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A rabbi visits Spain, 1957.

Sunday Morning Service
The Temple
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A RABBI VISITS SPAIN

by

DR. ABBA HILLEL SILVER

In spite of my many visits to Europe, I had never visited Spain, and I knew that Spain was a very beautiful country. This was due not so much to what the American Emerson and many others had said, that "it requires a good constitution to travel in Spain". Tourism has considerably improved in recent years in Spain and one can travel to the main tourist centers and stay there with relative comfort — in some places with considerable comfort. In fact, tourism today is the chief industry of Spain and one of its principal sources of national income. The American tourists will find food and accommodations in Spain cheaper than elsewhere in Europe, though not as cheap as he is led to believe, for the Spaniards too, have quickly learned from their neighbors, all the lucrative uses to which an American tourist can be put.

My reluctance to visit Spain was rather an emotional one and an historic one. Ever since the expulsion of the Jews from Spain in 1492, Jews, by and large, avoided that country. There were exceptions, of course, but Jews felt as if there were some unwritten ban against visiting Spain and certainly against settling there.

This attitude began to change somewhat under the last King of Spain, Alfonso the XIII. The Spanish government then made certain advances towards friendly relations with Jews of Spanish descent in North Africa — in Morocco — in Salonika — elsewhere in the world — and the Sephardim, of whom there are perhaps two million in the world. And some of these Sephardim still use the Spanish speech — or the Spanish speech as it was used in Spain in the 15th Century — the Ladino.

A chair for Hebrew studies, presided over by an eminent Hebrew scholar was

established in 1915. In 1924 a special law was passed to facilitate the acquisition of Spanish citizenship on the part of Sephardic Jews from outside Spain, and a limited number of Jews began to trickle back into the country.

When the Spanish Republic was established, in 1931, it issued a decree, or it made a pronouncement, that the Expulsion Edict of 1492 was null and void. The Spanish Republic instituted complete religious freedom. A number of Jews began to come into Spain -- not in large numbers, but never-the-less they began to enter the country, and an organized Jewish life began to make itself manifest.

In 1935, the year before the Civil War, the Spanish government took official cognizance of the 1000th Anniversary of the birth of Moses Maimonides, who was born, you may recall, in Cordova, Spain. In the courtyard of the Cordova Synagogue, a tablet was unveiled by the government and the Mayor of the city declared, at that time, "This plaque shall remind future generations of the peace that has been concluded between Spain and the Jews". A special commemorative postage stamp was issued by the government on that occasion and for the first time, since the expulsion in 1492, a Jewish religious service was held in Cordova.

During the Civil War - in the years between thirty-six and thirty-nine - and under the Franco regime, which has now lasted for some eighteen years -- this rather small and tentative Jewish community which had gathered in Spain, was again disrupted. The anti-Semitic Nazi influence was strongly felt in the ranks of the Falangist movement. Very few Jews entered Spain at that time, except some refugees who were fleeing from Nazi persecution in Northern Europe, on their way to some permanent place of refuge, and of the Jews who were in Spain, quite a number left. So that today, there are scattered through Spain, in an unorganized communal way, some three thousand Jews among a population of nearly thirty million.

In recent years, even under the Franco regime, there is visible in certain government circles, a trend to return to the earlier attitude towards Jews initiated by Alfonso the XIII. A book came into my hands while I was in Spain, published in Madrid, last year -- clearly under governmental authorization, for

nothing can be published in Spain without the approval of the government -- called "The Spanish Jews". It is a very sympathetic volume telling the history of the Jews in Spain, lavishly praising their contribution to Spain in the Middle Ages and concluding with the hope of an early reconciliation between the Sephardic Jews all over the world and the government and the people of Spain.

Taking these facts into consideration my reluctance yielded to my curiosity. The curiosity to see the land where the noblest chapter in medieval Jewish history was written -- the noblest as well as the most tragic..

Ever since my childhood days, the names of the cities of Spain were almost as close to me as the names of the cities of Palestine -- Toledo - Cordova - Granada - Seville - Lucena - Burgos - Barcelona -- they were part of my cultural heritage, for it was in those cities that the great men of our people in the middle ages, wrought their great works in the arts and in the sciences and wrote a wonderful chapter -- an immortal chapter -- in the annals of our people. Moses Maimonides and Judah Halevi and Solomon ibn Gabirol - Al-Charizi - Nachmanides - Crescas - a whole galaxy, a host, of luminous names of philosophers and grammarians and Biblical scholars and poets and scientists, who created a golden age of incomparable richness and variety and originality. It was in Spain that the Jews, welding their religion, their Judaism with the most advanced secular culture of their day, were able, not only to create great Jewish literature, but to bridge the two worlds of Islam and Christianity to serve as the channel through which the civilization of the ancient world of antiquity would pour into Europe and thereby succeeded in ushering in the Renaissance among the peoples of Europe. It was there, in this country of Spain, that the Jews had developed an astronomical science and a knowledge of cartography which Spanish navigators avidly used, and among them was one named Christopher Columbus, himself of Jewish descent, who opened the gateway to a new world for the peoples of the earth.

For more than a thousand years, in this country of Spain, for more than a thousand years, the Jews created there a center of learning -- one of the three important centers of Jewish life in the first three thousand years of our history,

Palestine - Babylon - Spain. The beginnings of the Jewish settlement in Spain are obscure. It is probable that Jews began to settle in Spain during the Roman Empire, when Spain was a part of the Roman Empire. By the middle of the fifth century we hear of Jewish communities in Spain living under prosperous conditions under the Visigoths, and conditions continued to be favorable for them as long as these Visigoths remained in their religion, Arian Christians - that is Christians who did not accept the doctrine of Trinitarianism and did not look upon Jesus as the eternal son of God. But toward the close of the sixth century the Visigoths became Catholic Christians and from that time on, the position of the Jews in Spain began to worsen and we have records of forced baptisms, of confiscation of property, of enslavement of the Jews. So that when the Arabs, in the beginning of the eighth century, began to knock upon the doors of Spain, and in 711, actually invaded Spain, the Jews of Spain welcomed them and helped them in the conquest of the country from the hands of these persecuting Visigothic rulers. And in a few years these Moors, coming from North Africa, swept over almost the entire Iberian peninsula.

Many Jews began to migrate ^{to} ~~from~~ Spain from Northern Africa, from Asia, and from that time on there begins the growth of numerous and important Jewish settlements and communities in Spain. The Moors who conquered Spain were a cultured race. The Arabs of the eighth century were, in a sense, the heirs of the culture of the Hellenists and of the Greeks. They encouraged the arts and the sciences - they loved music and poetry. They were very fond of the study of philosophy in all its branches and they built great schools and academies and universities and erected public buildings and mosques and palaces of such beauty that their ruin remains are still the admiration of the world today. One must visit the glorious Mezquita, for example, in Cordova. This mosque, which was built by the Arabs in the 8th and the 9th centuries and was later taken over by Christian Spain which built a Cathedral around it and over it, one must only visit that Mosque Cathedral and see the breath-taking beauty of its naves and its arches and its forest of columns and pillars of marble, jasper and porphyry and the delicate tracery and mosaics, to realize to what a high level of architectural and artistic excellence these Arabs had reached. Or, for that matter,

one need but visit the Alcazar in Seville and, of course, Granada and the magic of Alhambra and the magic of its gardens and its courts, whose imperishable beauty artists and writers and poets have sought to capture all through the ages.

It is among such a people, artistically inclined, devoted to the pursuits of the mind - a gifted race - that the Jews found themselves in Spain. And together with them, Jews and Arabs alike, produced the noblest civilization of the Middle Ages..

The golden age of Spanish Jewry was during the 11th and 12th centuries when most of these people whose names I have mentioned lived. The Jews of Spain built their own great academies of learning. They made monumental contributions to Biblical and rabbinic studies. They composed the greatest Hebrew poetry since the Bible. They wrote philosophic books which influenced not only Jewish thought but Christian and Mohammedan thought. And in the secular sciences of medicine and astronomy they were preeminent.

They did experience, from time to time, periods of persecution, under the Arabs, especially under that invading horde of Arabs who came from North Africa, the Almohads, in the 12th century -- fanatics and zealots -- who disapproved of the generous theology and intellectual pursuits of their fellow-Moslems in Spain and who began a bloody campaign of suppression and extermination of the unorthodox among their own people and of all Christians and of Jews.

And as the power of the Moors began to wane, under the advance of Christian Spain, and as they were gradually driven out of the peninsula, the position of the Jews began to decline. There were notable exceptions, of course. There were Christian Kings in Spain who defended the rights of the Jews and under whom the Jews occupied high positions in government -- Court Treasurers, Court Physicians, Kings Ambassadors -- but the Church could never reconcile itself to the presence of an alien faith in Spain and the Christian burghers, the competitors of the Jews, could not tolerate Jewish economic competition, and these two ultimately succeeded in totally destroying the Jewish community of Spain.

The century of disaster was from 1391 to 1492. In a way, that century was ushered in by the Black Plague or the Black Death in Europe, and the panic and mass hysteria of the people vented itself upon the Jews who were held to be responsible for the Black Plague which desolated half of Europe.

And there followed a religious frenzy which found expression in the activities of two Dominican Friars, Ferrand Martinez and Vicente Ferrer, who preached against the Jews, who incited the masses against them, whose cry was, "Death or Baptism", and as a result of their agitation numerous Jewish communities were destroyed, thousands of Jews were butchered, and at least one hundred thousand Jews of Spain were driven into forced conversion in 1391.

This created a situation which inevitably lead to the expulsion of the Jews from Spain one hundred years later. For while the Church was pleased with the large number of Jewish converts to "conversos" the Spanish burghers, the economic competitors of the Jews, the business men, looked upon this event as something extremely undesirable, for once the Jew was converted, he was free to carry on even more actively than before, his profession and his occupation and his trade, in Spain. And these converted Jews rose to great eminence, not only in the commercial world and governmental circles, but even in the Church, which aroused the enmity of these Spaniards and they proceeded to inaugurate a violent campaign against these "conversos" whom they now came to call "Merranos" (the swine) derisively and contemptibly. They accused them of undermining Spain - they accused them of being of polluted blood - they accused them of being insincere in their conversion and undermining the true faith.

In 1481 the Inquisition was established in order to ferret out these insincere "Merranos". The Inquisition was not established against the Jews but against the converted Jews, and it is said that under the arch Inquisitor, Thomas Torquinada, some ten thousand of these "Merranos" were burned at the stake.

And finally, Ferdinand and Isabella, who had ~~succeeding-ed~~ succeeded in uniting Castile and Aragon, and who had succeeded in finally defeating and destroying the last stronghold of the Moors in Granada in 1492 -- finally these rulers of Spain

themselves fanatic religionists, were persuaded to sign an edict of expulsion of all Jews from Spain. This was on March 31st 1492, when the Jews were given four months in which to leave Spain. There were some 300,000 Jews, some of whose ancestors had lived in Spain for almost one thousand years, who were forced into exile. The greatest ^{single} Jewish tragedy in Jewish history since the destruction of the State -- a tragedy exceeded only by the Nazi attack upon the Jews in our own day. And the reason given by Ferdinand and Isabella in their official edict of ex-communication was that the presence of Jews in Spain and their continued contact with the "Merranos" tended to keep the latter from remaining true Christians and to deviate from their true Catholic faith.

And so Spain became "Juden-rein". Of course many of the converted Jews remained in Spain as Christians. So much so that it has been asserted that ever since the time of the "Merranos" all Spaniards of superior rank have Jewish blood.

I visited this practically "Juden-rein" Spain. Very little remains in Spain to tell that once there lived a great people in that country who produced great things of mind and spirit. Here and there as you visit the cities of Spain they would point out to you a quarter, usually of narrow lanes and winding streets, where the "Juderias" (the Jewish quarters)/the memory lingers though the Jewish people are no longer there. Here and there you find the remains of a synagogue - and there were hundreds of such synagogues, naturally, throughout Spain -- The Jews were proud of building synagogues and the records tell us that they built beautiful - some of them magnificent - synagogues -- but all that remains are three or four remnants of these synagogues. Two of them I visited in Toledo, one called the Santa Maria la Blanca. These synagogues survived because they were quickly converted into churches. Now they are national monuments. This synagogue, the Santa Maria la Blanca, was impressive for its beautiful columns and capitals; and the other synagogue, of which I believe I spoke to you during the High Holy Days, the El Transito, still has beautiful Hebrew inscriptions decipherable on the walls: passages mainly from the Book of Psalms. This charming little synagogue was built by a Jew named Samuel Halevi who was the treasurer of Pedro I. It was built next to his house.

The house has since been used, during its history, by the famous ^{Spanish} artist, El Greco.

Spain did not, of course, profit from the expulsion of the Jews. While for a time the expulsion of the Moors from Spain, the nationalist enthusiasm, the strong unification of the country and particularly the gold which began to pour into Spain from Spanish conquests in the New World - from Mexico and elsewhere - for a time Spain enjoyed, in the 16th Century, a period of great prosperity. It was the most powerful country in Europe in the 16th Century. Nevertheless, the expulsion of so large and so enterprising and capable a group of people like the Jews from Spain, ultimately resulted in the economic destruction of its economic life. A vacuum was created which the Spaniards were never able to fill. When it is said of the Sultan of Turkey (and Turkey was one of the countries to which the refugees from Spain fled -- they fled to Italy, they fled to Northern Africa and to Turkey) the Sultan of Turkey is said to have remarked on Spain's expulsion of the Jews, "How can you call Ferdinand of Aragon a wise King - the same Ferdinand who impoverished his own land and enriched mine?"

Spain today is a very poor country. The terrible Civil War of '36 through '39 which caused a million lives, one of the most brutal and cruel Civil Wars in the history of the world, the Spanish Civil War, and the 18 year-old Franco regime which followed it, did not do the country any good. The economy of Spain would have collapsed some time ago were it not for the financial support which Spain has been receiving from the United States in one form or another, which is estimated to be over a thousand million dollars. There is not enough food in the country. There is not enough housing. There is not enough water for its soil. A man's wage is not sufficient to feed his family. The average wage of a Spanish working man is less than \$1.00 a day and it costs him \$2.50 to feed a family of three. The gold reserves of the country are dangerously low - inflation is high - the cost of living is mounting and the value of the peso is falling. And discontent is widespread, although not vocal, because Spain is one of the most rigid dictatorships in the world today. Everywhere you see these patent leather-hatted security police and everywhere, we are told, there are spies. It is dangerous to express one's dissatisfaction.

Nevertheless student riots do break out from time to time and^{an} occasional strike and boycott which tells of unhappiness and discontent on the part of many peoples. Sixty percent of the Spaniards live below the subsistence level. And though the position of Generalissimo Franco is not immanently threatened, he is quite unpopular. People still remember the horrors and the atrocities of the Civil War and they would not wish another Civil War, under any conditions. They are exhausted and they are resigned. But there is discontent. And one cannot foretell the forms which this discontent will take in the future, especially when Franco is no longer there. The army, the Church, the Falange, the Monarchists, are not at all of one mind, nor are the masses of the people all the intellectuals. There is an outer appearance of calm which is quite deceptive and one suspects that there is below the surface a cauldron of seething and boiling passions.

Early last year, the former propaganda chief of the Falange, and a group of others, issued a manifesto to the Spanish people, which tells a great deal about the Franco regime. This manifesto says:

"The majority of Spaniards are prisoners of a vicious circle that is corrupting their will and imagination. When they recall their recent past, they are overcome by a sense of disgrace; when they consider their present state, they feel humiliation and shame. The fear of falling back into previous errors discourages them from rebelling against injustice and seeking new paths. Yet in their present state of inertia they do not seem to realize that it is precisely those same old errors--intolerance, violence and greed-- that are being perpetuated today....The Franco dictatorship has solved nothing... Nothing contributes so much to corruption and the decline of civic responsibility as systematic prohibition. Today the Spaniard has no sense of responsibility because he has no rights.

"The purpose of this document is to mobilize public opinion to to fight now against today's dominating minority in order to prepare for tomorrow's regime based on responsible liberty and sustained by the will of the Spanish people."

Well this is Spain today - a dictatorship - which was helped to come into existence by Mussolini and by Hitler and by the blunders and temerity of the democracies who refused to help the Spanish Republic and who, in fact, imposed a blockade which made it impossible for the Spanish Republic to receive the military aid and equipment which it required while Nazi Germany and Fascist Italy were pouring weapons and ammunition into Fascist hands in Spain.

Now Mussolini and Hitler are gone. Franco is hanging on with the aid of American dollars. Hanging on quite ingloriously. What will happen in Spain no one knows - no one can foretell, but it is clear that the final chapter in the rather sad history of the Spanish people in the last few hundred years, has not been written. And it is quite likely that Spain is in for great upheavals, in the years to come.

We hope that it will find its way to freedom and to economic stability through other ways than the dread ways of civil war.



1) In spite of my many visits to Europe - I had never visited ^{Spain} ~~Spain~~.
This was due not so much to what Emerson and many others
had said that "It requires a good constitution to travel in Spain".
Tourism has improved in recent years ^{in Spain} and one can travel ^{to the}
main tourist centers, and stop there, with relative comfort.
In fact tourism to-day is one of the chief industries of Sp. and
one of its principal sources of income. The Eur. tourist will
find ~~most~~ food and accommodations cheaper in Sp. than
elsewhere in Europe - tho not as cheap as he was led to be-
lieve. The Spaniards are quietly learning from their neighbors
^{all the lessons} ~~to what~~ uses a tourist can be put to and how

My reluctance to visit Sp. was an emotional and an historical
one. Ever since the expulsion of the Jews from Sp. in 1492, Jews
have avoided that country. There were exceptions, of course, but
by and large, a Jew felt as tho there was an unwritten ban
against either visiting or settling there.

This attitude changed somewhat when under Alfonso XIII, the
last King of Sp. - the Sp. govt. made certain advances towards friendly
relations with Jews of Sp. descent in N. Africa, Morocco
especially, ^{in other parts, the number} ~~Salonica and elsewhere~~ where number had been esti-
mated at nearly 2 million - ^{some} ~~many~~ of whom still preserve the
Sp. language as it was spoken in 15C. Castile.

A Chair for Hebrew Studies, provided over by an eminent Heb.
scholar was established in 1915. In 1924 a special law was
published to facilitate the obtaining of citizenship by ^{Sp.} ~~Lebanese~~
Jews from outside Spain. A limited number of Jews actually
resettled.

When the Sp. Republic was established in 1931 - it issued
a decree that the Expulsion Edict of 1492 ~~was~~ ^{was} now invalid,
had in fact been invalid for a long time - and without complete

religious freedom. The number of Jews under the Republic in-
creased appreciably, although still quite small - and an organized J. life
began to make itself manifest in Sp.

In 1935 - a year before the Civil War - ~~Sp.~~ the Sp. govt. took
official cognizance of 1000th Anniversary of the birth of St. James.
In the Court yard of the Alcázar, Cordova - the city where St.
was born - a tablet was unveiled by the Mayor who declared
"This plaque shall remind future generations, the peace that
has been concluded bet. Sp. and the Jews"

A special commemorative postage stamp was issued by the
govt. on that occasion. And for the first time since the
Expulsion a J. rel. service was held in Cordova.

During the Civil War (36-39) and
Under the Franco regime, which has now been in power
for 18 yrs - the rather ^{unhappy} and tentative J. community of Sp. was
again disrupted. The Anti-semitic Nazi influence was strongly
felt in the Falangist movement. Few Jews came to Sp. except
refugees, fleeing from the Nazi terror in Germany, or other
ways elsewhere. - And of the Jews who were there, many left. To-day
there are no more than perhaps 3000 Jews in the whole of Spain whose
population is close to 30 M.

In recent years there is a visible trend in govt. circles
to return to the earlier attitude of rapprochement bet. Sp. and
the Sephardi Jews which was inaugurated under Alfonso XIII.
A book, published in Madrid, in 1956 - called "The Spanish Jews" - is
very sympathetic in recording J. history in Sp. - lauding in praise
their contribution to the country - and concludes with the hope
of an early reconvalescence - (Just).

2) Taking all these things into consideration, my reluctance yielded to my curiosity to see the land where the ~~great~~ ^{noted} chapters in J. hist. as the middle ages as well as modern times were written.

A remark by others, I -

[illegible]

For more than 1000 yrs - Jews lived in that land and made it the greatest J. center in Europe, are the 3 greatest centers of J. life in the first 3 millennia of history. Their origins are in the ^{or} Hebrews. They were there probably when J. was a part of the Roman Empire. We have records of J. centers in the 1st century in the Visigoths in the 5-6 C. - Their conversion was favorable as long as the Visigoths remained Arian Christians - opposed to Trinitarianism - that church was created by J. and was not the Eternal Son of God. When they became Catholic ^{at the close of the 6th} century.

heretics, the Jews were steadily and they were subjected to
persecution - at times to forced baptism and enslavement
The Jews of Sp. occasionally welcomed the Arab conquerors
who crossed into Sp. in 711 - and, in a few short years swept
over practically the entire Iberian peninsula.
Many Jews from Asia and Africa migrated to Sp. where
the Arab rule was ^{harsh and} ~~was~~ ^{displeased} ~~to~~ ^{towards} them, and large and
important J. communities appear upon the stage of history.

The Jews who conquered Sp. ^{and their descendants} were a civilized people, ~~and their~~
were the heirs of the Hellenistic world. They enjoyed the arts
and the sciences. They loved music and poetry. They encouraged the
study of philosophy in all its branches. They built great schools
and universities, and erected public buildings, mosques and
palaces, ^{with beauty that has} ~~whose~~ ^{ruined} remains are to this day the
admiration of the world. One need but visit the Alhambra
(Granada) - the Mosque-Cathedral - the Mosque, ^{and see}
which and over which Chr. Sp. ^{built} a cathedral - ^{and the}
~~hold~~ the breath-taking vista, the waves, ^{arches, columns and pillars} ^{marble}
fountains and fountains in their superb ^{and variegated} color, and delicate ^{and mosaic} ^{work}
work, ^{the} symmetry and the ~~delicate~~ ^{design} of their design, and to
realize the high level of artistic and architectural ^{perfection}
they had attained. ^{the} Alhambra ^{in the} Alhambra ⁱⁿ Granada ^{the} Alhambra
and its gardens - where ^{insuperable} ^{beauty} ^{has} ^{been}
artist, ^{and} ^{poet}, have sought to capture ^{the} ^{ages}

It is among this Hebrew people - that the Jews lived
and worked - and together with them produced the most
civilization of Med. Europe -
The golden age of Sp. Jewry was the golden

10-11-- when next, the great ones when I mentioned bird. (C)

They built great academies (J. Harvey). They made monumental
contributions to Hebrew and Rabbinic literature. They composed the
great Hks. poetry even Rabbinic times. They wrote phil. treatises
which influenced both J.-Chr. and ~~to~~ Islam that -, and in the
secular sciences, medicine - and astronomy - they were preeminent.
They built their own strong communal organizations.

3/. They experienced periods of persecution ^{to} under Arab rule. Especially in the 11 and 12 c. when fanatical religious sectarians from N. Africa - the Almoravids and Almohads - invaded Muslim Spain - and destroyed both Jewish and Chr. communities and slew many Muslims whom they regarded as unbelievers. And as the power of the Moors waned under the advance of Christian Spain, and as they were gradually driven out of Spain - the position of the Jews who found themselves under Christian rule improved. There were notable exceptions. There were Chr. Kings who defected the right of Jews - and under whose reign Jews occupied high positions and trust in government - and were great treasures, and the King's ambassadors.

But the Church could not reveal itself to an alien
faith — and the Christian Churches could not tolerate
of non-competition.

Q. Econ. competition.
~~After a long and checked career~~
 those two ultimately succeeded in totally destroying the
E. community of Spain

4/. The century / disaster was 1381-1492.
ruined in by Black Death of 1348 - and ~~this~~ ^{The plague} ~~the~~ ^{inherent}

and mass-hysteria which it produced - vented itself on the Jews (6)
who were held responsible for it;

The red frenzy which it gave rise to, found expression
in the activities of a Dominican friar - Ferrand Martinez
whose slogan was: - 'Death or Baptism'. He demanded the
extermination of all Jews.

And in the inflammatory preaching of another monk - ^{after a series of sermons} ~~Massacres~~ ^{followed}
Vicente Ferrer. Mob violence and ~~massacres~~ ^{mob violence} followed.
100,000 Jews were driven into forced conversions. (1391)

5/. But these "converts" - while it pleased the Church - gave
no comfort to the burghers. The converted Jews who ^{now} were
even free to engage in trade and to hold high office - ^{in the Church}
they were Christians - and ~~to~~ ^{as} to be even more formidable competitors.
- So a campaign of agitation was begun against the
"converts" - who were now designated by the ~~derisive~~ ^{derisive}
term of "Marranos". They were attacked ~~as~~ on racial grounds,
as being of polluted blood - ~~that~~ as being in secret in their
conversions - as ^{continuing to} ~~practising~~ ^{practising} Jew. in secret - and were thus
endangering the true Chr. faith.

The Church established the Inquisition in 1481. - to ferret
out and bring to punishment these insidious Marranos. Under the
Grand Inquisitor - Thomas de Torquemada - more 10,000 were burnt
at the stake.

Ferdinand and Isabella, - ^{who scored the final victory} ~~under the Church pressure~~ -
~~and~~ over the Moors and expelled them from their last out-post
in Granada - finally issued an edict, expelling all
Jews from Spain - on Mar. 31 - 1492. They were given 4 months

in which to have. Some 300,000 Jews were banished -
the greatest single tragedy in J. history since the destruction of the Temple.

The reason given - The presence of Jews in Sp. and their con-
tinued contact with the Moors - tended to keep the latter
from renouncing their Christianity and to demote from their true
Catholic faith...

6/ Spain became "Juden-rein" - the many converted Jews
of course remained - so much so that it has been asserted
that even since the time of the Moors, all Spaniards of
Jewish descent share J. blood.

- I visited this practically "Juden-rein" Spain. Very little
remains, that are large and purpose J. community. There
was there a quarter in a city - still called named
"Juderia". Occasionally the remains of a Synagogue - which
was preserved only because it had been converted into
a church.

Toledo has two such former synagogues which buildings
are called "Santa Maria la Blanca" - with its impressive
columns.

The other called "El Tránsito" - with its elegant Heb.
inscriptions on its walls still decipherable. Built by Samuel
Hakavi - Treasurer to Pedro I. adjoining his home - which was
in a time occupied by El Inco - the painter.

7/ Speaking of Toledo and Unaguer - In the great Cathedral
of Toledo - the most important Cathedral in Spain - In its main
Chapel - is the tomb of Cardinal Mendoza - a converted
Jew who became father confessor to Queen Isabella.

Generalissimo Franco is not unassumingly throne - this is quite (9)
unpopular.

People still remember the adventures of the last war - and are ^{not} thrilling
another war. They are staggered and resigned # but there is
anxiety - and no one can predict what form it will take - are
Franco is no longer. The Army, the Church, the Falange, the
Monarchs are not all one - nor are the masses, the
people who are very silent. There is however an artificial
appearance, calm - one respects however that
beneath the surface, in many quarters passions are seeking and boiling.

(Just) Manifesto - one, the author is one-time propagandist
chief, the "Falange" - and later, the Blue Division is

9). This is Spain today - a Dictatorship helped into power
by Mussolini and Hitler - and the blindness and timidity
of the democracies.

Mussolini and Hitler are gone - Franco is king -
- truth in plains.

*"If I Ascend into the Heavens" ⁹²³
"It will free your hearts and lives
and our hearts."*



THE CAMP INSTITUTE OF THE TEMPLE HIGH SCHOOL, FROM THE RABBIS' DESK

One of the wonderful features about the Rabbinate is that it makes for a varied existence. Preacher, teacher, pastor, and as I found out two weeks ago, even Camp Director. On Friday, October 25th through Sunday, October 27th it was my privilege to conduct a Weekend Institute for some sixty of our Temple youths at Camp Wise in Painesville. Here they played and prayed, danced and discussed, made new friends, and hopefully came closer to an understanding of their faith.

The theme for this weekend was the short but significant Book of Jonah. In the forty-four lines of this volume are crystallized some of the most significant thinking of our Jewish teachers about God, repentance, and our responsibilities to all peoples. Rabbi Stephen Schafer, Associate Rabbi of Collingwood Avenue Temple, and Rabbi Rose joined me in leading lively discussions with small groups, centered on these themes. It was wonderful to see these, our young people, searching and questioning and expressing some quite promising insights into the basic problems of life. Partners in the weekend were some twenty-five young people from the Collingwood Avenue Temple in Toledo. In debate, in drama, in athletics, and in discussion these young people competed, cooperated, and completely enjoyed themselves. Friday evening began with a service conducted by the High School students themselves and was climaxed with an hour-long discussion with Rabbi Abba Hillel Silver on the significant ideas expressed by the Book of Jonah. Each Temple then produced a radio play dramatizing the influence which these ideas have had for Jewish life.

SUNDAY MORNING SERVICES

November 10, 1957

10:30 o'clock

RABBI ABBA HILLEL SILVER

will speak on

A RABBI VISITS SPAIN

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:15 to 12:00

Saturday there were discussion groups, a service, athletic competition, the publication of the newspaper, a talent show, impromptu theatricals, a social hour, and a very tired Camp Director. Sunday the snows came, but spirits remained warm. The morning was featured by a farewell service and a debate between the two Temples on the theme "Resolved: That Jewish Parochial Schools ought to be established."

As the young people drove away they were already planning next year's weekend. I was feeling both exhilarated and exhausted. For it is truly a heart-warming sight to see new friendships being made, new loyalties being developed, new understanding dawning, and our new generation of Temple members growing up with a love for their faith and for its teachings.

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ	Diggle
Toccata Jubilant	Rachmaninoff
Melodie in E	Hollins
Siciliana	Algazi
Opening Psalm—Mah Tov	Sulzer
Bor'chu (Congregational)	Traditional
Sh'ma—Boruch (Congregational)	Sulzer
Mi Chomocho (Congregational)	Thatcher
Kedusha	Binder
Silent Devotion—May the Words	
Mrs. Strasser	
Before the Address: Toras Adonoy	Spicker
Mr. Hakola and Choir	
Oleinu-vaanachnu	Goldstein

NURSERY SCHOOL

Arrangements have been completed with The Park Lane Villa for temporarily housing our Temple Nursery School during this period of construction. Children should be brought to the Pine Room, Room 103, on the first floor of the Villa, where a full teaching staff and program will be available to them. There is direct telephone communication to the school office. The classes will be fully supervised.

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi
Director of Religious Education

HERBERT H. ROSE

Assistant Rabbi

Staff:

MILDRED B. EISENBERG

Ass't. Director of Religious Education

LEO S. BAMBERGER

Executive Secretary

MIRIAM LEIKIND

Librarian

A. R. WILLARD

Organist and Choir Director

A. M. LUNTZ.....President

LEO W. NEUMARK.....Vice-President

ELI GOLDSTON.....Vice President

MAX EISNER.....Treasurer

EDWARD D. FRIEDMAN.....Associate Treasurer

Recently the plans for the development of the University area have been released. All of us have been impressed by the picture of future growth which was developed. Many have asked how The Temple is related to this whole project.

The following picture, released by the University Circle Planning Commission, will answer many of these questions.

The Temple, backed by Mount Sinai Hospital, sits in the lower left-hand part of the picture. It is surrounded by Silver Park and by Rockefeller Park. Across the way, in back of the Art Museum, there is a new projected four-story parking facility, which should help immeasurably in relieving congestion. A beautifully planned garden area lies between this parking area and the Art Museum and the circle made by Bellflower Road. You will notice many new buildings along Bellflower Road. These are projected additions to the facilities of the University. One cannot help but be impressed at the beautiful setting which our Temple will enjoy for many years.



THE HIGHLIGHT LUNCHEON

The Temple Women's Association Highlight Luncheon, culmination of many months of originating, planning, and successful perseverance, was held Tuesday, October 29th in the Rainbow Room of Hotel Carter. The Milky Way furnished the decorative motif, with silver and gold stars, shooting stars and comets, symbolic of the three categories of donors. The invocation was pronounced by Rabbi Daniel Jeremy Silver. Mrs. Harry A. Cohn gave the President's welcome. Featured were TV songstress Miss Constance Moore; Emme, designer of hats for famous

women; a group of chic Sisterhood hat models and a Bonwit-Teller Style Show. The distribution of prizes followed. Rabbi Abba Hillel Silver pronounced the closing message and benediction.

In his message, Rabbi Silver thanked Mrs. A. M. Luntz, Chairman, and her Co-chairman, Mrs. M. J. Koblitz, Jr., for the inspiring leadership and assurance with which they headed the Luncheon Committee. He expressed his appreciation to the sub-committee chairmen and members for their untir-

ing effort, and gave thanks to the Donors whose contributions helped to over-subscribe the pledge toward the Temple Annex now under construction, which will be one of the finest in the country.

The Highlight Luncheon in realization was a true "spectacular", sprinkled with star-dust. The Temple Women's Association has an abiding part in the growth of our Temple. Once again our Sisterhood dreamed of a great accomplishment and made it come true.

OPENING MEETING

The first Open Meeting of the Temple Women's Association will take place at The Temple on Wednesday, November 13, 1957 at 1:15 o'clock. Featured at this meeting will be the formal introduction to the Women's Association of Rabbi Herbert H. Rose.

Speaker for the afternoon is Mr. Louis Untermeyer, whose subject will be "Makers of the Modern World."

Mrs. Harry A. Cohn is President of the Temple Women's Association. During the illness of Mrs. Marc Goldstein, Hospitality Committee Chairman, Mrs. David Schiffer will assume the responsibility of the Hospitality Committee. Mrs. Lawrence H. Skall is Chairman of Hostesses, and she will be assisted by her Co-chairmen Mrs. Joel Bennett, Mrs. Melvin Lazerick, and Mrs. Donald Wirtschafter. Under their leadership, the ladies of the Integration and Membership Committees of the Temple Women's Association will serve as hostesses at the meeting.

OHIO FEDERATION OF TEMPLE SISTERHOODS

On October 21, 22, and 23, three delegates from The Temple Women's Association attended the bi-ennial Convention of the Ohio Federation of Temple Sisterhoods at the Van Cleve Hotel in Dayton, Ohio.

The program included workshops, business meetings, a problem clinic and the election of officers.

A member of The Temple Women's Association, Mrs. William Slavin, was elected as State Youth Chairman. Mrs. Slavin is well qualified for her new assignment. She has worked with the Religious School for many years.

Mrs. Leonard Bialosky, our Braille Chairman and former State Braille Chairman, demonstrated methods of transcribing books for the blind. The Temple Women's Association has maintained a high standard in Braille transcription for many years.

Mrs. Harry A. Cohn and Mrs. Albert Goodman also represented our Sisterhood in Dayton.

BRILLE COMMITTEE

The Braille Committee of The Temple Women's Association was organized in 1940, in response to the eagerness of the National Federation of Temple Sisterhoods to include this work in their services. Mrs. S. S. Berger organized the Braille Committee, and served as its chairman for fifteen years. The Committee transcribes text books for the Cleveland Board of Education so that blind children may be integrated into regular classes with sighted children. It works under the auspices of the Greater Cleveland Chapter of the American Red Cross, where classes are held to teach committee members to transcribe ink print into Braille. After transcription, the pages are shellacked to preserve the dots and then are sent to the bindery and on to either the Jewish Braille Institute in New York, the Library of Congress in Washington, or to the Cleveland Public Library. Most of the work done by our Temple group is for the Jewish Braille Institute. One of the books recently transcribed into Braille by our Committee is Rabbi Abba Hillel Silver's "Where Judaism Differed!"

Through the Red Cross Braille service, Mrs. S. S. Berger and Mrs. William Gross are teaching Braille to mothers of blind children in our Cleveland Public Schools. In this way, blind children and their parents are brought to a

greater understanding and acceptance of their problem. Mrs. Berger also teaches an advanced class of mothers who wish to become braillists.

The Braille Committee of the Temple Women's Association consists of Mrs. L. M. Bialosky, Chairman, Mrs. S. S. Berger, Mrs. William V. Gross, Mrs. George Nachman, and Mrs. A. B. Efroymsen.

Mrs. Bialosky set up a Braille exhibit and gave a report on the Committee's work at the State Convention of National Federation of Temple Sisterhoods which was held at Temple Israel in Dayton, Ohio on October 21 through October 23.

Mrs. Bialosky is also Chairman of Braille Service of the Cleveland Chapter of the American Red Cross.

NEW MEMBERS OF THE TEMPLE WOMEN'S ASSOCIATION

The Temple Women's Association announces and welcomes the addition to their membership of the following ladies:

Mesdames:

Alfred Bard	Morris Kline
Miriam Colt	M. Krohn
Bertha Cone	Ralph Laufman
F. Davis	Ronald Lipman
Theodore Feinberg	Ed Manheim
Daniel Friedman	Joseph Marg
Joseph Friedman	Herbert H. Rose
Robert Friedman	Jerold Rosenblum
Mervin Glickman	Bertha Sprei
David Grossman	H. Steiner
Robert Haas	Frieda Strauss
Harry Harris	Eugene Vayda
Sanford Hart	Jules Vinney
James Irwin	Gilbert Weil
Nat Kaufman	Earl Weiner
Edward Kline	Julius Wodicka

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THE TEMPLE

The Temple Bulletin

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DATES TO REMEMBER

Sunday, November 10 — Sunday Morning Services
Monday, November 11 — Adult Hebrew Classes
Tuesday, November 12 — Temple Women's Association Tuesday Sewing
Wednesday, November 13 — Temple Women's Association Opening Meeting
Friday, November 15 — Mr. and Mrs. Club "Special Interest"
Sunday, November 17 — Sunday Morning Services
Confirmation Class Parents Service and Lunch

THE TEMPLE LIBRARY is open Tuesday through Friday from 9:00 a.m. to 5:00 p.m.; Saturday, 9:00 a.m. to 12:00 noon. The Library will be closed on Sunday mornings except at the conclusion of services.

THE TEMPLE MUSEUM will be open at the close of Sunday Morning Services and during all major organization meetings. Arrangements may be made to view the Museum by special appointment at The Temple Office.

THE ISRAELI GIFT SHOP is open during Tuesday sewing sessions. Selections can be made at all times from the display case in the Ansel Road Lobby through The Temple Office.

THE MR. AND MRS. CLUB

Special Interest Discussion
"WHEN YOUR CHILD ASKS"

Friday, November 8, 1957 8:30 P.M.
The Chapel

Speaker: RABBI DANIEL JEREMY SILVER

Discussion Leaders:

RABBI HERBERT H. ROSE
MRS. MILDRED EISENBERG

Refreshments

SUNDAY MORNING BREAKFAST

Sunday, November 24, 1957 9:00 A.M.

Sherwin's Party Center

Shuttle Bus to The Temple

Nursery Care

Reservations: The Bruders WA 1-0359

Adults \$1.00
Children 75¢