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Moses Mendelssohn, 1929.

"MOSES MENDELSSOHN"

RABBI ABBA HILLEL SILVER

It would be a delightful task to tell the life-story of this calm, mild-mannered, profound, whimsical philosopher and humanist Moses Mendelssohn. But time will not permit a life-size portraiture of the man. Again we are chiefly interested at this time in the role which Mendelssohn and his distinguished life-long friend Lessing played in freeing men's minds of medieval prejudices and in establishing better understanding and greater tolerance among men.

Mendelssohn's contribution was a two-fold one. First he brought his fellow-Jews to understand a bit more sympathetically the non-Jewish world on the other side of the ghetto walls. And secondly he brought the non-Jew to understand a little more sympathetically the Jewish people and the Jewish life inside the ghetto walls, thus hastening the day for the ultimate demolition of these walls which were built by prejudice, distrust and fear.

Mendelssohn's compatriots in Germany were without any political rights. They were tolerated aliens, although they had lived in Germany for more than fifteen centuries. They were subjected to countless restrictions and humiliations. They were restricted as to places of residence. They could not live in certain cities and principalities. They were huddled in narrow, over-crowded quarters in the cities. They were restricted as to numbers. They were prohibited from engaging in many of the mercantile pursuits of the day and were forced into a few mean trades. Thus denied free movement and contact with their fellowmen, they were thrown back upon themselves. They became ingrown and rather narrow in outlook. They were strangers to the culture of the Germany of the Eighteenth century. Living in Germany they did not speak its language, or read its literature, or keep abreast with the advances which were being made in the arts and the sciences. They did not know the non-Jew and would have none of his culture.

In the middle of the Eighteenth century a change for the better came over the

status of the Jews in Germany. Frederick the Great was an enlightened despot, under the influence of French liberal thought. The spirit of liberalism began to pervade the higher circles of Prussia, and the Jews soon came to profit by it. Mendelssohn was the first German Jew whole-heartedly to respond to this new change. He did more than any one else to bring the Jew into contact with German and thus with Western European culture. He wooed the Jew out of the ghetto. Through an excellent translation of the Books of Moses into German he was instrumental in teaching his coreligionists the German language and thus gave them the key by which to enter the world of German literature. He was to many of his fellow-Jews a living proof that one can be Westernized and an adept in secular studies and still remain a pious and observant Jew and thus he dissipated the fear which kept many Jews from surrendering their cultural isolation. Mendelssohn built the bridge over which Jewry passed into the full life of modern Europe. ^{They} Newer contacts which were thus established were destined in the long-run to create better understanding and tolerance between Jew and non-Jew.

By the example of his life, by the fineness of his ~~new~~ personality, by the gift of his writings Mendelssohn was also enabled to teach the non-Jew of his day greater respect for, and more sympathetic interest in, the Jews. Mendelssohn was not a prepossessing person physically. His youth was one of terrible privation. He struggled desperately hard to acquire an education. He became dangerously ill with an illness which left him with a curvature of the spine for the rest of his life. But men forgot his physical deformity in the radiant charm of his personality, in the brilliancy of his mind, in the sparkle of his wit. At fourteen he could not read nor write a word of German. At thirty he was writing the finest German of his day. He became a champion of the German language against Frederick the Great himself, who chose to write French and who regarded German as a language devoid of all grace. He wrote "Phaedon," a treatise on immortality, which won for him the title of the "German Plato." Throughout Germany his books were read and his fame spread. Non-Jews came first to revere and then to love this Jew Mendelssohn and through their reverence

and love for him, they gained greater respect for his coreligionists, for their faith and their culture. They began to wonder why a people which can produce a Mendelssohn should be treated as outcasts and should be denied elementary human rights. Some of the outstanding Christian liberals of Germany became close friends of Mendelssohn, gathered for intellectual comradeship in his home, exchanged views, and through such contact with Mendelssohn gained greater tolerance for the people whose foremost son he was. These men became the champions of Jewish emancipation. The greatest of these was Gotthold Ephraim Lessing, poet, critic, aesthete and humanist. The friendship between Mendelssohn and Lessing which was founded on mutual respect and admiration and cemented by a life-long companionship is one of the most beautiful and one of the most significant in human history. It proved to the world that men of different races and religions can not only tolerate one another but love one another profoundly, and that such love can be of inestimable value, not only to themselves but to the whole of mankind. It proved to the world that men of all races and creeds can cooperate enthusiastically in the great tasks of mankind provided they respect each others convictions, individuality and traditions, neither trying to exploit nor refashion one another.

Mendelssohn's historic proclamation to his age which was voiced also by the immortal Lessing was that in matters of religion each man must be ^{allowed} ~~to~~ to follow his own light. God intended that in matters of faith men shall differ. Neither the State nor a majority within the State has the right to dictate what religious convictions a man shall hold, or to show political favor or disfavor to any man because of such convictions. "Belohnet and bestrafet keine Lehre, locket und bestrechet zu keiner Religionsmeinung." "Reward and punish no doctrine, hold out no allurements or bribe for the adoption of any religious opinion." He called for the secular state and for the fullest measure of intellectual freedom for all men.

1. It would be a delightful task to tell the life story of this calm, well-mannered, profound, whimsical, philosopher & humanitarian Mr. M. But time will not permit a life-size portrait of the man. But we are chiefly interested at this time in the role which Mr. M. and his distinguished life-long friend Henry played in freeing men's minds, shattering prejudices and in establishing a new understanding and greater tolerance among men.
2. Mr. M.'s contribution was a 2-fold one. First he tried his fellow-Jews to understand a lost new significance of the non-Jew world & the non-J. civilization on the other side, the faith-walls - & secondly he tried the non-Jew to understand a little more of the Jewish people & the J. life inside the faith-walls - thus breaking the way for the demolition of those walls built by prejudice, distrust & fear.
3. His contemporaries ^{in Germany} were not only without pol. rights, they were tolerated aliens, altho they had lived in Ger. for nearly 15 centuries. They were subjected to countless restrictions & humiliations. They were restricted as to places of residence. They could not live in certain cities & towns & palaces. They were hindered in business, & excluded from many trades. They were forbidden to marry. They were forced into a few narrow professions & trades. Thus denied free movement & contact with their fellowmen, they were thrown back upon themselves. They became regions rather than nations in culture. They were strangers to the culture & civilization of Germany of the 18c. They did not speak its language, or read its literature, or keep abreast with the advancement ^{which was being made} in the arts & the sciences. They did not understand how the non-Jew - & whose names have come to us from his learning culture.

4. In the middle, the 18c a new change for the better came over the status of the Jews in Germany. Freed from the great mass, an enlightenment dawned, under the influence of French liberal thought. In spirit, liberalism began to permeate the higher circles, Prussia, and the Jews soon came to profit by it.

M. was the first German Jew who heartily & ~~repeatedly~~ ^{repeatedly} to this new change. He did more, any one else to bring the Jews into contact with German & thus with Western European culture. He carried him out, the shells. Then an excellent foundation of the Prussia, knew with German he was instrumental in teaching his countrymen the German language & thus gave them the key by which to enter the world of German literature. By the way to many, his mission became a living proof that one can be Westernized, and an adept in secular studies and still remain a pious and observant Jew - and thus dissipated the fear which ~~many~~ kept many Jews from surrendering their cultural isolation. M. thus built the bridge over which ~~the~~ Jewry passed into the full life of modern Europe. The J. came to ~~new~~ ^{new} contacts ~~was~~ ^{was} established, ~~at first~~ ^{at first} ~~protection of friends~~ ^{protection of friends} but are destined in the long run to create better understanding & tolerance bet- Jew & non-Jew.

5. By the example of his life, by the power of his ^{own} personality, by the gift of his writings, M. was also enabled to teach the non-Jews ^{his day} ~~perfect~~ respect for, & deep sympathy & interest in, the Jews. M. was not a professing person physically. His youth was one, terrible privation. He struggled desperately hard to acquire an education. He became dangerously ill with an illness which left him with a curvature

the spine for the rest of his life. But men forget his physical
deficiency in the radiant character, his personality in
the bulbous, his mind, in the sparkle, his wit.
At 14 he could not read nor write a word, Jewman.
At 30 he was meeting the ~~new~~ purest Jewman of his
day. He became a champion of the Jewman Party against
Fust. The great himself, who threw to write French &
who regarded Jewman as a language devoid of all poetry.
He wrote "Phaedrus", a treatise on remembrance, which
was for him the truth the "Jewman Plato". The merit
of his work was read and his fame spread. Non-Jews came
to ~~visit~~ first to visit & then to love this Jew M.
And then their remembrance threw for him they gained
greater respect for his followers correlativists, for their faith
and their culture. They began to wonder why one people
which can produce a M. should be treated as out-
casts & should be denied elementary human rights. Some
of the notable liberals of Jewman became close
friends of M., gathered for intellectual conversations in his
home, exchanged views, and through the interchange of
~~ideas~~ such contact with M. gained greater
sympathy for the people whose Jewmanism was M.M.,
and became the champion of J. emancipation. The
purest of these was G.E. Living - a poet, poet,
critic ^{and} humanist. The friendship which bet. M.M.,
which was founded on mutual respect & admira-
tion & cemented by a life-long companionship is one
of the most beautiful & the most significant

Belohnet und bestraft. keine Lehre, locket
und bestrecket zu keiner Religionsmeinung!

'Reward and punish no doctrine; hold
out no allurements or bribe for the adoption
of any religious opinion'



Moses Mendelssohn (1729-1786) -

(N.B. - Mend. initiated in his mathem. studies by Israel Zamora (d. 1772). a Polish Jew)

1. Naphtali Herz Wessely
2. Polono (1784-1797)
3. Leopold Zunz (1794-1886)
4. Isaac Jost (1793-1860)

1. Solomon Maimon (1753-1800)
2. Mendel Levin of Saterow (1741-1819)
3. Nahman Krochmal (1785-1840). Gahina
4. Solomon Judah Rapoport (1790-1868) "
Isaac Eisen - 1840 - 1851) "
5. Isaac Ben Levinson (1788-1860). Krumpholtz
6. Mordecai Aaron Ginsburg (1795-1846)
7. Abraham Wolf Levensohn (1789-1848)
(port).



In Austrian Poland. (Galicia) Rationalistic

First 1/2 of 19C

1. Reforms of Emperor Joseph II Opposed, esp. by piyon.

2. Nachman Krochmal - Mission of Israel pub. 1851 -
(1785-1840) Hegel - Race Psychology - new basis for J. nation. Philos. &
Founders of J. life & new national -

3. Solomon Jehuda Rapoport - J. Judaism - dec. 5 national -
(1790-1867) Lemberg - Fr. Germ - Biographies - attacked piyon
- enlightenment would help Israel - Opposed Reform and
assimilation - 1816 - also intro. to
Esther - Nationalist - Relt Nation + Palestine -

4. Isaac Ester (1792-1841) - deputy & Krochmal - Satirizes
piyon - physician - 1816 and 1818.

5. Meir Havis Letters (1815-1821) - Post-Philologist - 30 vols
- Trans. Faust - Ravine - Zionist poems -

6. Other (1) Samson Bloch - geography
(2) Joseph Efrati (1820 - lib and 1818)
(3) Judah Mises piyon and 1818 and 1818
opponents to Rabb. Tradition.

After a while Aust. Poland came to be auth. Hass.
destroyed it - Center passed to Russian Poland.

This 2 bls is Nationalistic & Yiddish & auth.
Assimilationist - Positive -

- But did not affect masses - Counted too much on ^{positive} reasoning
- frustrated by rel. decadence in Germany -

Against the vicious blows
which the Fr. Rev. ^{the} ~~great~~ ^{prejudice}
religion - N/S attempt to
redeem Jew. as a divine
creation could avoid
tith. It certainly avoided
tith. in Berlin - It
was quite a appeal to
the ~~sens~~ ^{sens} ~~the~~ ^{the} ~~new~~ ^{new} eye with
view of an unquestionable
and categorical normism.

~~A possible Sabotage~~ (Luzon) ~~in~~ ⁱⁿ (1) ~~Screen~~ ^{Screen} ~~Report~~ ^{Report} ~~about~~ ^{about} ~~the~~ ^{the} ~~new~~ ^{new} ~~eye~~ ^{eye} ~~with~~ ^{with} ~~view~~ ^{view} ~~of~~ ^{of} ~~an~~ ^{an} ~~unquestionable~~ ^{unquestionable} ~~and~~ ^{and} ~~categorical~~ ^{categorical} ~~normism.~~ ^{normism.}
(2) Mission, ~~Screen~~ ^{Screen} ~~Report~~ ^{Report} ~~about~~ ^{about} ~~the~~ ^{the} ~~new~~ ^{new} ~~eye~~ ^{eye} ~~with~~ ^{with} ~~view~~ ^{view} ~~of~~ ^{of} ~~an~~ ^{an} ~~unquestionable~~ ^{unquestionable} ~~and~~ ^{and} ~~categorical~~ ^{categorical} ~~normism.~~ ^{normism.}
(3) Race Psychology ^{planning} ~~structural~~
(4) ~~Atmosphere~~ ^{Atmosphere} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~new~~ ^{new} ~~eye~~ ^{eye} ~~with~~ ^{with} ~~view~~ ^{view} ~~of~~ ^{of} ~~an~~ ^{an} ~~unquestionable~~ ^{unquestionable} ~~and~~ ^{and} ~~categorical~~ ^{categorical} ~~normism.~~ ^{normism.}

Jew. Revivals. like all
Revivals, had to begin
with the rediscovery of the
Past -

~~Something~~ ^{more} ~~than~~ ^{was} ~~needed~~ ^{needed} ~~for~~ ^{for} ~~the~~ ^{the} ~~new~~ ^{new} ~~eye~~ ^{eye} ~~with~~ ^{with} ~~view~~ ^{view} ~~of~~ ^{of} ~~an~~ ^{an} ~~unquestionable~~ ^{unquestionable} ~~and~~ ^{and} ~~categorical~~ ^{categorical} ~~normism.~~ ^{normism.}

Bellevue's exclusive
of the Bruins.



Mandelstam's Ideas. . "Jerusalem" (1985)

1. Judaism has no dogmas
2. Judaism is a revealed legislation.
3. Religion is a set of eternal truths which one cannot be legislated to believe - since one believes them only from faith by reason.
4. some laws ceased with Temple. Other still binding until a new Revelation abrogates them.



מלגות לילדים

advised youth to study & natural
sciences. Poetry and ~~etc~~ do not get
made a ~~liber.~~ A ~~bel~~ too can be
a ~~liber.~~

of primary importance is preparation to
earn a living. ~~אין חילוק בין עבודה חקלאית~~
~~אין חילוק בין עבודה חקלאית~~ So also p. 409 ~~אין חילוק בין עבודה חקלאית~~
Writings. Vol. 2. p. 113 ff. ~~אין חילוק בין עבודה חקלאית~~

criticisms ~~אין חילוק בין עבודה חקלאית~~ because of remoteness
from life. See ~~אין חילוק בין עבודה חקלאית~~ Vol. II p. 242.

M. was ready to sacrifice people for law!
Mask - since law to our people. Survival
just! See p. 256. People are judging
Jud. he. & various laws - abolish or
revise them! (1867 - ~~אין חילוק בין עבודה חקלאית~~)

remained orthodox in practice - p. 323.

was not wish to be Russian ~~אין חילוק בין עבודה חקלאית~~
p. 322

urther reform with consent of leading
Rabbis - p. 325. M. demanded waiting
for new revelation.

His Idea of Reform - rather modest - p. 126-7
Vol. I. ~~אין חילוק בין עבודה חקלאית~~ Contrast with
German Reform.

I desh Jews (in Berlin)
among the poets - (purified lang. restored it to bib.
form) - led to extremes - Shir
- purists

1. - Solomon Maimon - philosopher
2. - Solomon Alubus (1735-1813) - poet - poet
3. - Judah Ben-Ze'eb (1764-1811) - grammarian
4. - Isaac Sataw (1732-1804) - writer - poet - lang. Ref.

- all lived at one time and then in Berlin -
- came in direct contact with first Enlight. movement -



Prior to Haskalah in Russ. Poland

1. Elizah Gorn - ^{Wilna} Orat. interp. of texts & values & secular strokes

2. Judah Hurwitz - 1830 born and died 1870 -
nationalism - equality of men & races -
- no contact with West. Europ. thought -

—— The Gorn prepares way for Jewish enlightenment
- J. separated from Ch. - with insurmountable wall. lives
in large J. centers, ~~no need~~ of midst of European
culture. Not yet attuned their life to surrounding
people —

3. "Berliners" 1830 - Heb. lit. - Wilna -

4. Abraham Isaac Lebensohn - 1794-1880. Poet
- Wilna - ① 1830 vol. 1 & 2. Wilna 1852

3 causes of J. degradation ① absence of
② Ignorance of Rabbinic in secular learning ③ Exile

5. Mordecai Aaron Frizberg - ^{Pose}
master of prose - 15 vols. - ① 1850 - author -
- depiction of Jewish life of the times

⑥ Simha Pinsker - ^{Odessa}
- under Galician influence -

⑦ B. Stern

⑧ Abraham Finkovitch - (Karait)

⑨ Isaac Eichenbaum - (1796-1861) - poet 5213 1/2
(1836)

⑩ Isaac Bär Levinson (1788-1860). South Russia -

Kremenchuk, Volhynia. Emancipat. of R. Jews.

① Hebr. ② Secular ③ Trade. - direct relations
with R. government - Nicholas I. Founding of
schools - 2 Rabl. Seminars - ulva + Zhitomir -
- agricultural schools - improve in pol. cond -



In Russian Poland. - (Lituania)

1. Tobias Feder - wrote contra Alton - philo. poet. works.
2. David Samosyz - poet. 1798.
3. Joseph Perl. - founder of modern school - contribution - *התורה והנבואה*
4. Magaziner. See p. 56 of Flomensch. *המגזין*
5. - Alexander I - Improve. of condition of Jews
- *המגזין* - *המגזין* - *המגזין*
- *המגזין*, 1803. Influence of M. M. *המגזין*
(p. 101)



[Way by which (from Berlin to Brody)
M. came to Galicia]

1. Krochmal's father visited Berlin. met M. M. XII. 77/10
2. Menachem Mendel Levin (Santow). & Brody visit Berlin
studied there with M. M. & returns to Brody. Influenced
Abel Bär Ginsburg & Brody. 777
3. Judah ben Zeb. grammarian - spends some time
in Brody.

4. Krochmal influenced by Levin and Ginsburg
who in turn had been influenced by M. M.
K. had tall marriage in Brody (art. 14)
Went to 117/15.

5. Krochmal studied M. M. (testimony & letters
XVI) also Roman Maimonides -
Schelling, Fichte, Hegel -

6. Read the Polek (XVIII) ed. (2nd ed. 2nd ed.)

7. Adopted M. M. ~~teaching~~ ^{teaching} by word & manner
at home - (See Jews. II and letters XV esp. XVI)

3 M. never attempted to reconcile
old + new. - old legislation with new
social life. Hence it broke down -
He was content to slide by ancient
decree legislation and await a
new one to abrogate it - He left
gov. rel. speculation free. But free
speculat. would undermine the whole
concept of a divinely revealed claim.
law - What then? He had ^{grain} ~~described~~
^{his own} ~~two~~ ^{reasons} for ^{separate}
existence + survival. He had not
defended J. nationalism ^{into the} ~~set to~~ ^{run}
own sake, self justified, or for sake
of humanity. The prophetic mess.
thought was either foreign to him -
or veiled by him purposely ^{to} ~~be~~ ^{see it}
~~call~~ ^{the} of exigencies of the times. This
was short-sighted. - led to disaster.
- The East. Eur. powers quickly sensed
the danger - proceeded to build up ^{publ.}
J. survival ^{and} ~~not~~ ^{or revealed} legislation
but on historical ^{mission} -

Five directions in Mf Puzan

1. Reference of Jews against outside Germany.
 1. M's. 'gerusaden' 2. Refs to M. heads. - "Vindictive".
 Levator - "Binnings"
2. Combat prejudice & ^{unholy} restoration of Jews Etc.
 1. Combat ecclesiastic authority. 2. Teach
 pure German. 3. Ref. mks. & Bible - 3/1/12
3. Reform education & young -
 1. Wesley. 2. P. 10/1/12 3. Wesley - 2/1/12
 1/1/11 - 1/1/12.
4. Revival of purified Heb. lang. & literature
 1. P. 10/1/12 2. Wesley - 1/1/12 3. Mendelssohn
 Amsterdam - WRHS ^{held out} in Germ.
5. Economic ^{improvement} - Husbandry,
 - crafts -

Alternative Ideas of Mf

- 1- Jews are not a nation but a rel. Community
2. No mission - exists bec. of a mandatory
 legislative restriction (posed to it by abols.
 this). State. No thing to teach world. Mission
 ideal devel. a generation later -

(6) Freedom of thought & speech

(171) - unalienable inheritance -

- unalienable right, vested by
our universal Father -

(a) No Established Religion (112)

(7) Temperance - always suggest
that there may be ^{base} ~~un~~ ^{base} ~~un~~
get for removal of all
jew disabilities - (171)



Head. & Appendix

1. Does not yield to criticism that J. are not
producers - Redefine terms. To him the
poorest & suffering Jew is a real producer.
- Preface to M. Ben Israel - (99-100)

2. Opposes special Jew courts, judges etc. Did
not wish for status of "inferior in inferior".
(101-102) ~~as assumed by Bloch~~

3. There should be no rel. authority, or ecclesiastical
jurisdiction within group. Etc. - (103)
- No jurisdiction on religion! No p. 17
(108) opposed to Bloch - "alo away with
all church & synag. deception" - (115)

4. "Search for light & truth"
Toerscher claimed that J. institutions &
laws excluded them from full share in
citizenship - (134). Renounce them. Sabbath
whetany laws - Inter-marriage -

5. Bloch urged that J. should be taught handicrafts,
husbandry, & be drawn off from commerce. M/er
- did not have in mind of J.

1. "In a state of nature, man is independent; and to him alone belongs the right of deciding cases of collision bet. private use and beneficence" — (p. 34.)
2. Man leaves the state of nature and joins the social union by means of a covenant ^{or compact} or voluntary surrender of goods no longer requires for self, but for the benefit of others. (p. 38ff.)
3. The Church has no rights other to exhort, teach etc. (45) or punish actions — or pay ministers —
4. The State has no control over persuasion. (49). And no compact gives that power to state — No man can make it to state a share in his own judgment — (47)
5. It's theory built on "Social Contract", etc. —
6. The Church should have no government. (49). control Neither State nor Church is a consistent judge in theological matters (except athens + epicureans! "which sap the foundations, civil society") so — State should not interfere in these matters. Does not go far enough! — "The state has no right to rattle into the innermost recesses of the human heart" —
7. There should be no oaths in matters of opinion. (54)

(23) "Misbehaviors" were not punished: only "misdeeds"

(24) His program (162)

(1) Comply with custom & civil constitution
of the countries in which I live.

(2) Remain constant to faith of my father.

(a) do not disencumber yourself, the Law
until a new revelation. over it

"What God has bound -
man cannot undo" (161)
Even an apostate
still bound by law. (162)

cannot
compromise! (166)

Trust Obedience (163) according to letter (164)

(b) allowed to speculate freely
but not to act according to your
speculations. (163) The Legislative
alone can give leave to change
laws -

(3) Law connected with possession & land
4:10-11:10-11:11. - Carry their defences -
thens with them

(4) Rather renounce civil union with
Christians & renounce Law & Faith

"Our brightest
jewel, freedom
& conscience"
(171)

(5) A Union of Religions would have the worst
consequences to reason and to freedom
of conscience! (169) unanimity would
exist only in words. Manifested in the
design of Providence - (170)

8. The state may enforce act of public utility, but not punish - The church may never use force (65)
- Right to use force granted to it by social contract - Religion has none such.

9. עליונות (66-7), more at among the (10000).
(67), Rel. discipline -

10. There should be no connection bet doctrine & privilege
- There is no ecclesiastical authority.

11. "Not a single point, which is superior to Kabbalah

12. Actions required as actions; and actions which
are tokens of persuasion -

13. Acknowledges no inimitable truths - only those
conceivable to understanding - & demonstrable
by human reason (89)

(111) Has full position (89). Jud. is not a verbal religion
but a divine legislation

(15) God witnesses required in historical truth by words &
writing; but the eternal truths by creation itself & its
internal relations - (95-6). Signs & miracles apply to
hist. truth only - Human reason is adequate to
discern eternal truths - (but not hist. or law)

- (16) Man can cure to not unaided by revelation.
- (17) Does not believe in progress for the human race
 (100) - Manhood survives to offer within fixed
boundaries — (101), at all times retains same
degree of morality & religion
- (18) Jud. boasts of no exclusive revelation of morality
 He trusts — subtly was recommending revelation (150)
 of no revelation religion — (102)
 - No universal rel. was revealed at Sinai
 but a divine legislation — 104, only historical
 truths, resting on hist. evidence, which must be
 attested by authority, & may be corroborated by
miracles — (106) Faith is not commanded —
- (19) Jud. has no articles of faith — oath & creed —
- (20) Objects of ceremonial law: stimulus to theol.
 + ethical speculation — to think & search (139)
 - united conduct & speculation — (153)
- (21) Unwritten law was to explain, enlarge etc.
- (22) Just aim of life happiness — first creates
 man for their happiness & then their laws for
 their happiness (146) (153)



1729

Official Program

1929

p. 4
29-24

Lessing-Mendelssohn

BI-CENTENNIAL

Celebration



Gotthold Ephraim Lessing



Moses Mendelssohn

CLEVELAND
WEEK OF
May 25th to June 2nd, 1929

Issued by

Lessing-Mendelssohn Bi-Centennial Commission



Lessing-Mendelssohn Bi-centennial Commission

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F. G. Hogen
Paul Milde
Louis Specht

Good-will and Tolerance Week

A Proclamation by Mayor John D. Marshall of Cleveland

On Saturday, May 25, 1929, the opening of the celebration of the 200th anniversaries of the births of Gotthold Ephraim Lessing and of Moses Mendelssohn will take place in Cleveland. A commission of Cleveland citizens has been named to conduct a series of events throughout the week commencing on the aforesaid date and closing Sunday afternoon, June 2, 1929 with the unveiling of the bust of Lessing in Rockefeller Park.

Because of the contribution made by these two men to the cause of human liberty, tolerance and good-will, it is proposed that the theme of tolerance be stressed in all the events of the observance. Lessing, through his play "Nathan the Wise," sounded a message of human brotherhood that profoundly stirred myriads of men and women. Moses Mendelssohn, his friend, also achieved much in the same cause. Together, these two men were instrumentalities for the betterment of human relations in a day that was in great need of their genius and their work.

Now, therefore, I, John D. Marshall, Mayor of the City of Cleveland, do hereby designate and set apart the week commencing May 25 to June 2, inclusive, as Good-will and Tolerance Week, in tribute to Lessing and Mendelssohn and recommend to the citizens of this community that they give earnest cooperation in this civic endeavor to the end that the lesson of their lives and the message which they proclaimed may be emphasized and the work which they inaugurated carried on.

Resolution Adopted by the Council of the City of Cleveland

By Councilman Mihelich

Whereas, a large number of public spirited citizens have organized to sponsor a celebration of the bi-centennial of the birth of the great German author, Gotthold Ephraim Lessing, and his friend, the famous philosopher, Moses Mendelssohn; and Whereas, the week of May 26, 1929, has been dedicated to such celebration which is to terminate at 2:00 p. m., Sunday, June 2, with the unveiling of a bronze bust of Lessing in the German Poets' Garden, and the placing of a wreath at the foot of Moses Mendelssohn's Tablet in the Hebrew Garden; and Whereas, Gotthold Ephraim Lessing was noted for his tolerance and as a great lover of human freedom and equality; and Whereas, Gotthold Ephraim Lessing and his friend, Moses Mendelssohn, have by their work added immeasurably to the literature of the world and by so doing strengthened the foundation of human freedom; now, therefore, Be it resolved that this Council go on record as highly commending these public spirited citizens for their noble undertaking and that this honorable body joins with them in this celebration and at the same time an appeal is hereby made to the people of Cleveland to make this occasion a memorable event.

Events of the Celebration

Saturday, May 25

9:30 a. m.—Address by Judge Manuel Levine to the children of the Jewish Orphan Home, 5000 Woodland avenue; 8 p. m.—Entertainment at Music Hall of Public Auditorium with readings from "Nathan the Wise," by Max Montor; Address by City Manager Hopkins; Musical program.

Sunday, May 26

2:30 p. m.—Entertainment at Little Theater of Public Auditorium with readings from Lessing's Works by Max Montor; Musical program; Presentation by the German government of painting of Lessing to Public Library of Cleveland. Evening—Presentation of Ring Scene from "Nathan the Wise" at annual meeting of Temple, Mahler Hall.

Monday, May 27

9:40 a. m.—Exercises at Collinwood High School; 2 p. m.—Address by Lewis Drucker at gathering of Keren Hayesod Women's Club, 1548 Glenmont road; 7:30 p. m.—Address by City Manager Hopkins at celebration given by Gan Ivri Women's League, at School of Education, Stearns road; Ring Scene; Musical program.

Tuesday, May 28

6:30 p. m.—Goodwill and Tolerance Dinner by American Equality League at Hotel Winton Ballroom—Monsignor Joseph F. Smith, Bishop W. L. Rogers, of Episcopal Diocese of Ohio; Rabbi Brickner and City Manager Hopkins, speakers.

Wednesday, May 29

2:15 p. m.—Exercises at Patrick Henry High School.

Friday, May 31

8:30 a. m.—Exercises at West Commerce High School; 12:30 p. m.—Address by Carl D. Friebohn at East High School.

Sunday, June 2

2:30 p. m.—Rockefeller Parkway, north of Superior avenue, Dedication of German Poets' Garden; Unveiling of Lessing Bust; Mayor Marshall, City Manager Hopkins, Professor R. W. Deering, Rabbi A. H. Silver, speakers; Music by United German Singers and united bands of Glenville and East High Schools.

A Lessing-Mendelssohn Exhibit will be in progress at the Public Library throughout the entire week.

Lessing - Mendelssohn

The Lessing-Mendelssohn Bi-centennial Celebration is a tribute to two men who devoted their lives to the upbuilding of broader human relationships, and wrought enduringly and well.

In observing the 200th anniversaries of the births of Gotthold Ephraim Lessing, critic, dramatist, essayist and poet and of Moses Mendelssohn, philosopher and humanist, Cleveland honors two loyal friends who found in that companionship, the inspiration for literary works whose clear message rang as a clarion throughout the length and breadth of Europe in the very years of America's struggle for independence.

In recognition of the qualities that governed their lives, the Cleveland celebration has been dedicated to the cause of Tolerance and Good-will.

In Moses Mendelssohn, Lessing found the prototype for his "Nathan the Wise," one of the most profoundly stirring spokesmen for human tolerance and sympathy ever pictured.

In Lessing, Mendelssohn found a steadfast, loyal counsellor and fellow-worker in behalf of justice and brotherhood.

Born in Kamenitz, Germany, on the 22nd day of January, 1729, Gotthold Ephraim Lessing manifested in early youth the liberal

tendencies which marked his later career and animated all of his literary works. His first play, "The Jews," was an attack upon prejudice. Near the close of his life from his "pulpit-stage" Lessing's voice rang out once more in an eloquent plea for brotherhood and human tolerance, transcending all differences of race or creed. "Nathan the Wise," published in 1779, was the medium for that message.

As a critic, Lessing, with true discernment, pointed the way to trails which lead to the highest cultural goals, and in his "Laocoon" voiced doctrines whose influence has been widely felt. In the field of the drama, "Minna von Barnhelm," "Emilia Galotti," and "Nathan the Wise," are master works from his pen.

Moses Mendelssohn, son of a poor Torah scribe of Dessau, was born on September 6, 1729, and entered Berlin as a youth in quest of a wider opportunity for learning. His bent for religious teaching and philosophy aroused the interest of an ever-widening circle. His fame increased with his Biblical translations and with his "Phaedon" and "Jerusalem." Mendelssohn championed the cause of persecuted Jews and fearlessly blazoned the principles of equal rights, religious freedom and true tolerance.

Mendelssohn found in Lessing a sympathetic advisor and with Lessing's encouragement he steadily pursued the great literary tasks for which he was so well endowed.

Because of this bond and because of the fact that the two were born in 1729, a group of Clevelanders interested in the plan of commemorating the 200th anniversaries of their births, decided at a meeting called by City Manager William R. Hopkins, to conduct a joint celebration.

It was further decided that the event would be made the occasion for the unveiling of a bust of Lessing to be located in a German Poets' Garden in Rockefeller Parkway adjoining the Shakespeare Garden and the Hebrew Garden in which a bronze bas relief of Mendelssohn had already been placed. The Lessing bust, acquired by the commission, is a replica of a bust in Leipzig, modeled by the sculptor, Seffner.

Arrangements were further made for the transfer of the Goethe-Schiller monument erected in Wade Park in 1907 to the site of the new German Poets' Garden.

Co-operation in this general plan came from church and synagogue leaders, teachers in the public schools of Greater Cleveland and heads of the Cleveland Public Library. A school essay contest on the theme, "Nathan the Wise—A Lesson in Tolerance," was arranged and the Public Library completed plans for a Lessing-Mendelssohn exhibit.

The City Council lent its support to the general effort and adopted resolutions urging city-wide co-operation. City Manager William R. Hopkins, as honorary chairman of the Lessing-Mendelssohn Bi-centennial Commission, was actively identified with all phases of the undertaking. Mayor John D. Marshall also gave enthusiastic support and in a Proclamation called upon citizens of Cleveland to join in the celebration of Tolerance Week in honor of two men who served that cause so well.

Because of the good-will significance of its German Poets' Garden undertaking, the Lessing-Mendelssohn Bi-Centennial Commission was chosen by the Charles Eisenman Award Committee to be the recipient of the Eisenman award for the year 1929.

The general civic reaction to the celebration plans has been a source of inspiration to the Commission.

Good-will and Tolerance movements have invariably met with enthusiastic response in Cleveland.

The Lessing-Mendelssohn tribute has not proved an exception to the rule.

Program

Opening Event

Public Music Hall

Saturday Evening, May 25th,

8:00 o'clock

Hon. Carl D. Friebolin, Chairman

(a) "Das Letzte Edelweiss"---Vereinigte Damenchor von Cleveland

(b) "Die Elfen"-----Soprano Solo part by Miss Janet Watts

J. Arthur Nusser, Director

Address-----Hon. Wm. R. Hopkins
City Manager of Cleveland

"Nathan der Weise"-----Readings by Herr Max Montor
German Tragedian and Reader

Piano Solo (a) "Prelude in B-flat Minor"-----By Charles DeHarrack
(b) "Sextette from Lucia di Lammermoor" (for
left hand)-----By Donizetti-Leschetizky
Charles DeHarrack, Cleveland

Address—"Lessing and Mendelssohn"-----Mr. George Seibel, Pittsburg
President Nord-Amerikanische Turnerbund

(a) "Von Ewiger Liebe"-----Brahms

(b) "It is Enough" from Elijah-----F. Mendelssohn-Bartholdy

Baritone Solos-----By Mr. Marcel Salzinger
Mr. Rudolph Schueller, accompanist

It should be noted that Felix Mendelssohn-Bartholdy, the musician and composer, was the grandson of Moses Mendelssohn, the great philosopher, who is being honored with Lessing.

Mason & Hamlin piano used by courtesy of Ampico Hall, 1721 Euclid avenue. Mr. Charles De Harrack is an exclusive "Ampico" artist.



Program

Second Event

"Little Theatre"—Public Hall

Sunday Afternoon May 26th,

2:30 o'clock

Hon. Carl D. Friebolin Chairman

- (a) "Die drei Reiche der Natur" Double Quartette in Period Costume
(b) "Der Tod" Words by Gotthold Ephraim Lessing
..... Music arranged by Charles DeHarrack
First Tenors: J. Swirsky, Morten Bellin. Second Tenors:
Carl Lichti, Joseph Bolten. First Bass: Julius Boenisch,
Ludwig Oberman. Second Bass: Louis Moskowitz, Samuel
G. Shapiro. Ruth McDowell Lammers, accompanist on the
Spinnet

Address Hon. Wm. R. Hopkins
City Manager of Cleveland

Lessing-Mendelssohn Essay Contest

Awarding of prizes to winners from the High Schools of
Greater Cleveland. First prize, \$50.00 in gold and medal;
second prize, \$25.00 in gold and medal; third, fourth, fifth
and sixth prizes, medals. (These medals were struck off
especially for this occasion by the German Government Mint.)
--- Mr. R. G. Jones, Superintendent of Cleveland Public Schools

(This contest was decided by a committee of judges, consisting
of the following: Prof. W. L. Leutner, Dean of Western Reserve Uni-
versity; Ted Robinson, of Cleveland Plain Dealer; Carlton Matson, of
Cleveland Press; David Pierce, of Cleveland News; Rabbi B. R. Brick-
ner; Wilfred J. Mahon, U. S. District Attorney; C. R. Brenne, Editor
of Waechter & Anzeiger.)

Presentation of Oil Portrait of Gotthold Ephraim Lessing, the poet, by
the German Government to Cleveland Public Library.

Presentation by Dr. Hans Borchers, German Consul.

Acceptance by Mr. A. A. Stearns

President of Cleveland Library Board.

"Lessing and Mendelssohn, their friendship" Mr. George Seibel
President Nord-Amerikanische Turnerband

- (a) "Das Veilchen"
(b) "Auf Fliegeln des Gesanges" --- By Felix Mendelssohn-Bartholdy
Soprano solos by Miss Rose Lieberman
(c) "Die Liebe," Words by G. Ephr. Lessing
Music arranged by Charles De Harrack.
Soprano solo by Miss Rose Lieberman and Double Quartette
in Period Costume. Ruth McDowell Lammers, accompanist
on Spinnet.

Selected Readings from Lessing Herr Max Montor
German Tragedian and Reader

It should be noted that Felix Mendelssohn-Bartholdy, the musician
and composer, was the grandson of Moses Mendelssohn, the great
philosopher, who is being honored with Lessing.

The Spinnet Model Piano used by courtesy of Ampico Hall.

Program

Final Event

IN THE "GERMAN POETS' GARDEN"

Rockefeller Parkway (Between Superior and St. Clair)

Sunday afternoon, June 2nd

2:30 o'clock

Hon. Carl D. Friebolin, Chairman

Selection..... East High School Band

Selection..... Glenville High School Band

(a) "Das ist der Tag des Herrn," (von Kreutzer).....
..... Vereinigte Männerchöre von Cleveland

Address—"Dedication of German Poets' Garden".....
..... Hon. Wm. R. Hopkins, City Manager of Cleveland

Unveiling of Lessing bust and presentation to City
Mrs. L. Schlather, Chairman, and Miss Elsie Weitz, Associate
Chairman of Permanent Memorials Committee

Acceptance of Bust by City..... Address by Mayor John D. Marshall

"Die Drei Reiche der Natur" (Lessing).....
..... Vereinigte Männerchöre von Cleveland
Arranged by J. Arthur Nusser

"Lessing"..... Address by Prof. R. W. Deering
of Western Reserve University

"Mendelssohn"..... Address by Rabbi Abba Hillel Silver, D. D. ✓

"Die Ehre Gottes" (Beethoven) Vereinigte Männerchöre von Cleveland

Selection..... East High School Band

Selection..... Glenville High School Band

"Star Spangled Banner" by Consolidated Bands, with unfurling of
American Flag, placing of wreath on Lessing bust by Mr. D. ✓
Jankau and march to Hebrew Garden, where wreath is placed on
Mendelssohn Tablet by Mr. Ernest Mueller.