



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
162

Box
58

Folder
759

Songs of my People, 1947.

1) A nation of poets - singers - musicians & composers

"The list of Jews among the great in general music is out of all proportion to the comparative number of Jews and Gentiles of the nations. Musical talent is undoubtedly a pronounced feature of the Jewish people"

- ① Active in every land - look about you
- ② Not vocers. a distinct Jew cantillation - distinctive / the folk-song + character of music
- ③ (Just p. 472) A. Z. Idelsohn - "Jewish Music" - in its hist. development

2) But there is a J. Music - a distinct character - + a long history - preserved in our liturgical music, our prayer chants, our Bib. cantillations, and our most authentic folk-songs.

3) Our people was a musical people already in ancient times
The Bible abounds in songs and singers

- 1. Moses - 2. Hagar 3. Deborah
- 4. Joshua 5. David 6. Solomon
- 7. prophets etc.

- Song by the Sea - Ezra, Alshich.
- The most beloved thing - a musician - Psalms.
- ① No rel. service was thinkable without music
- ② In First + Second Temple - Levite chorists - hundreds of voices - Orchestras - composers

Ancient J. sacred music - retained in Synagogue (3)

① Cantillation of Torah - Prophets - 5 Scrolls - Ps - Job.
+ small quality, its aim... ~~using~~ the first
notes - ~~for~~ later ages developed a system
of musical signs or notes, nequmot - khazones
for this cantillation, ~~a chant~~ or intonation

② Modes of Prayer - based on Bib. modes.
and each holiday - Sabbath - can & have
a reading motif.

6/ Discouraged elaborate music - Very simple ^{lyrics} ^{better} than ^{any} ^{other} ^{music}
Secular music banned - not mourning

Pagan or secular music, the decadent Hell a obligation
at the beg. of the Christian Era had degenerated & had become
a means by which to stimulate voluptuousness. It be-
came synonymous with obscenity and was chiefly used
at festive occasions. Contrarily too, Jewish
secular music. & the Church, too, banned Western
music from its rituals, & adopted a very simple
musical service.

7/ In 7C. - more elaborate prayer ^{written in musical notes}
music - nequmot - khazones - trained voice
- non-professional leader ^{head} ^{car-fallen} - ^{assisted by} ^{other voices}
Responses

8/ Reform - "Auripauzed" - Orientation: - Israel Javison. (4)

Organ - abandoned - chanting - anulabation - offices [/ 5] -
Introduced German music in style, the Lutheran Church
The music, Prot. Hymns + Prot. Chorales was welded
to ancient Heb. prayer - Remet and always
Yehon Fours

(p. 244)

9/ Serious and successful attempts were made - who
were guided by an desire to break - a abolsch.
but to find the usable forms + develop them.

- ① Solomon Sulzer - Vienna - 113 orl
- ② Samuel Naumburg - Paris - 112 orl x 1015
- ③ Hirsch Weintraub - Königsberg - 112 orl
- ④ Louis Lewandowski - Berlin - 112 orl x 1015

U.S. ① Sigmund Schlesinger
② Edward Stark
③ Sprecher | Union Prayer Book

~~11/11/1913~~

10/ Chassidic Music - Myths Sect. Poland Ukraine (18/19)

stunned Piety & Beauty - Emotional Power - Joy -

Had their own language - ecstatic music -

עצור - compared their own melodies

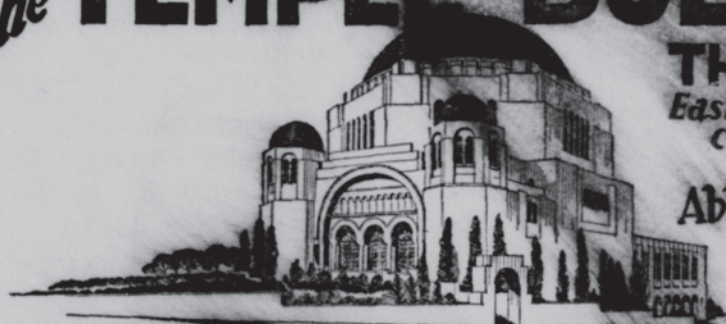
"In the high spheres there exist Temples that can
be opened through song only"

- melodies borrowed Slavic folk-songs recreated
blended - Spirituals

11/ Other Folk-Songs - Eastern Europe - Shells
Palatinate - Nature - Salon - Peasants at 1/10

686.1

The TEMPLE BULLETIN



THE TEMPLE
East 105th St. and Ansel Rd.
CLEVELAND, OHIO

Abba Hillel Silver, DD.
RABBI

Julius J. Nodel, M. H. L.
ASSISTANT RABBI

Vol. XXXIII

February 23, 1947

No. 19

SUNDAY MORNING
10:30 o'clock

DR. SILVER

will speak on

Songs Of My People

A Special Service for Organ and Choir
will be presented in Observance of Jewish Music Month

Friday Evening Service
5:30 to 6:00

Saturday Morning Service
11:15 to 12:00

A. R. Willard
1820 Burnette Ave.
Cleveland 12, Ohio

THE TEMPLE BULLETIN

Published weekly, except during the summer vacation, by Tifereth Israel Congregation, East 105th and Ansel Road, Cleveland 6, O. Subscriptions 50c per Annum. GA 0150. Member Union of American Hebrew Cong.

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JULIUS J. NODEL
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Lillian Berman
Director of Religious Education

Harry A. Levy, *Executive Secretary*

Residence: FA. 3950

Entered as second-class matter November 12, 1931
at the Post Office, Cleveland, Ohio
under the Act of March 3, 1879

DR. SILVER SPEAKS ON THEME OF JEWISH MUSIC

Music has always played an important role in the religious, cultural and social history of the Jew. From February 24th through March 3rd, Jewish Music Week is being observed throughout the country and is intended to focus attention upon the importance of music in Jewish cultural life.

Dr. Silver's sermon at the Sunday Morning Service at 10:30 A.M. will be on the subject, "Songs of My People". The choir, under the direction of Mr. A. R. Willard, has prepared special music for this service.

Doors open at 10:00 A.M. A recital of sacred music by the organist will begin at 10:15.

Program

ORGAN PRELUDE:

"The Earth Was Created" . . . Weinberg
"Prayer" on a traditional melody . . . Nowakowski
"Meditation In a Synagogue" . . . Langdon

OPENING ANTHEM:

"Adon Olom" . . . Spicker

THE SERVICE:

(a new Service composed by the director of the Madison Avenue Temple in Baltimore, Abram Moses)
The Silent Devotion—"Yihyu L'Rotson" . . . Weinberg
"Halelu es Adonoi"
((arranged by Harvey Gaul)

CLOSING HYMN:

"En Kelohenu" . . . Boruch Karliner,
Arr. Dr. Eric Werner

ANNUAL PURIM PARTY JUST TWO WEEKS AWAY

Have you made your reservation for "the event you've been waiting for"—the Father-Son—Mother-Daughter Annual Purim Party? It's only two weeks away, Sunday, March 9th at 1:00 P.M. in the Rainbow Room of the Carter Hotel! Tables of ten may be reserved.

The day's celebration will begin with the Sunday Morning Service at 10:30 A.M. in The Temple. Bring your older children to the Service and meet your younger children at The Temple after Religious School. Let the whole family go directly to the Carter Hotel from The Temple.

The program at the hotel after the dinner will consist of professional novelty acts, music, group singing, a Purim skit and special gifts for all.

Secure your tickets *at once* at The Temple or mail your reservation with your check to The Temple office. All seats are reserved at \$2.25 per plate.

PLANS FOR PURIM COSTUME PARTY ANNOUNCED

On Sunday morning, March 2nd from 10 to 12 o'clock, Mahler Hall of The Temple will be the setting for a colorful display of costumes worn by the members of the Elementary Department of the Religious School.

All members of the Elementary Department are invited to compete for the prizes which will be awarded for the most *appropriate* "Purim" costume. Other prizes will be awarded for the outstanding *Biblical* costume; the most *beautiful* costume; the most *original* costume and the most *comical* costume. Throughout the morning there will be classroom parties, games and contests.

All students are to report to their homeroom classes at 10 o'clock.

referred as "toleration". "It is no more", he says, "that toleration is spoken of as if it were the indulgence of one class of people that another enjoy the exercise of their inherent natural rights" The letter concludes with, "May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants."

The address of the Newport Congregation to President G. Washington and his cordial reply thereto, had the effect of increasing a more favourable attitude by the people of Rhode Island for the Jews. (16)

Peter Wiernik, (17.) believes that this letter from the Newport Congregation bears unmistakable traces of having been originally composed in Rabbinical Hebrew.

Another letter written to Washington by a Jewish community is the letter from the Hebrew Congregation of Savannah, Georgia, presented by General James Jackson, one of the representatives from Georgia. (18.) The Savannah letter begins with an apology, "our eccentric situation . . . has long prevented our address" It goes on to offer thanks for the Jewish opportunity to express congratulations to Washington for the magnanimity of the Federal influence and equity of administration. Washington is extolled for "unexampled liberality and extensive philanthropy" which "have dispelled that cloud of superstition which has long as a veil shaded religion . . . enfranchised us with all the privileges and immunities of free citizens, and initiated us into the grand mass of legislative mechanism." The letter is signed by Levi Sheftel, Pres.

Washington, in his reply, says, "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 thereby in proportion as it shall become still more extensive; . . ." He goes on to compare the Hebrews in the United States to the Hebrews redeemed from Egypt, who were then planted in a promised land. "May the same wonder-working Deity . . . make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah." Of especial interest, is the part of the letter which implies the part played by the Jews in the establishment of the United States. (19.)

The third address, among those which were sent shortly after Washington's inauguration, was from the Hebrew Congregations in the cities of Philadelphia, New York, Richmond and Charleston, (20.) presented to Washington in person, by Manuel Josephson. (21.) This letter is similar to the others in idea and sentiment and also apologizes as does the Savannah

letter. "We have hitherto been prevented by various circumstances peculiar to our situation from adding our congratulations to those which the rest of Americans have offered on your elevation."

Washington's reply (23.) bears eloquent witness of his broad sympathy and regard for the Jews of United States, and also expresses interest in their welfare. It concludes with "the same temporal and eternal blessing which you implore for me" to "rest upon your congregations."

To all of these addresses, we can see that Washington, aside from cordially replying at length, displayed unmistakably that he was on a friendly relation with Jews, was familiar with their services on behalf of their country during the Revolutionary struggle and respected them and favoured conferring full rights of citizenship upon them. Although the number of Israelites prior to the Declaration of Independence, was not large, their felicitations to the hero and statesman, is undoubted evidence of their strong support of the colonies.

At the Union of American Hebrew Congregations, in connection with its convention of 1876, all the delegates went to Mount Vernon, where Isaac M. Wise planted a tree near Washington's tomb. (24.) "Mr. Wolf, made the interesting observation that the correspondence between Washington and the Hebrew Congregations in the United States, published in the *United States Gazette*, 1790, had been translated into Hebrew and published nearly 100 years before (apparently soon after 1790) and in consequence had aroused much interest in Europe and Asia." This is quite natural, since Washington's replies were perhaps the first time a Chief Executive of any nation, explained his views so clearly on the subject of religious liberty.

In connection with this, a note in the Publications of the American Jewish Historical Society remarks: (25.) "It is interesting to note that during the very first decade of our existence as a nation, we emphasized this non-sectarian character of our government in our foreign relations. As Oscar S. Straus aptly points out in an address on "Religious Liberty in the United States" in his volume, *"The American Spirit"*, New York 1913 (p. 264): "On November 4, 1796, during the presidency of Washington, a treaty was concluded with Tripoli, which was ratified by the Senate under the presidency of John Adams, on June 4, 1797, wherein it is provided: 'as the government of the United States is not in any sense founded on the Christian religion; as it has itself no character of enmity against the law, religion or tranquility of Musselmen . . . it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of harmony existing between the two countries.'"

Washington, as we can see, set forth the fact, so apparent in the Constitution itself, that the government of United States was not founded upon Christianity and hence did not embody or assert any of its doctrines.

When the Congregation of Mickve Israel in Philadelphia invited Washington to attend the consecration of its new Synagogue, he could not attend, but graciously replied with his regrets and felicitations for the welfare of the Congregation. (26.) Benjamin Nones, president of the Mickve Israel Congregation (1791-1799) was a soldier in the American Revolution, with the rank of Major and aide-de-camp on the staff of General Washington. (27.) Isaac Franks was likewise, at one time, president of the Congregation. (28.) Philip Moses Russell, one of the founders of Mickve Israel, received a letter of commendation from General Washington for his assiduous and faithful attention to the sick and wounded, during the War. (29.)

During Washington's visit to Newport in 1790, Jacob Isaacs, who invented a method of converting sea water to fresh water (31.) presented the President "with a bottle of water extracted from the ocean water, so free from saline matter as to answer for all the common and culinary purposes of fountain or river water. The President was pleased to express himself highly satisfied therewith." (32.) During this same visit, it was at the home of Moses Isaacs, in Newport, Rhode Island that Washington is said to have been entertained. (33.)

The Gratzes, with Joseph Simon, Aaron Levy and David Franks had been members of the Illinois and Wabash Company and other financial enterprises, looking to the exploitation and development of the country west of the Ohio. George Washington, Benjamin Franklin and Robert Morris had been interested with them. (34.)

A Jew, Hezekiah Levy, was a member of the Fredericksberg Masonic Lodge, No. 4, of which Washington was a member. (35.) Washington's connection with Masonry may be traced through the correspondence of 1790 (supra) by the Jewish Congregations. (36.) Jews were quite important in Masonry during the early days of the founding of this new Republic. They were the first to introduce it to the Colonies. "Their connection with the Order was no doubt of benefit to their co-religionists as it was to themselves, and brought them into relations with many not of their race, prominent in the official and civil life of the country, who were also members of the Fraternity. Nearly all were members of the Hebrew Congregations in which they resided. Though it is not maintained that because they were Masons they arranged during 1790 for the addresses of their various Congregations to Washington, yet

the facts presented herein may very well be considered in support of the theory that their connection with the Order made them feel doubly desirous to join in the welcome to the head of the nation, who like themselves was a Mason." (37.) Many Jewish Masons were also soldiers in the Revolution and probably met Washington and exchanged Masonic feelings with him. (38.) Moses Isaacs, mentioned above, was a Mason in 1760. (39.)

"In one case, the presiding officer of one of the Congregations, who as such, made his well known address to Washington also at the same time, in his capacity as Master of a Masonic lodge, made a further address to the President of the United States." (40.)

Albert M. Friedenberg, in an article in the Publications of the American Jewish Historical Society says: (41.) "Out of his book (Julius F. Sachse—*Washington's Masonic Career*) was evolved the theory, which he tenaciously held but was unfortunately never able to demonstrably prove, that our first President received and accepted the addresses presented to him on his visit to Newport in 1790 by the local Jewish Congregation and the Masonic lodge in the hall of the Synagogue . . ."

Perhaps, the best criterion of Washington's friendly and respectful attitude to the Jews, is reflected in the love and esteem and anxiety for Washington's welfare which was felt by his fellow Jewish countrymen.

After the Revolution, a prayer in Hebrew and endorsed at New York was composed by Rabbi Hendla-Ichoochanan Van OEttingen-Jacob Cohen. ". . . As Thou didst give strength to Samson, the son of Manoah that he rent a young lion in his might, so mayest Thou strengthen and support the saving shield of our lord and commanding general, *George Washington*, the appointed chief of the war on sea and on land and throughout the country with all his infantry and cavalry." (43.)

Rev. Gershom Mendes Seixas, Minister of the Spanish and Portuguese Congregations in New York who figured as one of the clergymen in connection with the inauguration of George Washington in 1789, (44.) offered a prayer for peace during the American Revolution. In this prayer, he petitions: "May He bless, guard, preserve, assist, shield, save, supremely Exalt and aggrandize to a High Degree His Excellency . . . *George Washington*." (45.) These prayers, seem to sum up, by their very note of thankfulness for Washington, trust in Washington and anxious petition for the success of Washington, the happy relationship of George Washington and the Jews.

— NOTES —

A. J. H. S.—AMERICAN JEWISH
HISTORICAL SOCIETY PUBLICATIONS

1. A. J. H. S., *Publications*, II, 100.
2. Wolf, Simon, "*The American Jew As Patriot, Soldier and Citizen*", edited by Louis Edward Levy, Philadelphia, 1895. See A. J. H. S., XIX, 3.
3. A. J. H. S., *Publications*, II, 180-181.
4. A. J. H. S., *Publications*, XX, 90.
5. Ibid., XX, 91.
6. Ibid., XXXI, 235.
7. Ibid., XXVII, 482.
8. Ibid., I, 118.
9. Wiernik, Peter, "*History of Jews In America*", New York, 1931, p. 89f.
10. A. J. H. S., *Publications*, V, 33.
11. Ibid., II, 7.
12. Ibid., XXVIII, 300.
13. Wiernik, p. 99.
14. A. J. H. S., *Publications*, III, 90.
15. Ibid., III, 91-92.
16. Ibid., XX, 144.
17. See notes, no's. 9 and 13.
18. A. J. H. S., *Publications*, III, 88.
19. Supra.
20. A. J. H. S., *Publications*, III, 93-94.
21. Ibid., XXVII, 222.
22. Ibid., III, 94.
23. Ibid., XXXII, 121.
24. Ibid., XXIV, 5 (note).
25. Ibid., II, 57.
26. Ibid., XIX, 49.
27. Ibid., V, 7 et seq.
28. Ibid., XXII, 163. See House Reports, 30th Congress, 1st Session, Vol. 1, No. 112.
29. A. J. H. S., *Publications*, XXVI, 221.
30. A. J. H. S., *Publications*, VI, 77.
31. Ibid., VI, 78.
32. Ibid., XIX, 20; XXXIII, 206. See Simon Wolf, p. 49; Morais, H. S., "*The Jews of Philadelphia*", pp. 241 and 458.
33. A. J. H. S., *Publications*, XXXIII, 4.
34. Ibid., XIX, 58; XX, 91.
35. Ibid., XIX, 3.
36. Ibid., XIX, 92-93.
37. Ibid.
38. Ibid., XIX, 3.
39. Ibid.
40. Ibid., XXVIII, 299.
41. Ibid., XXVII, 217-222.
42. Ibid., XXVII, 36.
43. Ibid., XIX, 19. See Griswold, Rufus Wilmot, "*The Republican Court*", p. 138.
44. A. J. H. S., *Publications*, XXVII, 126.

CALENDAR OF EVENTS

FRIDAY, FEBRUARY 21

- 4:30 P.M.—Confirmation Class
Pre-Confirmation Class
5:30 P.M.—Vesper Service
8:15 P.M.—Adult Prayer Book and Hebrew Class

SATURDAY, FEBRUARY 22

- 9:00 A.M.—Religious School
Junior High Department
11:15 A.M.—Sabbath Morning Service
10:00 P.M.—Alumni Association Formal Hotel Carter

SUNDAY, FEBRUARY 23

- 9:00 A.M.—Religious School
Elementary—High School
Departments
10:00 A.M.—Adult Study Group
10:30 A.M.—Divine Service

TUESDAY, FEBRUARY 25

- 9:00 A.M.—Temple Women's Association Sewing Groups

THURSDAY, FEBRUARY 27

- 4:30 P.M.—Confirmation Class
Pre-Confirmation Class

FRIDAY, FEBRUARY 28

- 4:30 P.M.—Confirmation Class
Pre-Confirmation Class
5:30 P.M.—Vesper Service
8:15 P.M.—Jewish Arts Appreciation Class

Memorial Anniversaries

The following names of loved ones, whose Yahrzeit occurs this week, will be mentioned during the Kaddish prayer at the Friday Evening and Sunday Morning services:

Lt. Earle M. Lieberman
S/Sgt. Sanford Libhaber
Lizzette Ritter Myers
Joseph J. Copenhagen
Christine Paludy
Isidore Eisenman

In Memoriam

The Temple notes with deep sorrow the passing of:

JULIUS KLEFELD

and extends its heartfelt condolences to his bereaved family.

WELCOME NEW MEMBERS

The Temple is happy to welcome eighteen more members into its congregational family, making the total of new members 154 since September, 1946. Through its worship, educational and social service program, The Temple offers an opportunity to members and their families to draw strength and guidance from the vast spiritual resources of Israel and enables them to enjoy the fellowship and comradeship of the congregation.

The new members are:

ARTHUR BRUSH
LEON W. DIAMOND
EDWARD HAVRE
HERBERT J. HOLLANDER
JOSEPH KAPLAN
SANFORD D. KATZ
HERBERT J. KLEIN
ISRAEL KLEIN
EDWARD R. LICHTER
LAWRENCE LURIE
WILBERT M. METZ
SIDNEY D. ROSEN
GEORGE L. SAMUEL
LEO SILBERBACH
DAVID M. SPERBER
GILBERT STERNBERG
ABRAHAM STURM
DR. HARRY T. ZANKEL

STUDY COURSE "Know Your Prayerbook"

conducted by

Rabbi Julius J. Nodel

The Prayer Book and
easy Hebrew reading

FRIDAY EVENINGS, 8:15 P.M.

February 21

March 7, 21

April 18,

May 2, 16, 30

In Room 20

Open to all members of The Temple
Please call Temple office
for further information

THE TEMPLE GRATEFULLY ACKNOWLEDGES THE FOLLOWING CONTRIBUTIONS

TO THE PRAYER BOOK FUND:

In memory of Mrs. Morton LaVine and Mrs. Grosbey of Chicago by Mrs. J. W. Schiffer.

TO THE WAR MEMORIAL FUND:

In memory of Lt. Earle M. Lieberman by Mrs. S. J. Leichtag and daughter, Hortense. In memory of Lt. Earle M. Lieberman by Mr. and Mrs. Sanford Fein. In memory of Lt. Earle M. Lieberman by Miss Ida Levine.

TO THE FLOWER FUND:

In memory of Sam Rosenthal by Mrs. B. W. Jackson, Mrs. Emil Reisz, Mrs. Harry Loeb and Miss Pearl Schwartz. In honor of the 80th birthday of Mrs. Hortense Lyons of Lancaster, Pa. by Mrs. Joseph Kohn. In honor of the 80th birthday of Laura Newman and in memory of Mary Weitz by Casper Rosenberg.

TO THE SOPHIE AUERBACH SCHOLARSHIP FUND:

In honor of the 80th birthday of Mrs. Minnie Feldman; in memory of Mrs. Weinberg of Stanton, Va.; in memory of Mrs. Hummel of Baltimore by Mrs. Stella Sycle and Miss Esther Einstein.

In memory of parents, Mr. and Mrs. Rosenthal and Mr. and Mrs. Weil by Mr. and Mrs. Michael Weil. In honor of birthday of Mr. Arthur Graver by Mrs. Anna Felsenheld, Mrs. Josie Politzer and Bob Politzer. In memory of mother, Katie Mandelkorn by her children.

In memory of Joseph Diener by the Mandelkorn family. In honor of the anniversary of parents, Mr. and Mrs. M. Reichman by Mr. and Mrs. Earl Behrens. In honor of the 96th birthday of Max Oppenheimer by Mr. and Mrs. Earl Behrens.

In honor of the 30th anniversary of Mr. and Mrs. Samuel Horvitz by Mr. and Mrs. Earl Behrens. In memory of Charles Weil by Dr. and Mrs. Sidney Weisman. In memory of sister, Florence R. Newman and mother, Bertha Benesch by Alfred A. Benesch.

TO THE LIBRARY FUND:

In memory of uncle, Charles K. Ribakoff by Mrs. Eugene Ribakoff. In memory of children, Emanuel P. Mendelsohn and Evelyn Mendelsohn Rogers by Mr. and Mrs. Albert Mendelsohn.

GEORGE WASHINGTON AND THE JEWS

BY RABBI JULIUS J. NODEL

At the outbreak of the Revolutionary War, there were only about three thousand Jews in the American Colonies. (1.) In most of the colonies, the Jews were then still barred from elective office by clauses in the charters and restrictive laws; but this did not prevent them from participating in the work of liberating the country. The names of more than forty Jews who participated in the war and served in the continental armies of the Revolution have been preserved, and most of the data about them may be found in Mr. Simon Wolf's valuable work, *"The American Jew as Patriot, Soldier and Citizen"*. (2.) Many of them were intimately acquainted with George Washington, and as early as 1754, Jewish soldiers were with Washington on his expedition across the Alleghenies. Among the names which appear in Washington's journal of the expedition are Michael Franks and Jacob Meyer. (3.) These Jewish soldiers are again mentioned, along with David Franks, as members of Colonel Washington's Virginia regiment. (4.) David Franks furnished the military supplies for Washington on his Virginia expedition. (5.) Very interesting, are the receipts and letter made out to Colonel George Washington and Company and signed by David Franks. (6.) At this time, Washington was Captain of Fort Duquesne. In 1778, Colonel David (S.) Franks became the confidential aid to General Washington. (7.) His relative, Isaac Franks, who from the age of seventeen until he died, served in various military and civil capacities, was aide-de-camp to Washington. When Washington came to Philadelphia to attend the assembly of the first Congress of the then newly-born United States, he took up his quarters at the home of Colonel Isaac Franks. (8.) In 1793, when the seat of government was removed from Philadelphia to Germantown during the prevalence of yellow-fever, General Washington and his family rented the dwelling No. 4782 Main Street (Now No. 5442 Main Street.) This home was built by David Desher, sold to Isaac Franks and furnished by Isaac Franks. (10.) Another Jew with whom George Washington had intimate connections was Haym Salomon. In 1778, Haym Salomon was charged by the British with receiving orders from Gen. Washington to burn British fleets and destroy their store houses, which he attempted to do to their great trial and damage. He was imprisoned and ordered to death, but escaped with a bribe. (11.) About Haym Salomon, Jacob H. Schiff says, (12.) "Haym Salomon's loan to George Washington placed all he possessed at the disposal of George Washington and his

associates to help in financing the Revolution." The name of Captain Isaac Israel is mentioned on a list headed by George Washington, Commander-in-Chief.

The names mentioned here, are only of those Jewish soldiers who had immediate contact with Washington. But as stated above, more than forty Jews served in the continental armies. The number of officers in this small band of Jewish soldiers is disproportionately large. This is but natural since they almost all belonged to the wealthier class.

In 1776, eight-thousand British and Hessian troops occupied the town of Newport. Four hundred and eighty houses were destroyed, its commerce was ruined and its commercial interests never recovered from this blow, which fell with crushing effect upon the Jewish residents. The congregation was dispersed, the Synagogue was closed; Rabbi Isaac Touro went with his family to Jamaica and Aaron Lopez accompanied by a majority of the foremost Jews of Newport, removed to Leicester, Mass., while others went to Philadelphia and other places. When Newport was evacuated, in 1779, after the enemy destroyed its wharves and fortifications, some of the exiles began to return. When the General Assembly of the State of Rhode Island convened for the first time after the evacuation, it met in the Synagogue (Sept., 1780). (13.) Many of those who returned did not stay long because the commercial centers had moved to New York, Philadelphia, Charleston and Savannah. The congregation of Newport was, however, still in existence when President Washington visited the city in August, 1790, and he was on that occasion formally addressed by Moses Seixas on behalf of the Jews of Newport. This was a letter of welcome and also expressed a sense of gratitude for, "Deprived, as we have hitherto been, of invaluable rights of free citizens, we now . . . behold a government erected by the majesty of the people, free of bigotry, persecution, deeming everyone of whatever nation, tongue or language, equal parts of the great governmental machine." The letter concludes with blessings upon Washington, and is signed by Moses Seixas, Warden, August 17, 1790. (14.)

Washington, in his reply, (15.) is pleased with the favorable opinion which the Jews have of his administration, in a country wherein all possess alike liberty of conscience and immunity of citizenship. He does not consider these advantages which Seixas

referred as "toleration". "It is no more", he says, "that toleration is spoken of as if it were the indulgence of one class of people that another enjoy the exercise of their inherent natural rights" The letter concludes with, "May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants."

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Peter Wiernik, (17.) believes that this letter from the Newport Congregation bears unmistakable traces of having been originally composed in Rabbinical Hebrew.

Another letter written to Washington by a Jewish community is the letter from the Hebrew Congregation of Savannah, Georgia, presented by General James Jackson, one of the representatives from Georgia. (18.) The Savannah letter begins with an apology, "our eccentric situation . . . has long prevented our address" It goes on to offer thanks for the Jewish opportunity to express congratulations to Washington for the magnanimity of the Federal influence and equity of administration. Washington is extolled for "unexampled liberality and extensive philanthropy" which "have dispelled that cloud of superstition which has long as a veil shaded religion . . . enfranchised us with all the privileges and immunities of free citizens, and initiated us into the grand mass of legislative mechanism." The letter is signed by Levi Sheftel, Pres.

Washington, in his reply, says, "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 thereby in proportion as it shall become still more extensive; . . ." He goes on to compare the Hebrews in the United States to the Hebrews redeemed from Egypt, who were then planted in a promised land. "May the same wonder-working Deity . . . make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah." Of especial interest, is the part of the letter which implies the part played by the Jews in the establishment of the United States. (19.)

The third address, among those which were sent shortly after Washington's inauguration, was from the Hebrew Congregations in the cities of Philadelphia, New York, Richmond and Charleston, (20.) presented to Washington in person, by Manuel Josephson. (21.) This letter is similar to the others in idea and sentiment and also apologizes as does the Savannah

letter. "We have hitherto been prevented by various circumstances peculiar to our situation from adding our congratulations to those which the rest of Americans have offered on your elevation."

Washington's reply (23.) bears eloquent witness of his broad sympathy and regard for the Jews of United States, and also expresses interest in their welfare. It concludes with "the same temporal and eternal blessing which you implore for me" to "rest upon your congregations."

To all of these addresses, we can see that Washington, aside from cordially replying at length, displayed unmistakably that he was on a friendly relation with Jews, was familiar with their services on behalf of their country during the Revolutionary struggle and respected them and favoured conferring full rights of citizenship upon them. Although the number of Israelites prior to the Declaration of Independence, was not large, their felicitations to the hero and statesman, is undoubted evidence of their strong support of the colonies.

At the Union of American Hebrew Congregations, in connection with its convention of 1876, all the delegates went to Mount Vernon, where Isaac M. Wise planted a tree near Washington's tomb. (24.) "Mr. Wolf, made the interesting observation that the correspondence between Washington and the Hebrew Congregations in the United States, published in the *United States Gazette*, 1790, had been translated into Hebrew and published nearly 100 years before (apparently soon after 1790) and in consequence had aroused much interest in Europe and Asia." This is quite natural, since Washington's replies were perhaps the first time a Chief Executive of any nation, explained his views so clearly on the subject of religious liberty.

In connection with this, a note in the Publications of the American Jewish Historical Society remarks: (25.) "It is interesting to note that during the very first decade of our existence as a nation, we emphasized this non-sectarian character of our government in our foreign relations. As Oscar S. Straus aptly points out in an address on "Religious Liberty in the United States" in his volume, "*The American Spirit*", New York 1913 (p. 264): "On November 4, 1796, during the presidency of Washington, a treaty was concluded with Tripoli, which was ratified by the Senate under the presidency of John Adams, on June 4, 1797, wherein it is provided: 'as the government of the United States is not in any sense founded on the Christian religion; as it has itself no character of enmity against the law, religion or tranquility of Musselmen . . . it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of harmony existing between the two countries,'"

Washington, as we can see, set forth the fact, so apparent in the Constitution itself, that the government of United States was not founded upon Christianity and hence did not embody or assert any of its doctrines.

When the Congregation of Mickve Israel in Philadelphia invited Washington to attend the consecration of its new Synagogue, he could not attend, but graciously replied with his regrets and felicitations for the welfare of the Congregation. (26.) Benjamin Nones, president of the Mickve Israel Congregation (1791-1799) was a soldier in the American Revolution, with the rank of Major and aide-de-camp on the staff of General Washington. (27.) Isaac Franks was likewise, at one time, president of the Congregation. (28.) Philip Moses Russell, one of the founders of Mickve Israel, received a letter of commendation from General Washington for his assiduous and faithful attention to the sick and wounded, during the War. (29.)

During Washington's visit to Newport in 1790, Jacob Isaacs, who invented a method of converting sea water to fresh water (31.) presented the President "with a bottle of water extracted from the ocean water, so free from saline matter as to answer for all the common and culinary purposes of fountain or river water. The President was pleased to express himself highly satisfied therewith." (32.) During this same visit, it was at the home of Moses Isaacs, in Newport, Rhode Island that Washington is said to have been entertained. (33.)

The Gratzes, with Joseph Simon, Aaron Levy and David Franks had been members of the Illinois and Wabash Company and other financial enterprises, looking to the exploitation and development of the country west of the Ohio. George Washington, Benjamin Franklin and Robert Morris had been interested with them. (34.)

A Jew, Hezekiah Levy, was a member of the Fredericksberg Masonic Lodge, No. 4, of which Washington was a member. (35.) Washington's connection with Masonry may be traced through the correspondence of 1790 (*supra*) by the Jewish Congregations. (36.) Jews were quite important in Masonry during the early days of the founding of this new Republic. They were the first to introduce it to the Colonies. "Their connection with the Order was no doubt of benefit to their co-religionists as it was to themselves, and brought them into relations with many not of their race, prominent in the official and civil life of the country, who were also members of the Fraternity. Nearly all were members of the Hebrew Congregations in which they resided. Though it is not maintained that because they were Masons they arranged during 1790 for the addresses of their various Congregations to Washington, yet

the facts presented herein may very well be considered in support of the theory that their connection with the Order made them feel doubly desirous to join in the welcome to the head of the nation, who like themselves was a Mason." (37.) Many Jewish Masons were also soldiers in the Revolution and probably met Washington and exchanged Masonic feelings with him. (38.) Moses Isaacs, mentioned above, was a Mason in 1760. (39.)

"In one case, the presiding officer of one of the Congregations, who as such, made his well known address to Washington also at the same time, in his capacity as Master of a Masonic lodge, made a further address to the President of the United States." (40.)

Albert M. Friedenberg, in an article in the Publications of the American Jewish Historical Society says: (41.) "Out of his book (Julius F. Sachse—*Washington's Masonic Career*) was evolved the theory, which he tenaciously held but was unfortunately never able to demonstrably prove, that our first President received and accepted the addresses presented to him on his visit to Newport in 1790 by the local Jewish Congregation and the Masonic lodge in the hall of the Synagogue . . ."

Perhaps, the best criterion of Washington's friendly and respectful attitude to the Jews, is reflected in the love and esteem and anxiety for Washington's welfare which was felt by his fellow Jewish countrymen.

After the Revolution, a prayer in Hebrew and endorsed at New York was composed by Rabbi Hendla-Iehoochanan Van OEttingen-Jacob Cohen. "... As Thou didst give strength to Samson, the son of Manoah that he rent a young lion in his might, so mayest Thou strengthen and support the saving shield of our lord and commanding general, *George Washington*, the appointed chief of the war on sea and on land and throughout the country with all his infantry and cavalry." (43.)

Rev. Gershom Mendes Seixas, Minister of the Spanish and Portuguese Congregations in New York who figured as one of the clergymen in connection with the inauguration of George Washington in 1789, (44.) offered a prayer for peace during the American Revolution. In this prayer, he petitions: "May He bless, guard, preserve, assist, shield, save, supremely Exalt and aggrandize to a High Degree His Excellency . . . *George Washington*." (45.) These prayers, seem to sum up, by their very note of thankfulness for Washington, trust in Washington and anxious petition for the success of Washington, the happy relationship of George Washington and the Jews.

"You'll Never Forget It - - You'll Never Regret It"



To the Temple

FATHER - SON
MOTHER - DAUGHTER

Purim Party

March 9th, - 1:00 p.m., - Rainbow Room

CARTER HOTEL

Entertainment - Prizes - Gifts for all!

Make reservations NOW!

\$2.25 per plate



HONORABLY DISCHARGED

Temple Men and Women

Twenty Ninth List



The Temple is happy to welcome back its sons and daughters who have served faithfully and gallantly in the Armed Forces of the nation. The following are some of the names received in The Temple office since the publication of the last list:

Ben Greene, son of Mr. and Mrs. Otto Greene.....	Army
Burton W. Greenwald, son of Mr. and Mrs. H. Greenwald.....	Army
Merrill Grodin, son of Mr. and Mrs. Ben Grodin.....	Navy
David H. Handel, son of Mrs. Louis Handel.....	Army
Robert G. Handel, son-in-law of Mr. and Mrs. P. L. Steinberg.....	Army
Edwin N. Horwitz, son of Mr. and Mrs. L. B. Horwitz.....	Army
Marc G. Jacobson, son of Mr. and Mrs. Sam Jacobson.....	Army
Sigmund Jacobs, son of Mr. and Mrs. Sam Jacobs.....	Army
Benjamin Katowitz, son of Mr. and Mrs. Dave Katowitz.....	Navy
Ralph Katz, son of Mr. and Mrs. S. H. Katz.....	Army
James R. Kaufman, son of Mr. and Mrs. Joseph Kaufman.....	Army
Lawrence Kavanau, son of Mr. and Mrs. George Kavanau.....	Army
William Klein, son of Mrs. Ignatz Klein.....	Army
Marvin R. Koller, son of Mr. and Mrs. Julius Koller.....	Army
Jerry Korman, son of Mr. and Mrs. S. Korman.....	Army
Roland M. Kraus, son of Mr. and Mrs. Milton Kraus.....	Army
Hans M. Lederman, ward of Mrs. Julius Fryer.....	Army
Harvey Lederman, son of Mr. and Mrs. George Lederman.....	Army
Richard J. Lepon, son of Mr. and Mrs. H. B. Lepon.....	Army
Leonard J. Leopold, son of Mr. and Mrs. I. Leopold.....	Army
Edmund L. Licht, husband of Mrs. E. L. Licht.....	Army
Robert Lusher, son of Mr. and Mrs. Harry Lusher.....	Army
Merle W. Marx, son of Mrs. Dan J. Marx.....	Navy
Melvin R. Mathes, son of Mr. and Mrs. M. Mathes.....	Army
Dr. Michael L. Mitchell, son-in-law of Mr. and Mrs. B. F. Klein.....	Army