American nation sprung, as it were, full-grown, from the brow of history. Not at all. Again some six or seven heart-breaking years had to pass before the Constitution was finally adopted and the nation finally came into existence. And they were years of dissension and struggle of the states for sovereignty, of jealousy, of fearfully depreciated currency, of economic collapse. The kind of years which for some of the nations



of Western Europe, followed after the World War.

And through those years and through the years that he was President of the United States, George Washington piloted the ship of state which was threatened almost constantly with shipwreck. He piloted that ship through the early stream and when he was through and he laid down the scepter of office and bade farewell to his people, George Washington had fairly launched the American nation upon its great destiny.

The story of this man need not be retold here this morning. It is altogether too well known to everyone for me to retell it here. But I should like to comment upon one or two of the ideals which motivated this man and which constituted his and their legacy to our own generation.

First of all I should like to comment upon the remarkable ability, vision and statesmanship of the man who in 1776 took hold of the reigns of American life.

There were only about two million people in the thirteen colonies at that time and yet I venture to say that in 1932, with one hundred and twenty million Americans we could not today parallel that remarkable galaxy of men who in 1776 rallied around George Washington.

Just think of it, in one era, men of the stamp of George Washington, Thomas Jefferson, Alexander Hamilton, James Madison, John Marshall, John Adams, Benjamin Franklin; men who by any standard which



you can apply, were men of unusual stature, in politics, statesmanship, finance, legal scholarship. Seemingly the men of those days had reached a high level of culture and civilization. And above all they were men of great originality of thought. They dared to think. They were not afraid of the new. They were not shackled by tradition. Their temper was one of criticism, inquiry and independence. A century and a half of Colonial experience which preceded the Revolution when the people of this country had to build, as it were, from bed-rock in the new world, had given the men of that day, the close of the eighteenth century, a sense of self-reliance and confidence and the necessity of constantly meeting the encroachments of the Mother Country, the necessity of constantly arguing with the Mother Country in defense of their rights had developed within the American people a fine political sagacity and realism which stood them in good stead when the necessity arose for them to build of themselves a new nation, a new state government.

And these men who in the last quarter of the eighteenth century, achieved the Revolution and established the United States of America, were compelled by the exigency of the hour to evolve for themselves a political philosophy upon which to ground their convic-



tions against the Mother Country. And this necessity drove them to ~~the~~ political fundamentals until they finally built their Revolution, their Declaration of Independence, their Constitution upon the inalienable rights of man, the basic natural rights of man as against the rights of states, of governments, of institutions.

They were forced, in other words, to think individually. And that is why, to one who reads the writings of those days, the documents of those days, one gets the impression that those were the free, spacious, heroic days of America which have not been matched since. A sweeping away of ways and traditions, a reaching out for something which was new, basic, fundamental in human thought and an insight into the intellectual independence of these men, Washington, Jefferson, Hamilton, Madison, Marshall, Adams, Franklin and others, into their intellectual independence may be gained from a survey of their religious beliefs.

Hardly one of them whose name I mentioned was by any standard an orthodox Christian. In fact they were not Christians at all. George Washington was no communicant of any church. He gives nowhere evidence that he believed in the Christian revelation. And in the thousands of letters which have survived him, there is not once mention of Jesus Christ.

Nearly all of the founders of the Republic were deists,



# MISSING PAGE (S)





The struggle for religious liberty, for the separation of Church and State and for the substitution of liberty for toleration has a long and exciting history in American life. ~~And~~ the absolute separation of Church and State represents America's original, unique and significant contribution to mankind.

The struggle began very early in the Colonial days. Roger Williams, himself forced into exile <sup>because of his religion</sup>, established the colony of Rhode Island and put into its charter: "No person should be in any wise molested, punished, disquieted or called in question for any difference in opinion in matters of religion."

William Penn, himself a member of a persecuted sect, the Quaker sect, founded the colony of Pennsylvania and guaranteed to all "who acknowledge one Almighty and Eternal God to be the Creator, Upholder and Ruler of the World", ~~guaranteed~~ religious freedom. He did not however, guarantee complete tolerance or freedom to the unbeliever.

But these two colonies were the exceptions. Most of the others had no such broad provisions for religious freedom.



In fact at the time of the Revolution most of the colonies had established ~~an~~ official church<sup>go</sup> which discriminated against dissenters and oftentimes persecuted them.

At the time of the Revolution there was hardly a colony where a Jew or a Catholic or a Free Thinker could lawfully hold office and hardly a colony ~~at the time of the Revolution, mind you, our new world,~~ hardly a colony where Catholics could hold public religious services.

But something<sup>new</sup> came into American life and thought with the Revolution, some new passion which molded life, and many of these barriers were removed. <sup>The</sup> ~~These~~ leaders of the Revolution who had to ground their demand for freedom<sup>from tyranny</sup> upon the natural rights of man could not at the same time permit ~~writings~~ <sup>to retain</sup> ~~into the new~~ <sup>several</sup> Constitution of the States which would place ~~discrimination~~ <sup>against</sup> ~~abilities upon~~ men because of religious convictions.

The struggle began immediately with the outburst of the Revolution and the State of Virginia led the way.

Virginia had an officially established church, - the Church of England, ~~the Episcopal Church.~~ Those who did not belong to the Church were in many ways disadvantaged and dis-



criminated against.

In 1776 under the inspiration of such men as George Mason, James Madison and Thomas Jefferson the struggle began to dis-establish the church and <sup>To</sup> guarantee absolute religious freedom to all peoples. And in 1785 the Act for ~~the Establishment of~~ Religious Freedom, one of the great documents in American life, the fore-runner of ~~the Declaration of Independence~~, rather of the Constitution of the United States, was adopted. And because it is so important, and because it has such tremendous significance for later developments both here and abroad and because so few people know of it or have read it, I want to read part of this Act and the reasoning which preceded the Act, granting absolute religious freedom unto all.

Section One of the Act for Establishing Religious Freedom reads: "Well aware that the opinions and beliefs of men depend not on their own will, but follow involuntarily the evidence proposed to their minds; that Almighty God hath created the mind free, and manifested His supreme will that free it shall remain, by making it altogether insusceptible of restraints; that all attempts to influence it by temporal punishments, or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy



And are a departure from the plan, the holy author  
of religion

-12-

and meanness, who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his Almighty power to do, but to extend it by its influence on reason alone; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true, and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all times; that to compel a man to furnish contributions of money for propagation of opinions which he disbelieves and abhors, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion is depriving him of the comfortable liberty of giving his contribution to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and is withdrawing from the ministry those temporary rewards, which proceeding from an approbation of their personal conduct, are in additional incitement to earnest and unremitting labors for the instruction of mankind; that our civil rights have no dependence on



our religious opinions, any more than ~~an~~ opinions in physics or geometry; that therefore the proscribing of any citizen as unworthy the public confidence by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow citizens, he has a natural right; that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing with a monopoly of worldly honors and emoluments those who will externally profess and conform to it; that thou indeed those are criminal who do not withstand such temptations, yet neither are those innocent who lay the bait in their way; that the opinions of men are not the object of civil government, nor under its jurisdiction; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession of propagation of principles on supposition of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is enough for the rightful purposes of



Civil Government for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if ~~XX~~ left to herself, that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them."

These are immortal words.

*Section II*

~~"Therefore"~~ We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or beliefs; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

*Section III*

"And though we all know that this Assembly, elected by the people for the ordinary purposes of legislation, only, have no powers equal to our own, and that, therefore, to declare this



act irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are of the nature of natural rights of mankind and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural right."

Now these ideas embodied in this Act were not new. They were known in the Old World. John Locke, John Milton, <sup>And</sup> Voltaire had advocated them, ~~and particularly~~ <sup>Two</sup> great Jews <sup>also had</sup> advocated them, Baruch Spinoza and Moses Mendelssohn. And you find in these paragraphs which I have read, you find some of the very phrases used by Spinoza in his "Tractatus Politicus" and by Moses Mendelssohn in his "Jerusalem" and other works. But with them religious liberty was <sup>as yet</sup> ~~altogether~~ a matter of academic <sup>discussion</sup> ~~concern~~. They discussed, <sup>and</sup> ~~argued~~, advocated it. But here for the first time religious liberty became part of the organic law of <sup>a</sup> ~~the~~ state. <sup>And</sup> ~~Before~~ very long the same ideas were embodied in the Constitution of the United States.

Article Six, Section Three of the Constitution of the United States, adopted in 1787 at the Constitutional



Convention in Philadelphia two years after this Virginia Act, reads: "No religious test shall ever be required as a qualification to any office or public trust, under the United States." This was not a wish. This was law. The law of the greatest Republic of its day.

And two years later this idea was still further amplified in the first ammendment to the Constitution of the United States. The first article in the so-called Bill of Rights which was adopted by the first Congress of the United States meeting in New York in 1789, which reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

~~Now~~ Washington championed the ideal of religious freedom and <sup>urged</sup> ~~urging~~ upon him the enactment of this <sup>principle into law,</sup> ~~Act~~, Washington wrote to George Mason during the Virginia struggle in 1785: "No man's sentiments are more opposed to any kind of restraint upon religious principles than mine are."

And it was due to the efforts of George Washington that the first Ammendment to the Constitution of the United States was passed.

Washington, when he became President was felicitated by many of the religious groups in the United States for his



courageous championing of religious freedom. They wrote addresses to him thanking him for his labor in their behalf and he replied to them. In 1789 he wrote to the United Baptist Churches of Virginia:

"If I could have entertained the slightest apprehension that the Constitution framed in the Convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I should never have placed my signature to it; and if I could now conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. For you doubtless remember that I have often expressed my sentiments that every man conducting himself as a good citizen and being accountable to God alone for his religious opinion, ought to be protected in worshipping the Deity according to the dictates of his own conscience."

~~And~~ He wrote a similar letter to the Quakers of Pennsylvania and to the Jewish Community of Newport.

There were not many Jews in the United States during



the Revolution. Perhaps no more than 2000 and they settled in small communities along the sea-board. In spite of their small numbers however, they took an active part in the struggle for Independence. In 1776 there were Jewish officers in the Revolutionary army, some Jews were the close friends of George Washington and one Jew at least, Haym Solomon, helped the forces materially with <sup>his</sup> financial resources. Washington was grateful for this help which the Jews rendered the Revolution and when he received an address from the Community of Newport he replied as follows:

"While I receive with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport, from all classes of citizens."

"The Reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they were succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of advantages with which we are now favored, we cannot fail



under the just administration of a good government, to become a great and happy people."

"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."

"It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity.

"May the children of the stock of Abraham who dwell in this land continue to enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

"May the Father of all mercies scatter light, and



not darkness upon our paths and make us all in our several vocations useful here, and in his own due time and way everlastingly happy."

I read these quotations in extenso for in these days of ours when there is so much of bigotry loose in the world and in our own country so many speak in the name of America as if they understood America, but whose ideas are biased and ingrown and selfish, it is good to remind ourselves of these great documents of our nation.

That much of this spirit of Washington is still alive in our country was evidenced in my mind, in ~~the~~ a dramatic fashion, but very recently. I refer to the appointment of Judge Cardozo to the Supreme Court of the United States.

That could not have happened today in Germany or in France or in Poland or in Roumania. It did happen in the United States. And it is not only a great tribute to President Hoover for his broad-mindedness, for his capacity to rise to the high levels of American thought, disregarding the critical racial differences, but it is to my mind, also a tribute to that inherent passion for these ideals which somehow still rise in great sections of the American people.



Had I the time I would speak of some other of the great ruling ideals of George Washington. But I haven't. And I want to close with this phrase of his, - his dream of America?

"I conceive under an energetic general government such regulations might be made, and such measures taken, as would render the country the asylum of pacific and industrious characters from all parts of Europe - a land of asylum for mankind."

There was the dream of America, - to be an asylum, a place of refuge to all those who fled their persecutions, their economic disabilities and disadvantages and a place where the denied and the dispossessed of the world might come and rebuild their lives in this new asylum of mankind.

I wonder whether in 1932 we still have the courage to write a declaration of independence such as they wrote in 1776. I wonder whether we still have that glowing faith in democracy to write down with absolute conviction, "All men are created equal."

What would the Nordic and the Daughters of the American Revolution say about it? What would the champions of the Ku Klux Klan say about it? What would the immigrant batters say about "We behold



these truths to be self evident."

Would we have the courage today to underscore the doctrine "That all men are possessed of certain inalienable rights to life, liberty and the pursuit of happiness."

Would we have the faith to say as they said: "That whenever any form of government becomes destructive of these rights it is the right of the people to alter or to abolish it, and to institute new government..."

Would we have the confidence to say, "But when a long train of abuses and usurpations pursuing invariably the same object evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."

And the heresy hunters of our day who would like to suppress every revolutionary thought, would they subscribe to such a doctrine of revolution preached by the founders of America? I question it. I question it! I think that we have drifted very far from their wisdom, courage and intellectual insight.

It is good to have such an occasion as the Two Hundredth Anniversary of the Birth of George Washington to refresh our own minds and bring back these magnificent visions of the men who achieved the Revolution and who founded these United States of America.



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AN ABSTRACT OF THE  
ADDRESS

"WASHINGTON AND HIS AMERICA"

BY

RABBI ABBA HILLEL SILVER  
THE TEMPLE, FEB. 21st, 1932

In all the biographies of George Washington and in the records of his own day the greatest emphasis is placed upon his character which was the cement which held the revolution and the new nation together. Men believed in him, his sound judgment and practical intelligence, his moral integrity and his sense of honor and loyalty.

He was not the political or military genius. He had the genius of character. No great revolution is ever achieved and no new order is ever established unless somewhere among the leaders is a man who possesses unquestioned moral authority and prestige of personality. The American Revolution was fortunate in finding such a man in George Washington.

One must stand in admiration of that remarkable galaxy of men who in 1776 took hold of the destiny of the American people, George Washington, Thomas Jefferson, Alexander Hamilton, James Madison, John Marshall, John Adams, Benjamin Franklin and others. By any standard they were men of unusual stature, great in political judgment, legal scholarship and finance. They were not only men who possessed a high degree of culture, but of great originality and intellectual courage. They dared to think. Their temper was critical, inquiring, revolutionary. They were not afraid of the new. The Colonial experiences of the century and a half and the necessity of building from bed-rock in a new world had cultivated within



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the Americans of the eighteenth century a sense of confidence and self-reliance. And their constant conflicts with the Mother Country in defense of their rights had developed among them a fine political sagacity. The need for an intellectual justification of their position as secessionists from the Empire forced the leaders of the American Revolution to get down to the fundamentals of political thought and to ground their political philosophy in the natural rights of man.

We could not today write the Declaration of Independence which they wrote for we have lost much of the faith which was theirs. The majestic intellectual sweep and the heroic accents which are the characteristics of the Declaration could only come to people who have the prophetic faith in democracy which they had. I doubt whether the Nordic champions of our day and the hundred percent American patrioteers would affix their signatures without mental reservations to the doctrine, "All men are created equal" or "All men are possessed of certain inalienable rights to life, liberty and the pursuit of happiness."

I question very seriously whether the religious bigots of our day would draft the "Virginia Act for Establishing Religious Freedom" or Article 6, Section 3 of the Constitution of the United States or the First Amendment to the Constitution.

I rather suspect that the members of the Daughters of the American Revolution, if they were living in 1776 would look with extreme distrust and disdain upon those who made the Revolution. For the American



Revolution was mostly the work of poor people. Most of the property owners of that day were loyalists.

The Revolution was more than a war of secession from the British Empire. It was a social revolution of the poor, exploited and in many instances disenfranchised farmers and proletariat who reached out for their rights as men and as citizens.

I am sure that the advocates of present day American respectability would frown upon the doctrine of revolution as a means of over-throwing hateful governments which doctrine the Revolution so enthusiastically championed.

And what would the immigrant baters of our day say of Washington's dream of America; " I conceive under an energetic general government such regulations might be made, and such measures taken, as would render the country the asylum of pacific and industrious characters from all parts of Europe, - a land of asylum for mankind."



# TIDINGS



SOCIAL—RELIGIOUS—EDUCATIONAL ACTIVITIES OF THE

## Temple on the Heights

*B'nai Jesurun Congregation, Mayfield near Lee Road*

Vol. 3, No. 25

ABRAHAM NOWAK, Rabbi

Feb. 19, 1932

### GOOD SHABOS

**FRIDAY AT 8:00 P. M.**—Candles are lighted at 5:30 P. M.

**RABBI ABRAHAM NOWAK**

will speak on

#### **"GEORGE WASHINGTON"**

Rabbi Nowak will discuss George Washington in his relation and contacts with the Jew. This will be one of the many events planned for the celebration of the Washington BiCentennial

Rabbi Nowak officiates, assisted by Cantor Rickel, the Choir and Organ

**SATURDAY AT 8:45 A. M.**—Rabbi and Cantor officiate.

Daily in Beth Hamidrash—6:45 A. M. (Sunday 7:30)—5:30 P. M.

#### **SUNDAY MORNING—**

10:15 A. M. Review of Reviews by Rabbi Nowak.

10:45 to Noon **MEN'S CLUB FORUM.**

Speaker: Mr. Frederick Plambeck

Subject: "German Youth and Its Problems"

All are welcome.

Rabbi Leon I. Feuer,  
The Temple,  
Ansel Rd. at E. 105th St.  
Cleveland, Ohio.



# TIDINGS

of the  
Social, Religious and Educational Activities  
of the

## TEMPLE ON THE HEIGHTS

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ERWIN HECHT, *Executive Secretary*

HELEN TRONSTEIN, *Editor*

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Do not destroy. File these bulletins for future reference.

## GEORGE WASHINGTON'S LETTERS TO THE JEWS

(Reprinted from the Jewish Tribune)

*To the Hebrew Congregations of Savannah, Ga., 1790.*

The concluding paragraphs of the letter read as follows:

"I rejoice that a spirit of liberality and philanthropy is much more prevalent than it formerly was among the enlightened nations of the earth, and that your brethren will benefit there-

in proportion as it shall become still more extensive; happily, the people of the United States have, in many instances, exhibited examples of worthy imitation, the salutary influence of which will doubtless extend much farther, if, gratefully enjoying these blessings of peace which (under the favor of heaven) have been attained by fortitude in war, they shall conduct themselves with reverence to the Deity, and charity toward their fellow-creatures.

"May the same wonder-working Deity who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States, still continue to water them with the dews of heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah."

*To the Hebrew Congregation of Newport, R. I.*

"While I receive with much satisfaction your address replete with ex-

Continued in next column

## SLOVAKIAN PROFESSOR ADOPTS JEWISH FAITH AT 39 (J. T. A.)

Prague—Professor Joseph Setina of Chemnitz, Slovakia, aged 39, today adopted the Jewish religious faith, undergoing the rite of circumcision, and adopting the Hebrew name "Abraham Hillel."

Explaining his action, the professor stated that after years of study he has reached the conclusion that the Jewish philosophy is the most appealing to him from a human standpoint. Before formally adopting the Jewish faith, Professor Setina observed the Jewish dietary laws for a number of years, and studied the Hebrew language.

(Continued from Previous Col.)

pressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport, from all classes of citizens.

"The reflection on the days of difficulty and danger, which are past, is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and happy people.

"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for, happily, the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.

(Continued on Page 3, Col. 1)



## MATZOS IN RUSSIA

Here's an odd one. Under an agreement between the Soviet government agencies and a producer of matzos in this country (the B. Manischewitz Co.) over 2,000,000 pounds of matzos can be shipped to Russia this year for Passover. For three years there has been a struggle to have matzos excepted from the Soviet ban on shipments of foreign foodstuffs.

But that isn't what interests me so much as the desire of Jews in Russia for so many matzos. I have been led to believe that Judaism is dying in Russia.

Are matzos then eaten by Jewish atheists? I wouldn't be surprised, because many Jews are prompted to maintain certain customs which are religious in character, yet which to them means mererly carrying on a custom, a habit, a superstition.

Chas. Joseph in "Random Thoughts."

(Continued from Page 2, Col. 2)

~~"It would be inconsistent with the~~ frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity.

"May the children of the stock of Abraham who dwell in this land continue to enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid.

"May the Father of all mercies scatter light, and not darkness, upon our paths and make us all in our several vocations useful here, and in his own due time and way everlastingly happy."

## Fathers and Sons

Don't forget that the dinner on  
Monday night begins at 6:30.  
We'll be seeing you.

## CALLS FOR INTERNATIONAL BODY UNDER LEAGUE TO FIGHT ANTI-SEMITISM

Professor of Rome University Says Existing  
Laws Inadequate to Meet Agitation  
(J. T. A.)

Rome—a project to organize an international body to fight anti-semitism to be under the League of Nations, was outlined here by Professor Guido Tedesco, Jewish faculty member of the University of Rome.

The proposal of Professor Tedesco, who is an authority on civil rights, calls for all government members of the League of Nations to enact special laws to curb anti-semitic activities in their country and brutal forms of hatred of the Jews.

In a statement made to the Jewish Telegraphic Agency, Professor Tedesco stated that the laws now in force in various countries have been inadequate to cope with anti-semitic outbreaks. This, he said, is due in part to the fact that the judges permitted themselves to be influenced by various interpretations of the law, with a resultant weakening in the verdicts.

It is therefore necessary, he asserted, that an international project, approved by the League of Nations, be worked out and adopted by every country.

He acknowledged that such a plan might present difficulties to certain European countries. Should the project be viewed in its international proportions, however, its realization should not prove difficult, Professor Tedesco concluded.

## IN MEMORIAM

### FRANK KOHL

His colleagues on the teaching staff, his Sunday School class, and the Boy Scout Troop of which he was Scout Master, mourn his untimely passing, and extend to his family their deep sympathy.



# March 20th ! !

*The details will be  
announced next week !*

## ANOTHER P.T.A. GET-TOGETHER

Mrs. Wm. Greenberger, President of the Parent Teachers Association, announces that plans are being formed for the next meeting of the Association. It's going to be a six o'clock supper, and the price per plate will surprise everyone. One of the city's foremost educators will be the speaker of the evening. Then the group will adjourn to round table discussions of the problems of the school. Full details, which are being arranged by Mrs. Baruch Feldman, program chairman, will be announced next week.

In the meantime, save the date.  
*Tuesday evening, March 8th, 6:00 P.  
M., in the Dining Hall.*

## MEN'S CLUB FORUM

Mr. Frederick Plambeck, who is to address the Men's Club Forum this Sunday morning, is an exchange student from Germany, attending Case School of Applied Science. Being a student himself, Mr. Plambeck is in a fine position to speak about the youth of Germany. In these days of international complications, his point of view should be refreshing. All are welcome.

## SUNDAY SCHOOL

We are happy to welcome to our teaching staff the Misses Bernice Tramer and Sylvia Laibman.

Dr. Jos. Gage's High School classes collected the most charity money collected by the High School Dept. in two years time.

Mr. Green's 9B and Miss Leanore Cohen's 5B classes are running a tie with 100% attendance records, each having five to their credit this year.

## BAR MITZVAH

On this Saturday morning, Leonard Kronenberg, son of Mr. and Mrs. Hyman Kronenberg, 2860 E. Overlook Rd., will be Bar Mitzvah. The Bar Mitzvah class is conducted by Rev. Herman Kohn.

## BEREAVED

We record with sorrow the passing of Mr. Sidney Amster of Wooster, Ohio, and extend our sincere sympathy to the family of the bereaved.

## ACKNOWLEDGMENTS

**FLORAL FUND:** Pearl Schwartz in memory of her mother, Mollie Schwartz Klein.

**LIBRARY FUND:** Mr. E. Frisch in memory of his father, L. Frisch; Mrs. Army Sampliner in memory of her husband.

**SCHOLARSHIP FUND:** Mrs. J. E. Klein in memory of the birthday of Helen Goodman Altman; Nathalie Grossman in memory of her father, Geo. H. Grossman; Mrs. Minnie Gross and family in memory of their husband and father, Jacob Gross.

**SUNSHINE FUND:** Clarice Grossman in memory of her father, Geo. H. Grossman.

"We are a cultured people—or at least our fathers were." Sol M. Stroock, Lawyer.

## A Card Party for Men and Women

under the auspices of the  
**SISTERHOOD**

has been announced for  
**Sunday Eve. March 13th**

Prizes — Refreshments

50c per person

All are welcome



1. Can do us better & read in text of James Truslow Adams.

The Epic of America. (p 95)

2. This is how the Euphonia, as in all biographies, a tribute to W. on his character. His ch. was the Cement of the whole held together the Rev. and the new nation. Then behavior is his of his sound judgment & his <sup>moral</sup> ~~prag.~~ <sup>integrity</sup> spirit integrity, his sense of humor, <sup>his prog. interest</sup> and his loyalty to the ideals of the Rev.

① Courage 7 yrs of war - army never more than 25,000. War 1800 by the end, war. his whole army consisted of 6000 men.

No Food - No Shoes - No Money - Valley Forge - Not united - Only 1/3 - Buckle's Prop. order - Loyalty.

② When to look free as first war, U.S. - 1789. There was no govt. adm. machinery - no unified people - enormous debt. unperfected currency. Economic collapse restlessness.

Piloted safely thru shoals - & early storms.

3. Story of W. too well known. Need not rehearse it here.

Comment on one or two of the great ideas which actuated him and his America - which are his legacy & then the founding fathers to us to-day.

① First I should like to comment on the remarkable quality culture, and vision and self sacrifice of that ~~small~~ <sup>great</sup> group of men who with W. achieved the Rev. of the U.S. - then - then only 2 million - less than 20% of present population. Yet I venture the assertion that the 120 million of 1932 cannot



produce a group, men comparable to those  
who will live, Am. history in 1776 - Paul & it  
is one era - Rev. War - Thos. Jefferson - Abel. Hall -  
James Madison - John Marshall - John Adams  
Benj. Franklin. By any standard, there were  
men of human stature - great in politics, statesmanship,  
diplomacy, legal scholarship, finance. They  
were not only with degree men of the best thought & Europe but also great originality  
and intellectual courage - They dare to think!  
Their temper was critical, inquiring, revolutionary.  
They were not afraid of the new. They were not  
shocked by frictions. The new colonial experience  
of 74 cent. & 1/2, but the new world by building from  
the bottom bed rock, then new institutions & efforts  
the challenge of a new world had cultivated with them  
some & self reliance and confidence a well as a fine decision  
And their constant contact with the mother  
country, in defense & their rights, had developed within them a fine pol.  
agacity & valour. For settling arguments  
in defense, their position, they were forced to  
get down to the fundamentals & pol. that -  
And, finally, to found their pol. phil. in the  
natural, unalienable rights & man.  
There was space, for three days  
in which indeed that threw in ten as



it has not ~~there~~ since. They were the classic days of  
Am. freedom.

4. Am. might into the intel. world; the back, the h.  
may be gained from a study of their rel. beliefs.  
They were many all-denied unitarians. Hardly any then  
was an orth. Christian. Wash. was not a convert  
of any Chr. church. He, however, firmly believing that  
he believed in the Chr. revelation, with directly & from  
to several thousands like him the name of J. C. was  
appears.

① He was a believer in God and his providence. He  
~~not only~~ believed ~~that~~ in Rel. but maintained that  
morality is unthinkable without it. Just ~~that~~ Farmer

But it was a rel. revivables judgment - part in  
God and the moral order of his universe -

② Those who would permanently that Am. is a Christian  
country - simply do not know the beliefs, the men who  
founded it. They fail to understand the revelation, the  
men who wrote the "Act for Establishing Religious  
Freedom", or the Declaration of the Independence.

5. The struggle for rel. liberty, for the separation, church & State,  
and for the substitution of liberty for toleration has a long  
& exciting history in the Am. Continent. It rep. Am.  
original contributions to modern. It begins back  
in 1636 - Roger Williams - Rhode Island. charter.

"No person should be in any wise molested, punished, disquieted  
or called in question for any difference in opinion in matters  
of religion"

William Penn - Pennsylvania - gave guarantee of rel. freedom  
to all "who acknowledge one Almighty, and Everlasting God to be the Creator,  
Upholder and Ruler of the world" (unbelievers excluded)



not all 13 colonies had such broad provisions. At times, Protest.  
Some of the colonies had ~~not~~ official, established churches, discrimi-  
nating against other faiths - and in some dissenters were  
actually persecuted. There was scarcely a colony in  
which Cath., Jews or free thinkers could lawfully fill  
public office, & scarcely one in which free Cath.  
could lawfully hold public rel. service.

6. But the great, new passion for freedom which swept over  
country with ~~revolutionary fervor~~ <sup>many</sup> the barriers were removed.  
The need for ~~an ideal community~~ in the idol. formalization  
of the Revl. lost it almost. Then with the spirit of freedom,  
equality, nat. rights, man, could act, at the same  
time set up rel. despotism in the new constitutions which were  
adopted.

1 Va. led the way. The 1st had been up to outcast  
ghos. Episcopalian Under the leadership of Pres. Mason, James  
Madison & James Jeff. Va. ~~was~~ <sup>described</sup> the church  
& in the famous "Act for Est. Rel. Freedom" drafted  
by Jeff. in 1785 - laid down those principles which  
were later embodied in Constn. of U.S.

① Inst. p. 680 <sup>history</sup>  
② Constitution of U.S. - 1787 - 1st Amendment  
③ How subject had been acad. discussed, Phil.  
had admitted - John Locke, John Milton, Voltaire - Part.  
Spinoza, & Mendelssohn - Now put into law.  
Unknown in Eur's organic law. Neither church nor  
State has author. over man's conscience - A tyranny  
not dependent upon belief.



Constitution of the U.S. - adopted 1787. Sept. 17. Con. Const. Phila.

Article 6 - section 3

"No religious test shall ever be required as a qualification to any office or public trust, under the United States"

First Amendment to Const. - adopted by First Congress of U.S.  
meeting in N.Y. Sept. 25 - 1789. First article of  
Bill of Rights:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Farewell Address, Geo. W.

Religion

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports; and let us with caution withhold the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education ~~our~~ minds of peculiar structure, reason and experience both ~~forbid~~ <sup>forbid</sup> us to expect that national morality ~~can~~ <sup>can</sup> prevail in ~~the~~ exclusion of ~~religion~~ ~~in~~ ~~religion~~ religious principle.



③ America's great original contribution, France  
not Fr. Revolution, copied that - & Bell, Hyatt.

7. Washington - during Va. Struggle - 1785 - wrote to Geo. Mason  
"No man's sentiments are more opposed to any kind  
of restraint upon religious principles than mine are."

① Put his weight behind First Amend. - would not have  
been adopted. Addresses & Felt's Feltures. (p. 695)

8. And to Jewish Community <sup>(cheap)</sup> he wrote -

① Not many years - 2000 -

- non-Importation Resolution - 1765 -

- Officers - friends - Haym Salomon -

② (Just) ~~the~~ bulletin

③ Judge Cordogee - Sturdy Americanism; Horn -

9. It is well for him - swept by K.K.K. - Fundamental -  
To remember this great struggle - speech-making &  
Father, our Country

Also. ① All men are created equal - Heller  
Vercher's -  
- Unalienable right to life, liberty + pursuit  
of Happiness

② Afraid we cannot wait till today  
- we could not muster way. we are - heroic - we are disillusioned, patriotic.



③ Revol. was 7 pm people. It was new then  
was 4 secession - It was a social revol.  
poor, disenfranchised, exploited reached out for  
their pol. right, & for voice in govt.  
It was a democ. revol - the forerunner  
of the French Revolution - Blazing faith in Democ.

④ ~~the~~ Proclaimed right of men to overthrow  
oppressive govt - & to resort to arms in  
defense of their natural rights.

"That whenever any form of government becomes  
destructive of their ends (rights of men) it is the right of  
the people to alter or to abolish it, and to institute new  
government..."

But when a long train of abuses and usurpations,  
pursuing invariably the same object evinces a design  
to reduce them under absolute despotism, it is their  
right, it is their duty, to throw off such government,  
and to provide new guards for their future security.

⑤ Asylum for Mankind.

"I conceive under an energetic general government  
such regulations might be made, and such  
measures taken, as would render the country  
the asylum of pacific and industrious characters  
from all parts of Europe - a land of asylum for  
mankind."