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Dr. Theodore Herzl, 1960.

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SUNDAY MORNING SERVICE

May 1, 1960

DR. ABBA HILLEL SILVER

DR. THEODORE HERZL

On the occasion of the one hundreth
anniversary of his birth

There is a hill just west of Jerusalem, and overlooking the city, where tonight at sun-down on the eve of Israel's Independence Day, a torch will be lit and watchers on all the neighboring hills on seeing the flare of this torch will kindle torches of their own and the more distant hills will do likewise, until all the towns and villages and even the lone outposts of Israel, from Dan to Beer-sheba and even to Eilat will know that the celebration of Israel's twelfth anniversary has begun.

This hill is known as - Mount Herzl and on its very summit is the simple flower-enclaved and bedecked grave of Dr. Theodore Herzl, the foremost Jew of modern times. His remains were transferred to this hill from Vienna in Austria in the year 1949 - a year after the State of Israel was proclaimed - transferred there by a grateful people which had found freedom at last and statehood and national dignity and sovereignty, thanks to the vision, the genius, the labor and the sacrifices of this man.

Tomorrow, on the very day of the twelfth anniversary celebration, tomorrow also marks the one hundredth anniversary of the birth of Dr. Theodore Herzl and Jewish communities throughout the world will pay tribute to this illustrious son of their people,

Dr. Theodore Herzl died young, at the age of forty-four and only nine years of his life are important to Jewish history - the last nine years of his life. From the year 1896 when he wrote "Der Judenstaat" - "The Jewish State" - to the year 1904 when he died, a very tired and exhausted man, having been completely drained of all his energies, not to speak of his substance, in the pursuit of an ideal which he never saw realized in his life-time - an ideal whose survival he made secure by his life and labors and sacrifices and in whose ultimate triumph he himself found his immortality.

Prior to 1896, that is until he was almost thirty-six years old, Theodore Herzl was not known to his people. He was a thoroughly assimilated Jew. He had been given an early religious school training as were all the children of Budapest where Herzl was born, and he was Bar Mitzvah but that was the end of it. He was not known to his people until almost thirty-six years later. He was, as I have said, a thoroughly assimilated Jew, as were so many cultured and educated Jews in Central and Western Europe in his day and he was way-laid, of course, at every turn by the Jewish problem, for Vienna in his day reeked with anti-Semitism and no Jew could escape it, but Herzl thought that he could sort of skirt the problem by ignoring it by devoting himself entirely to his career and to his ambitions as a journalist and a writer - Theodore Herzl was a gifted writer of light literature - and his playful, bright and at times brilliant columns in the "Neue Freie Presse" of Vienna - he belonged to the editorial staff - had won him a reputation and a substantial reading public. He had written several plays and comedies, a number of them quite successful. Theodore Herzl hoped that he would lose himself completely in his career, his ambitions. He was trying to become a success as a writer.

He was not interested in Jews particularly or in Judaism. He would have preferred to have been, as he himself said, to have been born an East Prussian Junker, ✓

In the last decade - or in the last decades of the 19th century, when Herzl's return to his people took place, Jewish life in Europe represented sort of a checker board. Most of the squares were dark with misery and suffering and rightlessness - some of them red with persecution, massacres, and only here and there a bright square of tolerance, equality and opportunities for career for Jews. In Czarist Russia, five million Jews were herded together in a pale of settlement ^{exploited} in a number of limited provinces, hounded by Jew laws, ~~harmed~~ and terrorized, with the memories of pogroms of the eighties hovering like a pall over them - by the hundreds of thousands these Jews were seeking escape - escape in some form of emigration. They knew that their lot in Czarist Russia was hopeless. In Galicia, then a province of Austria, eight hundred thousand Jews lived, most of them in the direst poverty, and three hundred thousand Rumanian Jews were in similar desperate plight. Efforts were being made by some philanthropic Jews in Western Europe to alleviate the suffering of these masses, to improve their conditions. Edmond de Rothschild established and was supporting some colonies in Palestine with his princely benefactions. Baron Maurice de Hirsch had offered the Russian government some fifty million gold francs for the purpose of training the Jews of Russia along industrial and agricultural lines so they would cease to be "Luft menschen" - so that they would earn a living. The Russian government refused. The Baron then ^{to} founded a Jewish Colonization Association/which he endowed ultimately one hundred and eighty gold francs to establish colonies in South America, in ^{North} America and elsewhere - in the Argentine especially.

The position of

But all these laudable efforts hardly scratched the surface/~~of~~ Eastern European Jewry remained desperate, bleak and hopeless. In Western Europe, where fewer Jews lived, and where some form of constitutional government prevailed,

the lot of the Jews was better - economically far better. A considerable number of them had found their ways into the universities and into the liberal professions. Some of them had reached high positions in the government. But in Western Europe in the eighties and the nineties and during the last century anti-Semitism was rampant in the wake of, among other things, in the wake of the rising tide of nationalism allied with racialism. In Germany, anti-Semitism was forming political parties. Writers like Tretscke and Bernhardi were beginning to use their poison pens to write the bloody scroll of Jewish annihilation and/decades later Hitler sealed with the life of six million Jews. Austria, and its capital Vienna, Herzl's own home - Austria was a veritable hot-bed of anti-Semitism, and there the several minorities and nationalities which constituted the empire utilized anti-Semitism as a political weapon in their party rivalries. The Christian Socialist Party, under the direction of the infamous Karl Leuger, openly and avowedly anti-Semitic, did actually in 1895 win the majority of the Council and took over the City of Vienna by an overwhelming majority.

France, the most liberal country in Europe, the original home of liberté, fraternité, égalité, France had been treated in the eighties to Edouard Drumond - "La France Juive" - his anti-Semitic book which passed through one hundred editions and blamed the Jews of France for all the miseries of France - for the defeat of France in the War of 1870 and for the collapse of the Panama Canal scene which climaxed a series of financial scandals. It was in France ~~that~~ the trial of Dreyfus~~xx~~ that Theodore Herzl, who was sent there as a reporter to report the trial by the Neue Freie Presse - it was in France that Herzl received his final illumination. He had been growingly disturbed with what he had seen as a keen reporter and observer - with what he had seen all around him - what ~~what~~ was happening in Western Europe - and ~~in~~ his indifference, his self-willed isolationism to the tragic

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~~situation of his people was gradually being worn away. And so~~ In Paris, at the age of thirty-six, the "obscure period" of his life, as he calls it - ~~the "obscure period"~~ of his life came to a sudden end. Here in the city of light, the home of the enlightenment where the rights of man ^{had been} ~~were~~ proclaimed, where Jews first received their emancipation in Europe - here in France he beheld ~~it~~ ^{the} ghastly and frightening recrudescence ~~and manifestation~~ of Jew hatred, linked to reaction which ~~fairly staggered and~~ shook him to his depths. Here was an innocent Jew, a captain of the French Army, being tried and condemned for treason by a culmination of militarists and cleric and reactionaries in France who were resolved to destroy the French Republic and were using the Dreyfus affair as part of their conspiracy to achieve their end. Theodore Herzl was outraged by what he saw as a reporter, a journalist - his humanity was outraged and also his Jewish soul. And now he faced up to the Jewish problem in all its start and ~~wicked~~ reality. He suddenly felt himself personally challenged as a man and as a Jew to try to find some solution. This change was growing in him a year or two prior to the final illumination for in 1895 he wrote a play called "The New Ghetto", where Herzl evidenced for the first time his complete identification with his people and forecast the solution which he would offer to the Jewish problem in the very closing words of the play: "Out of the Ghetto". But he had not yet come up with his Zionist solution, nor had he indicated any practical steps which were to be taken to achieve a solution. In fact, he seemed definitely for a time to reject a Zionist solution. But the problem was now agitating him. He was in Paris in the midst of the turmoil and the excitement of the Dreyfus affair which was agitating the whole Jewish world and he sought an interview with Baron/Hirsch. He wrote him a letter in May of 1895 in which he set forth his views on the problem of anti-Semitism. He asked for an interview and the interview with Baron de Hirsch took place the following month. In this

interview Herzl did his best to outline a solution. Nothing concrete resulted from the interview. The Baron and Herzl parted amicably but in the very process of explaining his ideas to the Baron, Herzl himself became supremely aware of the scope and the grandeur and the importance of his own ideas, which frequently happens. X
It was now after his interview with Baron de Hirsch that he began writing his famous Diaries, "Tagebrüchen". In his very first entry in his Diaries he writes: "I have been pounding away for some time at a work of tremendous magnitude. I don't know even now if I will be able to carry it through. It bears the aspects of a mighty dream. For days and weeks it has saturated me to the limits of my consciousness. It goes with me everywhere, hovers behind my ordinary talk, peers at me over the shoulder of my funny little journalistic work, overwhelms and intoxicates me." He also wrote a pamphlet at the time which he called "Address to the Rothschilds" and which he intended to submit to the Baron de Rothschild. He wrote a letter to Bismarck, and prepared a memorandum ~~which was~~ to be submitted to Kaiser Wilhelm II whom he was to meet three years later in Constantinople and in Palestine. During that year of agitation he wrote numerous letters and contacted many Jews on the Continent- Rabbis, statesmen, bankers trying to draw them in to this overwhelming and mighty scheme which was developing in his mind. And it was this "Address to the Rothschilds" which he the following year in 1896 revised and enlarged and published under the name "The Jewish State - an Attempt at a Modern X Solution of the Jewish Question". This little booklet, this little brochure of eighty-six pages changed the course of modern Jewish history.

His state of mind during the months immediately preceeding the writing of this epoch-making booklet Herzl himself describes in his Diaries: "During these days" he writes - this is on the date of June 16, 1895 - "During these days I have X been more than once afraid I was going mad, so wildly the great streams of thought race through my soul. A life-time will not suffice to carry them out but I am leaving behind me a spiritual legacy ^{to whom?} to all men. I believe I shall be named

progress of these colonies was very slow. An international solution, a political solution had not taken hold. The problem had not been put on the agenda of the statehood of the world as a problem which the world must solve. Herzl's stress was not on colonization - he did not suggest the organization of another Jewish Colonial association but on acquiring national status in a sovereign Jewish state.

In 1897 - a year later - he convoked the first World Jewish Zionist Congress in Basle. This was the first international gathering of world Jewry in eighteen hundred years. The delegates came from all over the world - from all the continents of the world because the call, the call of Herzl had penetrated and within a year hundreds of societies and clubs were organized in every part of the world. And at Basle, the famous Basle Program of Zionism was adopted. The aim of Zionism is to create for the Jewish people a home in Palestine, secured by public law. In order to achieve this objective the Basle Program outlined certain means to be adopted : - First, the diplomatic furtherance of settlement in Palestine - to settle the country with Jewish farmers, artisans and craftsmen; secondly, the organization of world Jewry in accordance with the laws of the countries; thirdly, the strengthening of national Jewish sentiment, of national consciousness; and finally, steps were to be taken to gain government assent for the objectives of Zionism.

And so Theodore Herzl, as his first act, was to organize World Jewry for the ultimate objective of the Jewish State. After the first Zionist Congress, Theodore Herzl wrote in his "Diaries": "If I were to sum up the Congress in a word, which I shall take care not to publish, it would be this: 'At Basle I founded the Jewish State'. If I said this out loud today, I would be treated by universal laughter. In five years, perhaps, and certainly in fifty years every one will perceive it." In fifty years to the date the State of Israel was proclaimed. Besides building the Congress and the World Zionist movement, Theodore Herzl founded a publication known as "Die Welt" - a Zionist publication which he

himself edited and which he financed out of his own resources, thereby progressively impoverishing himself. And that became the rallying point, the rallying organ of all pro-Zionist thinking -- pro-Zionist writing in the world. And then he proceeded to organize the Jewish Colonial Trust as the fiscal agency for this project which he had outlined. Time will not permit to recount in detail the strenuous and unprecedented diplomatic activities which Herzl now carried on in the name of the Zionist movement. He had an audience with the Sultan of Turkey and he tried to obtain from Turkey, who held sovereignty over Palestine, a charter -- in return for which the Jews of Europe, the rich Jews would help the Sultan to put the finances of Turkey, which were then in a very desperate position into some kind of order. Nothing came of it. He solicited the help of Kaiser Wilhelm II. Germany, who was friendly to the Turkish interests at the time, tried to have the Kaiser induce the Sultan of Turkey to grant such a charter. Even though the Kaiser's attitude was friendly and encouraging, nothing came of it. He even tried to influence the Tsar of Russia. He asked for an audience with the Tsar. It was denied him. Then again, following the terrible massacres of/Kishineva Pogroms, he approached the Russian authorities for another chance to talk to the Tsar but it was denied him. He was permitted to have an interview with Plehve, the Minister of the Interior, the notorious anti-Semite -- the one who was perhaps responsible for some of the massacres in Russia. When Plehve evidenced his interest in getting Jews out of Russia, that's where it stopped.

In 1904 he interviewed Victor Emmanuel III of Italy and Pope Leo XIII. He went to the Vatican. He tried to reach everybody - any one who could help in the solution of this problem. The Pope could not favor such a

movement, he was told by the Pope - he could not favor it from a Christian point-of-view. Theodore Herzl persisted in seeing people -- statesmen, leaders, authors,-- he traveled much, he lectured much, he wrote much, he spent himself in behalf of his ideals. Failing in his objective to obtain a charter for Palestine, he thought perhaps he could get a territory somewhere else, where not only the immigration pressure could be relieved but where autonomy and self-government could be granted. He approached the English government -- Great Britain.-- Great Britain at first offered to see what could be done about South Palestine, El Arish and Cyprus, as places for a Jewish territorial settlement - autonomous territorial settlement. When this did not materialize, in 1903 Great Britain offered Uganda in East Africa for an autonomous Jewish settlement under the sovereignty, of course, of Great Britain. Dr. Theodore Herzl took this offer to the sixth Zionist Congress. He presented it as a "stop-gap colonization project". It was not to be a substitute for Palestine.

His great collaborator, Dr. Max Nordaw, backed him up, also claiming this as a temporary lodging house - that they had better accept it - that the plight of the Jewish people was a tragic one. A motion was made that a commission be appointed by the Congress to investigate the offer and to bring in a report to the following Congress. The motion was adopted by a vote of 295 to 178 with a substantial number of abstentions, but in spite of this affirmative vote, it was clear that great sections of the movement were opposed to the idea of shifting the center of interest away from Palestine to any other territory. A bitter strike arose. The movement threatened to split. In fact, an attempt on the life of Dr. Max Nordaw was made by a young zealot.

Dr. Theodore Herzl came under terrific criticism -- this time

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the increased bitterness and anti-Semitism which Herzl had foreseen and foretold - he was able to stand before the assembly of all the United Nations of the world and in the name of justice and morality demand recognition of the rights of the Jewish people to a Jewish State, Palestine -- and this time to the Jewish people it was not denied - this time it was not without an end.

And so the Jewish world celebrates today the hundredth anniversary of this rare personality, - There were only few such in all of our long history, - This astounding individual, complex, devout, tense, groping his way blindly to the light and finding it -- and having found it holding on to that torch, lifting it aloft, just as we will lift up that torch tonight on Mount Herzl which will send its message - freedom, pride and joy - to the Jews of the newborn State of Israel. Herzl was fond of saying to his people over and over again: "If you wish it, it is not a legend. If you wish it, it will not be just a story. If you wish it, you can have it but you have to wish it very hard and work for it very hard, sacrifice for it very much, but if you really wish it you will have it." His words were prophetic and from his words we have every right to take courage and inspiration. Whatever tasks as Jews confront us in the past, if we really wish it then it's really worth while and if we make the real effort for it we can have it.

Thank you very much - I hope you were able to follow me, / ^{in spite of} ~~the~~ heaviness of speech. I wanted you to catch a little of the spirit of this extraordinary Jew, human being with whom our people were blessed in their darkest hour.

DR THEODORE HERZL --(ON THE OCCASION OF THE ONE HUNDREDTH ANNIVERSARY
OF HIS BIRTH)

Sermon, The Temple

May 1, 1960



O.K. - interview done for Zionist volume.

Reel # 64

No. 457

SUNDAY MORNING SERVICE

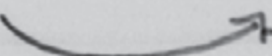
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This hill is known as  Mount Herzl and on its very summit is the simple ~~flower-enclaved and bedecked~~ grave of Dr. Theodore Herzl, the foremost Jew of modern times. His remains were transferred to this hill from Vienna ~~in~~ ~~Austria~~ in the year 1949 - a year after the State of Israel was proclaimed - transferred there by a grateful people which had found freedom ~~at last~~ and statehood and national dignity and sovereignty, thanks to the vision, the genius, the labor and the sacrifices of this man.

Tomorrow, ~~on~~ the very day of the twelfth anniversary celebration, ~~tomorrow~~ also marks the one hundredth anniversary of the birth of Dr. Theodore Herzl, and Jewish communities throughout the world will pay tribute to this illustrious son of their people.

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Dr. Theodore Herzl died ~~young~~ ^{early} at the ^{the final} age of forty-four ~~and only~~ nine years of his life are important to Jewish history. ~~the last nine years of his life.~~ From the year 1896 when he wrote "Der Judenstaat" - "The Jewish State" - to the year 1904 when he died, a very tired and exhausted man, ^{He had} ~~having been~~ completely drained ^{of} all his energies, ^{and his substance} ~~not to speak of his substance,~~ in the pursuit of an ideal which he never saw realized ~~in his life-time~~ - an ideal whose survival he made secure by his life, ~~and~~ labors and sacrifices and in whose ultimate triumph he himself found his immortality.

Prior to 1896, that is until he was almost thirty-six years old, Theodore Herzl was ^{unknown} ~~not known~~ to his people. He was a thoroughly assimilated Jew. He had ^{received} ~~been given an early~~ religious school training as ^{had} ~~was~~ the ^{other} children of Budapest where Herzl was born, ~~and~~ He was Bar Mitzvah but that was the end of it. ~~We was not known to his people until almost thirty-six years later. He was, as I have said, a thoroughly assimilated Jew, as were so many cultured and educated Jews in Central and Western Europe in his day and he was way-laid, of course, at every turn by the Jewish problem, for~~ ^{Though} Vienna in his day reeked with anti-Semitism and no Jew could escape it, ~~but~~ Herzl thought that he could ~~sort of~~ skirt the problem by ignoring it, by devoting himself entirely to his career and to his ambitions as a journalist and a writer. Theodore Herzl was a gifted writer of light literature - and his playful, bright and at times brilliant ^{columns} ~~columns~~ in the "Neue Freie Presse" of Vienna ~~he belonged to the editorial staff~~ had won him a reputation and a substantial reading public. He had written several plays and comedies, a number of them quite successful. Theodore Herzl hoped that he would lose himself completely in his career, ~~his ambitions. He was trying to become a success as a writer.~~

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Dr. Theodore Herzl died at the early age of forth-four. The final nine years of his life are important to Jewish history. From the year 1896 when he wrote "Der Judenstaat"--"The Jewish State"--to the year 1904 when he died, a very tired and exhausted man, he had completely drained all of his energies and his substance in the pursuit of an ideal which he never saw realized--an ideal whose survival he made secure by his life, labors and sacrifices and in whose ultimate triumph he himself found his immortality.

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among the great benefactors of mankind -- or, is this belief the onset of megalomania. I believe that for me life has ended and world history has

begun... ~~For three hours I have been trampelling about the "Bois" to dispel the~~

~~pangs of lukewarm ideas. It only grows worse now I am sitting at a desk~~

~~and writing them out and I feel better.~~ The Jewish State is a world necessity."

And Concerning his state of mind during the writing of the first draft of the

Jewish State, which he wrote in the Hotel Castille in Paris, he ^{later} ~~himself~~ wrote:

"I do not remember ever having written anything in such an exalted state of mind

as this book. Heine says that the pinions of an eagle fluttering ^{ed} over his head

when he wrote certain verses. I also felt that I heard a similar rustling over

my head when I wrote this book. I worked at it daily until I was quite exhausted".

This is, of course, true of every great creative artist. ^When a man is seized by

an idea he becomes its slave. Jeremiah said "I tried to suppress the word

within me but it was like a burning fire within my soul. I could not contain

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Now what did Herzl propose in this little book?

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~~can read it in an hour or two.~~ He simply laid down a few simple axioms of Jewish

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to be assimilated - some do, but the Jewish people does not. ^{Neither} ~~Persecution~~ ^{nor discriminatory law} will

~~not solve the Jewish problem~~ ^{neither} ~~discriminatory laws will not solve it.~~ It will

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better and even worse. Granting the Jew political equality does not touch

the heart of the problem because political equality will not relieve anti-

Semitism and the economic competition between the Jewish middle class and the

non-Jewish middle class will always lead to friction and bitterness and conflict

because the Jew everywhere is a minority. There is no solution simply in emigra-

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among the great benefactors of mankind--or, is this belief the onset of megalomania. I believe that for me life has ended and world history has begun. The Jewish State is a world necessity" Concerning his state of mind during the writing of the first draft he later wrote: "I do not remember ever having written anything in such an exalted state of mind as this book. Heine says that the pinions of an eagle fluttered over his head when he wrote certain verses. I also felt that I heard a similar rustling over my head when I wrote this book. I worked at it daily until I was quite exhausted". This is, of course, true of every great creative artist when a man is seized by an idea he becomes its slave. Jeremiah said "I tried to suppress the word within me but it was like a burning fire within my soul. I could not contain it."

Now what did Herzl propose in this little book which can be read in an hour or two? He simply laid down a few simple axioms of Jewish existence in Western Europe. The Jew cannot be assimilated--he doesn't want to be assimilated--some do, but the Jewish people does not. Neither persecution nor discriminatory law will solve the Jewish problem. It will make their position only worse and the position of peoples around them--no better and even worse. Granting the Jew political equality does not touch the heart of the problem because political equality will not relieve anti-Semitism and the economic competition between the Jewish middle class and the non-Jewish middle class will always lead to friction and bitterness and conflict because the Jew everywhere is a minority. There is no solution simply in emigration, in infiltrating other countries as individuals because they will be recreating

great collaborator

Dr. Max Nor

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movement, he was told by the Pope--he could not favor it from a Christian point of view. Theodore Herzl persisted in seeing people--statesmen, leaders, authors. He traveled much, he lectured much, he wrote much, he spent himself in behalf of his ideals. Failing in his objective to obtain a charter for Palestine, he thought perhaps he could get a territory somewhere else, where autonomy and self-government could be granted. He approached the English government to see what could be done about South Palestine, El Arish and Cyprus, as places for a Jewish autonomous territorial settlement. When this did not materialize, in 1903 Great Britain offered Uganda in East Africa for an autonomous Jewish settlement under the sovereignty, of course, of Great Britain. Dr. Theodore Herzl took this offer to the sixth Zionist Congress. He presented it as a "stop-gap colonization project." It was not to be a substitute for Palestine.

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Prior to 1896, that is until he was almost thirty-six years old, Theodore Herzl was unknown to his people. He was a thoroughly assimilated Jew. He had received religious school training as had the other children of Budapest where Herzl was born. He was Bar Mitzvah but that was the end of it. Though Vienna in his day reeked with anti-Semitism and no Jew could escape it, Herzl thought that he could skift the problem by ignoring it, by devoting himself entirely to his career and to his ambitions as a journalist and a writer. Theodore Herzl was a gifted writer of light literature and his playful, bright and at times brilliant columns in the "Neue Freie Presse" of Vienna had won him a reputation and a substantial reading public. He had written several plays and comedies, a number of them quite successful. Theodore Herzl hoped that he would lose himself completely in his career.

He was not interested in Jews particularly or in Judaism. He would have preferred as he himself said, to have been born an East Prussian Junker

among the great benefactors of mankind--or, is this belief the onset of megalomania. I believe that for me life has ended and world history has begun. The Jewish State is a world necessity" Concerning his state of mind during the writing of the first draft he later wrote: "I do not remember ever having written anything in such an exalted state of mind as this book. Heine says that the pinions of an eagle fluttered over his head when he wrote certain verses. I also felt that I heard a similar rustling over my head when I wrote this book. I worked at it daily until I was quite exhausted". This is, of course, true of every great creative artist when a man is seized by an idea he becomes its slave. Jeremiah said "I tried to suppress the word within me but it was like a burning fire within my soul. I could not contain it."

Now what did Herzl propose in this little book which can be read in an hour or two? He simply laid down a few simple axioms of Jewish existence in Western Europe. The Jew cannot be assimilated--he doesn't want to be assimilated--some do, but the Jewish people does not. Neither persecution nor discriminatory law will solve the Jewish problem. It will make their position only worse and the position of peoples around them--no better and even worse. Granting the Jew political equality does not touch the heart of the problem because political equality will not relieve anti-Semitism and the economic competition between the Jewish middle class and the non-Jewish middle class will always lead to friction and bitterness and conflict because the Jew everywhere is a minority. There is no solution simply in emigration, in infiltrating other countries as individuals because they will be recreating

movement, he was told by the Pope--he could not favor it from a Christian point of view. Theodore Herzl persisted in seeing people--statesmen, leaders, authors. He traveled much, he lectured much, he wrote much, he spent himself in behalf of his ideals. Failing in his objective to obtain a charter for Palestine, he thought perhaps he could get a territory somewhere else, where autonomy and self-government could be granted. He approached the English government to see what could be done about South Palestine, El Arish and Cyprus, as places for a Jewish autonomous territorial settlement. When this did not materialize, in 1903 Great Britain offered Uganda in East Africa for an autonomous Jewish settlement under the sovereignty, of course, of Great Britain. Dr. Theodore Herzl took this offer to the sixth Zionist Congress. He presented it as a "stop-gap colonization project." It was not to be a substitute for Palestine.

His great collaborator, Dr. Max Nordau, backed him up. A motion was made that a commission be appointed by the Congress to investigate the offer and to bring in a report to the following Congress. The motion was adopted by a vote of 295 to 178 with a substantial number of abstentions, but in spite of this affirmative vote, it was clear that great sections of the movement were opposed to the idea of shifting the centre of interest away from Palestine to any other territory. Bitter strife arose. The movement threatened to split. In fact, an attempt on the life of Dr. Max Nordau was made by a young zealot.

Dr. Theodore Herzl came under terrific criticism--this time

1) There is a hill ^{just west} ~~outside~~ of Jerusalem, ^{and overlooking the city} where ~~to-morrow~~ to-night, at sun-down, on the eve of Israel's Independence Day, a torch will be ^{lit} ~~lighted~~, Watchers on all neighbouring hills on seeing the flare of this torch, will kindle torches of their own, and the more distant hills will do likewise until all the towns, villages ^{even the lonely} ~~and distant~~ ^{in Israel} out-ports, from Dan to Beer-sheva ^{even} to Eilat will know that the celebration of Israel's ^{12th anniversary day} ~~birthday~~ has begun.

2) This hill is known as Doon Doon - Mount Herzl. ~~there is~~ On ~~the~~ very summit ~~yet~~ is the ^{simple} ~~grave~~ ^{of} Dr. Theodor Herzl - the foremost Jew of modern times. His remains were transferred ^{in 1949} there from Vienna ~~where~~ by a grateful people which had found freedom at last ~~and national sovereignty~~ and statehood, thanks to his vision, genius, labors and sacrifices.

3) ~~This month~~ ^{To-morrow} marks the 100th anniversary of his birth and Jewish communities throughout the world are paying tribute to this illustrious son of ^{Israel} ~~the people~~.

4/ Theodore Herzl died young - at the age 44 - (2
~~on July 3, 1904~~ and only nine years ^{short} his ^{life}
~~as first 55. history~~ - from the year 1896 - when he wrote "Der Judenstaat"
to the year 1904 - when ~~he died~~ he
died, ~~he was~~ a tired and exhausted man,
having ~~completely drained~~ ^{as well as} his energies and his substance in
~~behalf of his cause~~ the pursuit of ^{an} ideal - whose
survival he ~~was~~ ^{made} ^{by his} ^{speeches and} ^{works} and in whose ultimate triumph
he has found his immortality.

5/ Prior to 1896 ^{that is} ^{until he was 35 years - 7, 0, 12} T.H. - was not known to the people.
He was a thoroughly assimilated Jew - way-laid
at every turn by the Jewish problem ^{to be seen} in Vienna
~~in those days~~ ^{was} ~~teased~~ with anti-semitism - and ~~no Jew~~
~~could escape it~~ ^{but} Herzl thought that ^{what}
he could skirt it by ignoring it and by
devoting himself entirely to his career ^{and his ambition} as a journalist
and writer. He was a gifted writer of light
literature, and his ^{playful, bright and at times} brilliant peylectures in
the Neue Freie Presse, Vienna, won him a
~~reputation~~ ^{reputation} and a substantial reading public.
He had written ^{several} plays and comedies, a number, then quite
successful.
6/ He was not interested in Jews or in Judaism. He
would have preferred to have been born an East Prussian.

a sudden, powerful and cruel
a ~~new~~ ^{new} ~~terminator~~ ^{terminator} - which would completely transform (4)
this easy-going, ~~easy~~, hp-loving vicarious literature -
as he himself put it - with petty anti-fags and small
vanities into the captain's slave of a dominant, all domineering all
ideal.

Ideal.

Herzl was destined to discover at some time in his life his true self, his people, his mission in life, - ^{and} the lonely road ^{where he idealized} ~~on the~~ ^{way through} ~~darkness~~ which leads the soul to ~~death~~ <sup>un-
known land</sup>. But he, but his people, ^{whose lives were saved} ~~to~~ ^{the promised} Land.

8/. In the last decade, the 19th century, when Hargreaves
 takes people took place - General Europe represented
 a cheerful board heart, the square was black with murder
~~the red with persecution and Jew-hatred~~, and only
 here and there a bright square, tolerance, equality
 and opportunities ~~and~~ service.

In Czarist Russia 5 million Jews, were herded
into a pale of settlement, ^{housed by Jew Leagues} exploited and terrorized, with
the memories of the pogroms, the 10th day of ^{hurry} but
a pall over them, ~~they were trying to~~ by the
hundreds, thousands they were seeking escape through
precipitate emigration.

In Galicia, then a province, Austria, 800,000 Jews
lived, most, then in direct poverty - and 300,000 Poles

which decade Carter Hitler signed and sealed
with the death of 6 million Jews.

~~Vikarna~~ and Austria, ^{and the capital Vienna} English are here, were left
 behind, anti-slavery - which was a political weapon in the
 hands of the several monarchs and nations where
 made up that empire. The Christian Socialist Party,
 under the direction of Karl Lueger, was openly anti-slavery
 and in 1895 they took over the Vicenna City Council by an
overwhelming majority.

France, the most liberal country in Europe, the
~~has~~ original laws, rights, patents, had been
 treated to Edward Drummond - La France Juvine
 (1886) - 1880 edition
 - press reforms for deficit, France in the
 war 1870 and for all other French institutions
 including the
 - collapse the Panama Canal Scheme - which

~~can be~~ damaged & a series / pursued I could
- It was in Treue, at the trial of Dufour ¹⁸⁹⁴⁻⁹⁶ that
T.H. - who was sent by the Neue Freie Presse to
report the trial, ~~that~~ received his ^{final} illumination.
He had been growing increasingly disturbed by what he ~~had~~ ^{was}
~~been~~ observing all around him, as ^{in Eastern + Western Europe} ~~an object of~~
a wide awake humanity, and his indifference to self-willed
statism from the tragic and dangerous situation in which
his people found itself, began, almost irresistibly to wear away.

In Paris, at the age 36, ~~the~~ "obscure period", his life (1)
as he called it came to a sudden end. Here, in the city of
light, the ~~captivity~~ ^{horror} ~~of~~ ^{concentration} ~~and~~ ^{and} when the Rights, men were first per-
secuted, and when ^{the} emancipation first came to the Jews of
Europe, here ~~was~~ he beheld a shortly and frightening
manifestation of Jew-hatred, linked to reactions which
staggered him and shook him to his depths. A
brave man, a Jew, a captain as the French army
was being tried and condemned for treason by a
combination of military, clerical, ^{or} reactionaries in France
who were resolved to destroy the French Republic and
was using the Dreyfus affair as part, their con-
spiracy.

T.H. was not only shocked by all that he observed as a
reporter and journalist. His humanity was outraged, but
even more so his Jewish soul. He ^{now} ~~was~~ confronted the
J. problem in its stark reality, and felt ^{personally challenged} ~~confronted~~ as a man
and a Jew to try to find some solution for it.

Already in the play which he wrote in (1895) called "The Man
Shetho", Herzl evidenced not alone his complete identification
with his people - and his lost the solution which he would
offer to the J. problem in the closing words, the play - "But
the Shetho". But he had not yet come upon the Zionist
solution, nor had it indicated any practical steps to
achieve a solution. In fact he seemed definitely for a
time to reject the Zionist solution.

(8)

admitted to Kaiser's
was later in Carter

His state, mind during the months immediately
preceding the writing this epoch-making book ~~and~~ ^{and}
himself described in his ~~note~~ Diaries (Int.) (p. 45)

8A

Nothing concrete resulted from this interview. The Baron and Herzl parted amicably. But in the very process of explaining his ideas to the Baron, Herzl himself became increasingly aware, the scope and grandeur and importance, his own ideas. It was now that he began writing his discourses - "Tagebücher" - and as a first entry (Intro) (p 3)



The Jew State has written - 1896 - there already existed some
30 Jewish colonies in Palestine, mostly ^{under the} ~~by~~ ^{British} ~~the~~
given in the '50^s and the early 20th, one as early as 1869
founded by the Alliance Israélite Universelle, Paris.
- But the pace was very slow - ~~and too slow it was~~ ^{the liberating effect on a limited scale}
there was no internationally organized movement - with few
serious political objections to ~~it~~ ^{to create Jewish States with the}
covenant of the parts of the world. - according to public law"

Herzle's stasis was not on practical obligation effects here
or there - not due to Jewish obligation here not - but on
original national stakes in a revolver Jew-stalk

[In 1897] - he convened the first Zionist Congress in Basel.
 Delegates came from all parts of the world. His call was
 the "Jews that had persecuted the Christian, Christians
 and Arabs in his name, can unite the world ones -
 It was the first international gathering, could Jews ~~live~~ the
~~Desertion of the Temple~~ in 1890 years -
 ...

It was here that the former Bush Program was adopted.

The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law. In order to attain this object the Congress proposed to adopt the following means - (1) The systematic furtherance of the settlement of Palestine with Jewish farmers, artisans and craftsmen.

② The organization of all Jews is accordance with the laws, the

(3) ^{Example} The strength of fresh water & salt water & atmosphere

④ Steps for obtaining the Government assents that is necessary
for achieving the object of Zionism.

Thus a ^{inter-Jew} movement was created ^{foreign branches} ~~which was to~~
~~would realize Herzl's dream for a new completely Jewish~~
~~homeland had concerned.~~ Herzl's summary Just p. 224

That same year Herzl founded "Die Welt" - (1897) - the
yearly paper, the movement - which he edited - and actively
promoted personally - a literary rallying organ for
all pro-Zionist forces.

He organized the Fourth Colonial Treaty - the final agency
Time will not permit to recount, in detail the strenuous
and unprejudiced diplomatic activities which Herzl achieved
in - in the presence of the Grand objectors. He had an
audience with the Sultan, Turkey, who held sovereignty over
Palatinate. He hoped to persuade him to grant the Jewish people
a charter for the establishment of their homeland in Palestine in
return for their support of the religiously financed struggle
of the Ottoman Empire. Nothing came of it.

He solicited the help of Kaiser Wilhelm II of Germany
which was friendly to Turkish interests, to induce the
Sultan to grant such a charter. But the Kaiser's was
attitude as friendly had encouraging nothing came of it.

He tried to secure an audience with the Tsar, Russia in
1899 - without success but did submit a memorandum to him.
and again in 1903 - when he was informed that he could
see Plehve ^{Minister of the Interior} in St. Petersburg - authorities - was refused.

In 1904 had an interview with Victor Emmanuel III
King of Italy - and with the Pope. ^{Leo XIII} "he cannot move the
monument" - from a Christian point of view. The Jews have not
received our Lord that is why we cannot recognize the J. people!

- Travelled far & wide addressing gatherings - pleads extensively -

Farley in his objection to obtain a charter from the Sultan
for Palestine - Herzl was driven to seek other territories
if only as an interim measure. He had interested the
Egyptian Govt - South Pal - El Arab and Cyprus were put
forward.

Finally Uganda in East Africa - in 1903 - an autonomous
Jewish settlement - under Br. sovereignty and supervision -

"stop-gap colonization project"
+ a temporary lodging house - "No dear

Vote 295 to 178 - a substantial number, abstentions -
to send a commission to study the project -

Bitter struggle - Assassinations - Opposition -
Wassermann Weyman - East Africans

July 3 - 1904 - died - at age 44. A Kaddish Prayer ^{which I would wound -} 11

Quote Nadaw of 190 - 7th Congress - commemorates
nature

Nadaw was wrong. Herzl had a people, Presented!

Within 13 yrs - Balfour Declaration

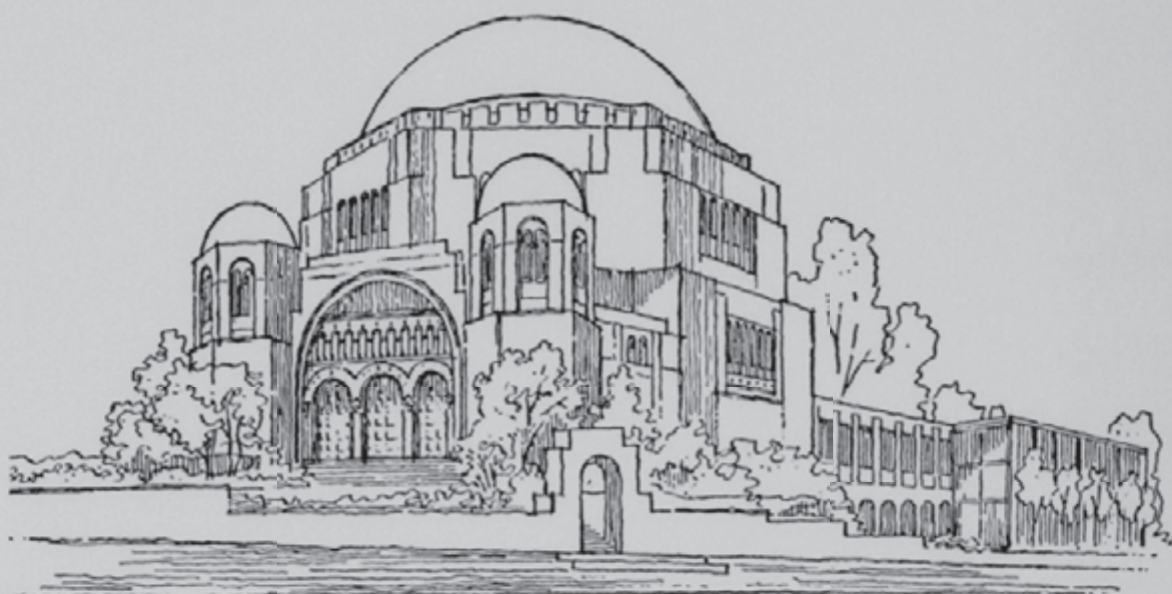
Within 50 yrs - The Jewish State - a rep. the movement
faced the United Nations

THE TEMPLE

CLEVELAND, OHIO

May 1, 1960

Vol. XLVI No. 27



ON SUMMER SPORT — FROM THE RABBIS' DESK

"Summer is a-comin' in" is reputed to be the oldest verse in English. However ancient, it aptly describes this season. The air has a warming brilliance. The Cleveland Stadium is again crowded. These are the days when it is difficult to work, suffering as we do from Spring fever.

Of all the seasons, Summer is most physical. Our athletic proclivities hibernate during the Winter, but when the trees become green and the sun fills the air the pool, the golf course, and the back yard become irresistible.

Ought we respond to this Summer call to exercise? What attitude does our tradition take towards athletics? By way of answer, let us turn to the Summer Olympics which will take place this year in Rome. The Olympic games are, of course, Greek in origin. It was in Greece that the cult of the human form was most pronounced. Greek games were famous throughout the Mediterranean world. Greek artists delineated the symmetry of the human form, and their art and statuary still delight.

Historians sometimes contrast the Greek and Hebrew philosophies of life. They argue that contrary to the Greek pride in physical appearance the Hebrews and the Christians after them had only contempt for the body and sought only to mortify the flesh. Our ancestors are made out to be ascetic, pious men altogether intolerant of the natural physical instincts.

This is emphatically not the case. Our forefathers objected to excessive, immodest display. They were morally indignant at the needless brutality and cruelty of gladiatorial sport. They objected to the deification of the human figure. But nowhere will you find in our tradition any objection to exercise or physical fitness. Indeed, you will find

that pride of person and dignity of bearing are held up as moral virtues.

The laurels of good character, of learning and of modesty were with our ancestors more coveted prizes than the Olympic wreath. But that is not to say that exercise was condemned or that recreation was unnaturally limited.

Jews will participate in the Olympic games as members of many a national team. Israel will enter contestants in many sports. Those who do will in no way be violating ancient or modern prohibitions. Only when athletics becomes the significant end in life, only when physical fitness precludes interest in character, only when the sport is of such a daredevilish quality as to endanger life and limb, only then does our tradition enter an objection—and its objections are generally well taken.

Daniel Jeremy Silver

SUNDAY MORNING SERVICE

May 1, 1960

10:30 o'clock

RABBI ABBA HILLEL SILVER

AMERICAN JEWISH
ARCHIVE

will speak on

DR. THEODORE HERZL

On the occasion of the
one hundredth anniversary of his birth

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

MUSIC FOR SUNDAY

An interesting service has been arranged in which outstanding numbers have been taken from various modern composers. Before the address a group of four notable Israeli folk-songs will be sung by our soloists.

Organ		
Grand Chorus a la Handel		Guilmant
Spring Song—Birds from the South		Lemare
Adoration (Borechu)		Castelnuovo-Tedesco
Opening Psalm—Ma Tovu		Piket
Bor'chu		Grimm
Veohavto		Bloch
Mi Chomocho		Thatcher
Tzur Yisroel		Algazi
Kedusha		Freed
Silent Devotion—Yihyu Lerotzon		Milhaud
Before the Address—A cycle of Israeli Songs		
Yerushalayim—arr. Bender		Mr. Hanson
Tzion Tamatee—arr. Shalit		Miss Wischmeyer
Emek-Zaira—arr. Helfman		Mr. Hakola
Veulai-Sharet—arr. Belarsky		Mrs. Strasser
Adon Olom		Warren
Olelu-Vaanachnu		Goldstein

The Temple

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DANIEL JEREMY SILVER

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THIS SUNDAY

Mr. and Mrs. Adolph Weinberger will be hosts for the Social Hall coffee hour preceding the worship service. Mr. Weinberger is a member of The Temple Board of Trustees.

The flowers which will grace the pulpit are contributed by Mr. and Mrs. William E. Newman, Ft. Lauderdale, Florida, in memory of their beloved daughter, Patricia Anne.

CONFIRMATION CLASS PARTY

The members of this year's Confirmation Class will meet in the Social Hall on Saturday evening, April 30th, for a supper dance. The theme of the party will be a trip to outer space via flying saucer and jet. "The Stratosphere Cruisers" Orchestra will play for dancing after an "out of this world" dinner which will be served by a committee of parents of the Confirmation Class. A surprise program will complete the evening for the 1960 class.

Mrs. Erwin Levin and Mrs. Sanford Gray head the committee in charge of arranging the evening.

In Memoriam

The Temple notes with deep sorrow the passing of

ISADORE J. SALZER

and extends heartfelt sympathy to the members of his bereaved family.

THE MR. AND MRS. CLUB

We wish to express our sincerest thanks to each and every member of the Mr. and Mrs. Club Show cast and committee for their tireless efforts and cooperation, that made this year's presentation a most outstanding one.

ARNOLD AND HARRIET RIBET, Producers

JOHN AND JUNE BISKIND, }
LEONARD AND LEE SCHARFELD, } Co-Producers

THE TEMPLE RELIGIOUS SCHOOL COMMITTEE ANNUAL LUNCHEON

The Temple Religious School Committee will hold its annual luncheon on Friday, April 29th. The Religious School Co-chairmen, Mrs. Richard Friedman, Mrs. Phil Gilman, Mrs. Morton Golder and Mrs. Lee Rotman, and the Co-chairmen of the High School Committee, Mrs. Lawrence Lurie and Mrs. Wilbur Steuer, are responsible for the program and planning of the affair. Assisting them are Mrs. David Simon, who is in charge of table decorations, Mrs. William Beechler, Mrs. Morton Reese and Mrs. Bernard Rosenberg.

The four retiring Chairmen, Mrs. Gilman, Mrs. Golder, Mrs. Lurie and Mrs. Steuer, will be honored for their years of devoted service to the Religious School.

RELIGIOUS SCHOOL COMMITTEE—1960-1961

Chairmen: Mrs. Richard Friedman — Mrs. Lee Rotman
Co-chairmen: Mrs. Erwin Levin — Mrs. Irving Lieberman
Secretary: Mrs. Joseph Malinas

Mesdames:

Norman Aaronson
Carl Ablon
Alan Bedol
William Beechler
Maurice Bishko
H. Shan Carran
John Cohen
Milton Dunn
Richard Engel
Alan Englander
Charles Evans
Donald Evans
Adrian Fink, Jr.
Louis Fodor
Morton Frank
Byron Frankel
Irwin Freed

Joseph Friedman
Joel Garver
Phil Gilman
Morton Golder
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Harry Riemer
Arnold Rose
Richard Shane
George Schoen
Jack Schwartz
Edward Siegler
David Simon
Eugene Squires
Jerome Squires
Sanford Synenberg
Alan Unger
David Wieder

Retiring Members

Mesdames:
Herbert Borstein
Norman Copeland
Robert Coplan
Allen Friedman

Louis N. Gross
Joseph Malinas
Robert Pollack
Morton Reese

Leonard Schaefer
Martin Schnell
Robert Smith
Samuel Weiner

THE TEMPLE HIGH SCHOOL COMMITTEE—1959-1960

Chairmen: Mrs. Lawrence Lurie — Mrs. Wilbur Steuer
Secretary: Mrs. Bernard Rosenberg

Mesdames:

Norman Abrams
Abe Amster
Harry Bassichis
S. Robert Berland
Jerome Braun
Stanley Fox
Samuel N. Goodman
David Grossman
Joseph Gould
Morris Heller
B. Scott Isquick
Allyn Kendis

Eugene Klein
Samuel Koblentz
Alexander Kuperberg
Fred Lazar
Theodore Levine
Charles Locke
Carl Lovinger
Jerome Ma'evan
Maurice Morgenstern
Harold Polster
Irving Sadugor
A. Charles Schaul

Milton Schulman
Hilton Simon
Alvin Spira
Sanford A. Sugarman
Leonard Task
Benjamin Teitelbaum
Herbert Walker
Martin Weiss
Hans Wildau
Allen Wolfe
Hyman Zipp

THE TEMPLE WOMEN'S ASSOCIATION

ANNUAL MEETING

Wednesday, May 11th, 1960 1:00 P.M. Luntz Auditorium



AMY VANDERBILT

"HOW TIMES HAVE CHANGED"

Unchallenged as America's foremost expert on etiquette, Miss Vanderbilt exemplifies "gracious living". Her book "Amy Vanderbilt's Complete Book of Etiquette" has sold over half a million copies. Her daily and Sunday columns are read by more than forty million persons, and she is seen by millions more on her television program. "It's Good Taste".

Installation of Officers and Board Members

Nursery care arranged in The Temple Office before May 6th after the meeting

Tea will be served in the Social Hall

COMMUNITY SEWING

Community Sewing is among the oldest activities of Tuesday Sewing, Bellefaire, Mount Sinai Hospital, the Red Cross, Montehore, and children's homes in Israel are among the organizations which it supports. One project prepares stuffed animals and puppets, which each child admitted to the wards of Mount Sinai Hospital. Black nylon ties for the hospital nurses are hand finished at home by Mrs. Lily Wolan. Name tapes for socks and heavy laundry bags are prepared on request of Bellefaire, Mrs. Jennie Spitz cuts and makes blouses, skirts and dresses for youngsters in Israel, and Mrs. Theresa Spitz knits baby bonnets, booties and scarves for these young people.

Community Sewing is the only organization in the city making comforters for the Red Cross. They are made under the guidance of Mrs. Sam Stecker and Mrs. Reggie Weiskopf.

The energetic Chairman of Community Sewing, Mrs. Arthur Friedman, personally provides transportation to Montehore Home every Monday for eight ladies affiliated with our Sisterhood. There they fulfill the sewing needs of the Home, mending, embroidering initials, and making aprons, draw sheets, hospital shirts and pot-holders. They are the only group providing this good-neighborly helpfulness. Mrs. Friedman's able Co-Chairmen are Mrs. Frank Leiter and Mrs. Bertha Rosenberg.

Community Sewing is proud of its efficient, steady workers who are seventy years of age and more. Included in this group are Mesdames Abraham Cohen, Olga Conhaim, Bella Friedman, Anna Goldman, Kitty Goldstein, Lily Herman, Edith Kendis, Fannie Klein, Mary Klein, Kay Kronheim, Minnie Kux, Sarah Mandelzweig, Elsa Sunshine, Pauline Wertheimer, Lily Wolan, and Carrie Wolf.

PROFILE OF A VICE-PRESIDENT

(Fourth of a series)

Mrs. Isadore Horvitz, known to the community as "Rix", is Vice-President in Charge of Tuesday Activities of The Temple Women's Association. The stir and bustle of Tuesday sewing, handiwork and crafts are under her direction.

Rix was born in Minneapolis, Minnesota, but has lived most of her life in Cleveland. Her maiden name was Osteryoung. Her family have been long standing members of The Temple. She is a confirmed member of The Temple and her marriage was solemnized by Rabbi Abba Hillel Silver more than thirty-five years ago.

She attended Western Reserve University. She has two children, Terry Kovel and H. James Horvitz, and five grandchildren. During the early years of her marriage she resided in Elyria, Ohio. Due to the limited activities of a small town, and needing additional outlets for her boundless energy, Rix purchased a book giving instructions on sewing and taught herself how to make clothes. All of her sewing was done by hand because she did not have a sewing machine. Since then she is known for her marvelous creations. She designed and made all of her daughter's clothes and does this now for her grandchildren.

Rix founded and is active in several garden clubs and is past president of one of them. She won a State award for flower arranging. She is an excellent cook and cake decorator. During World War II she was active in the U.S.O. and decorated between thirty and thirty-five birthday cakes per week for the boys in service. For many years she was active in the Red Cross Canteen and the Red Cross Disaster Unit. Often in the middle of the night she was called to the disaster area to help make sandwiches and a hot drink for firemen, police and other workers. She was on the Planning Committee for Silver Park and has been responsible for much of the planting around The Temple and Mount Sinai Hospital.

The Temple Women's Association considers itself fortunate to number Rix Horvitz among its membership.

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DATES TO REMEMBER

- Friday, April 29 — Religious School Committee Luncheon
- Saturday, April 30 — Confirmation Class Party
- Sunday, May 1 — Sunday Morning Services
- Tuesday, May 3 — Temple Women's Association Tuesday Activities
Confirmation Parents Meeting
- Sunday, May 8 — Temple Women's Association Mother's Day
Sunday Morning Services

THE TEMPLE LIBRARY is open Tuesday through Friday 9:00 A.M. to 5:30 P.M., Saturday and Sunday 9:00 A.M. to 12:00 noon.

THE TEMPLE MUSEUM will be open at the close of Sunday morning services in addition to all occasions of organization meetings. Arrangements to view the Museum by special appointment may be made through The Temple Office.

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