



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

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Women's Association, Lecture Series 1983, notes and magazine
articles for "Harry Austreyn Wolfson" lecture, 1983.

to the Jews. It has destroyed its unlimited power for good and usefulness by alienating itself from the common strivings of the Jewish people. It affects the sanctimonious liberalism of a pharisaic Christian and the haughty pride of a decadent breed of blue blood. While Judaism is calling, it wastes itself in fighting imaginary phobias. Above all, it suffers from an excessive craving for modernity, formality, and respectability.

A Vision of Liberal Judaism

1920

I ONCE had a vision in the German town of Nuremberg. A weary wayfarer, I came to that medieval town one early spring. Walking northward from the Central-Bahnhof, along the Königstrasse and toward the Sebalder Seite, I found myself in a truly medieval environment. There was before my eyes an entrancing scene of medieval quaintness, not desiccated and deprived of all signs of life, petrified, wrapped up, and displayed for exhibition, but throbbing with activity and motion, where trade and barter went on amidst houses of lofty peaked gables, bay windows, and red-tiled roofs, and where men of a modern age and appearance rushed in their latest means of conveyances through the narrow and crooked old-trodden lanes. I was especially cheered by the sight of long lines of the week's wash, shirts, drawers, petticoats and waistcoats, bed sheets and pillow cases, all hanging in the air for drying, in the vicinity of the majestic ruins of the old Kaiserburg. A more fitting setting this, for the remains of the old, said I to myself, than the liveried servants, the glass cases, the carved caskets, which guard the ancient treasures in the Louvre and the British Museum. There is nothing more fitting in all human endeavor, than the turning of the old into the service of the new. And as I was feasting my eyes on these new scenes of beauty, I discovered I was tired and worn out. I stopped on the Spital-Brücke, spanned over the Regnitz, northwest of the small island of Schütt, for rest and meditation. When I looked up, I saw before me two buildings, the Heiligegeist Kirche to the right and the synagogue to the left. The former was a noble stone pile, rising tapering from the ground, as if grown out of the soil, and blending with the entire scene; the latter stood out as an anachronism, weighing down upon the ground as something superimposed from without, alien to the entire environment, shrieking aloud with its brazen modernity, its squareness, its symmetry. Not even its Moorish style and its sombre look did disguise its recency. It was still reeking with paint and its beams were still aching with nail thrusts. Once there was a synagogue in the town of Nuremberg which had its roots deep down in the ground and its spires rose high and merged with the clouds,

but that synagogue was long, long ago uprooted and destroyed by the ruthless hand of the enemy and on its site now rises the towering structure of the Frauen-Kirche. This new synagogue is not the old renovated. It is not a growth; it is a new production. It is not built for eternity; it will never grow old; it is builded by the preconceived plan of the architect, for utility, for comfort, for convenience, and to meet the requirements of the latest fad. It is symbolic, I thought, of the spirit which animates Liberal Judaism and of the deplorable manner in which it goes about to solve the intellectual aspect of our Jewish religious problem.

(To be concluded)

"**T**ARNISHED GOLD" is the title of a trilogy of episodic stories of modern Jewish life, by Boris Glossman, with unique illustrations, scheduled to appear in forthcoming issues of THE MENORAH JOURNAL.

moral equivalents for war and wholesome equivalents for the barroom. The chief and only practical difficulty is that whatever form Judaism may assume, if that form is to differentiate it from other religions, it will always be alien to the environment and will call for sacrifices on our part. Judaism is a religion of sacrifice, of self-sacrifice. In so far Judaism is our disadvantage or our mishap, as Heine called it. Because of our Judaism we must be prepared to give up some of the world's goods even as we must be prepared to make sacrifices because of other disadvantages with which we may happen to be born. All men are not born equal. Some are born blind, some deaf, some lame, and some are born Jews. The blind, the deaf, the lame all have to forego many a good thing of life. To be isolated, to be deprived of many social goods and advantages, is our common lot as Jews. Are we willing to submit to Fate, or shall we foolishly struggle against it?

There is a great university in this country where examinations for admission sometimes fall on our Day of Atonement. Jewish boys in considerable number flock annually to that university, and when they are called upon to take the entrance examinations on this the holiest of days, they are confronted with the necessity of choosing between their conscience and their convenience. Petitions are usually sent to the President of the University begging for a change of date, and these petitions are usually refused. Many a Jew in the community where the university is located feels sorely aggrieved at this repeated refusal, but I confess that I could never work up any indignation over it. For I look upon it as an insignificant incident in the Jew's struggle to maintain himself in this strange world. It is one of the many thousands of like incidents which these boys are sooner or later bound to be confronted with, in which they will have to choose between their outer convenience and their inner duty. To most of these boys, fresh from home, this may be the first time they have faced such a dilemma, and they should be allowed to fight it out for themselves, a straight clean fight with their own conscience. As a test of character and as a problem calling for a definite decision which may determine their conduct for the rest of their lives, nothing better could be devised. What will it profit them to be spared the violation of the sanctity of the Day of Atonement when the next day or the day after they will be forced to defile themselves with food that is ritually unclean, and to do all the thirty-nine principal kinds of work that are not allowed on the Sabbath day! Of what avail will a special privilege in this particular case be to them, when such privileges will not carry them far through life, for they will some day have to decide between following Judaism, with its price fully paid, and following whatever suits their own convenience! Not that we should deny ourselves the right of demanding what is due us when a question of right is involved, nor

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that I approve of our Christian neighbors, or rather, masters, who, knowing our willingness to sacrifice, exact that sacrifice from us, but I cannot help seeing the futility of it all. In the long run, Judaism will not be saved by treating Jews as a privileged class. It can be saved only by the willingness of Jews to make sacrifices for it. How far are we willing to go?

Judaism Demands Its Price

TO sacrifice is the common lot of men. We sacrifice our highest ambitions on the altar of our shortcomings. In order to obtain the little we are capable of, we give up the unbounded strivings of our soul. So few of us are like Brand who will want all or nothing. We constantly give up things, and deny ourselves pleasures, and crush desires, for the sake of ideals we acquire and friends we make. But the greatest sacrifices of all are those we make in order not to upset our native habits and characters, our timidities, our natural reserves, our bashfulness, our sense of propriety, of right and of goodness. How many things do we leave undone, how many words do we leave unsaid, how many objects do we leave unattained, and how often do we let our highest happiness remain unrealized, all because of an inner inhibition, an inner restraint! Happy the Jew to whom his Judaism is so ingrained in his character as to constitute an inner inhibition and restraint. For him, to suffer is no pain, to obey is no burden, to worship is no servitude. He will cheerfully make the sacrifices, as he makes sacrifices for his character and his native habits. His character is his Fate and so is his Judaism, and against these man is helpless. It is arrogant to rebel against Fate; and yet how many of us will rebel against our own character! We will strive for the unattainable, we will want what is unbecoming to our character, and when we fail, we make ourselves unhappy. And thus many of us become impatient with the fetters we have to bear as Jews. I thoroughly sympathize with them, for to rebel is as human as to sacrifice. But since Judaism is something inherited by us, from which we cannot part and be at peace with ourselves, should we not all be willing to accept it, even as we accept our ideals and our friendships? And if to remain true to it does in any way add to our happiness, to our peace of mind, or even to our vanity and our sense of self-complacency, should we not be willing to pay the price for it?

H. A. Wolfson

as Harvard's professor of mathematical logic. Walter Lippmann regarded the Oedipus Complex of Freud's theory as a most confirmed empirical truth. Wolfson, however, forebore from the introduction of such personal materials into historical scholarship. When I mentioned to him that Bertrand Russell in his *Autobiography* had published a letter from Harold J. Laski discussing Sheffer's difficulties in retaining his post at Harvard, Wolfson, a bit nettled, said such letters should never be allowed to be published. At any rate, Wolfson adhered closely to the more secure method of tracing the filiation of ideas. There were rare moments, however, when he would permit himself the liberty of a vivid psychological characterization; most notably, a closing passage of his *Spinoza* saw the personalities of the great philosopher and his historian merged into an identity:

“recluses are not made by philosophies, not even by philosophies which, unlike the philosophy of Spinoza, preach retirement from life as an ideal virtue; they are made rather by the inhospitableness of the social environment and by the ineptitude of their own individual selves. But for the circumstances, environmental and personal, which had cut his normal contacts with society, Spinoza, who defined man, after Aristotle, as a social animal, would undoubtedly have guided himself by the same dictate of reason that he had prescribed for others—by his maxim that man is freer when he participates in the life of society than when he lives in solitude. In conformity with this maxim of his, then, he would undoubtedly have joined in the active life of the communities in which he lived after his departure from his native Amsterdam . . . he would have become a substantial, respectable, and public-spirited burgher and a pillar of society. Perhaps, also, despite differences in theology, he would have joined the Lutheran church of his friend Doctor Cordes in The Hague. And I can picture him, once of a Sunday, at the invitation of the good old Doctor, taking the services in the church. He preaches a sermon which is an invective against what he styles ‘the prejudices of the theologians of our time. . . .’ The sermon over, he pauses and says, ‘Now let us pray’. . . . As he is about to close his prayer, he catches a glimpse of the congregation and suddenly realizes that he is in a Christian church. Immediately he adds: ‘In the name of Christ, the mouth of God, whose spirit

is the idea of God, which alone leads us unto liberty, salvation, blessedness, and regeneration.' "

NO UTOPIAS

Wolfson himself, as he told me, was once asked, in his years as an annual instructor, by the Harvard department whether he would be willing to take a post at some small college, and if so, whether he would join the local church. Wolfson replied that provided there was no Jewish synagogue or temple in the neighborhood, he would be quite willing to attend services at the local church. Indeed, like his imagined Spinoza, from time to time he conducted the services and gave the sermons in the little chapel of his beloved Divinity Hall. All this despite the estrangement which he felt himself and projected in his portrait of Spinoza: "In this strange environment to which externally he seems to have fully adjusted himself, Spinoza never felt himself quite free to speak his mind; and he who among his own people never hesitated to speak out with boldness became cautious, hesitant, and reserved. It was a caution which sprang not from fear but from an inner sense of decorum which inevitably enforces itself on one in the presence of strangers, especially strangers who are kind."

There was, however, still another psychological vector in Wolfson's character, especially in his younger years, which was less that of the burgher than of the rebel; it, too, projected itself into Wolfson's portraiture of Spinoza, though as the years wore on, the traditionalist in him became virtually supreme. A brief passage in the *Spinoza* suggests the repressed rebel:

". . . the world in which Spinoza wanted to make the practical lesson of his philosophy effective was an old world in which rooted institutions and beliefs held sway. . . . Made of sterner stuff and living a few centuries later, Spinoza would have perhaps demanded the overthrow of the old order with its effete institutions so as to build upon its ruins a new society of a new generation raised on his new philosophy. He would then perhaps have become one of the first apostles of rebellion. But being what he was and living at a time when belief in the potency of reformation had not yet been shaken by doubt, he chose to follow in the footsteps of rationalizers throughout history."

Modern life has made it a problem for all of us - This title
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would see out to be.

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locally personally might make a difference in a student's value
& character - I used I would of that in making the
appointed Harvard acted with some sense of the importance to
be conscious of what it was done - Perfection, but we not
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only 20 cents to vs his salary.
of the importance of education in university to
it ed. offering



The appointed men were revised & revised until
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was summarily enforced but under to first proposed
outside rules for his appointment, it would be limited,
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to continue to be offered: A History of Jewish History
Art & Civilization - by had been one my idea the
first

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as Yushin Harvard was some where party o base

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would afford to order a burial case - - -
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had yet found the IRA - had heard of HAW played and
needed in needed an offer to be done around general
was separate needs -

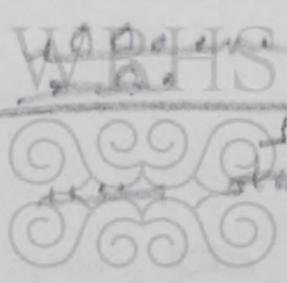
5 cards - some on the way to work to be done by 1
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be a major at the WRHS to be done by the same method
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was played in fact to marry a non Jewish wife - or
needed to make sure the woman was still present
him



WRHS
 1957

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heard - where he had been a NY Jack
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 of bird measured measured measured measured
 was measured measured measured measured



NAW part Phase measured measured measured
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 2) measured measured measured measured
 3) measured measured measured measured
 4) measured measured measured measured
 5) measured measured measured measured

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ed. of the West would not of desire ground.

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with the field subject - - of add to the list HAW had
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of add not the face had seen a Marked - a level
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last spell and of your name latter to recall of recall
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1 copy - Event for the area of the area
HAW seems to include in the area of the area
you -



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nature of human nature - there is no count - then
are no done - Everyone of us is a myself - last rule
for the rights of the interested

Let me find out HAW has for you - as well
we can begin to see the area of the area - HAW was born
in 1887 in Eastern Lithuania - OSTRAIN (MIDDLE NAME)
Father named - Marked - 2nd child of 7 - oldest
son - LONGINTED OF childhood AFTER 4 - name

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graduate - at 10 SCORIN - 1 1/2 Diastock - 13 Sibelko - KOUN -
whereas 2 could be used as of school -

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arrived at school - IUVI should not work -
so sent some books from Yakov - presence of Yakov V.
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by work to community [to be more
found would be better but accident
just use books + more 2



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Wolfe - Yakov books from HOW books from HOW -
list my books from HOW - Yakov books from HOW -

AND in U.S. you would be a Yakov books from HOW - and AT.
HOW had to give a new model 19 - books from HOW -
books from HOW - books from HOW - books from HOW -
books from HOW - books from HOW - books from HOW -
books from HOW - books from HOW - books from HOW -

By the way - books from HOW - books from HOW -
books from HOW - books from HOW - books from HOW -
books from HOW - books from HOW - books from HOW -
books from HOW - books from HOW - books from HOW -

Bhalla - Lyon - what could you do - I will Conquer
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What were you hoping for 2 years -

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stomach with stomach - stomach with stomach
stomach with stomach - stomach with stomach
to be stomach with stomach

2) stomach with stomach - stomach with stomach
with stomach with stomach - stomach with stomach

WRHS



only full stomach with stomach
we will stomach with stomach

stomach with stomach - stomach with stomach
stomach with stomach - stomach with stomach

stomach with stomach - stomach with stomach
is stomach with stomach

- 1) stomach with stomach
- 2) stomach with stomach
- 3) stomach with stomach
- 4) stomach with stomach

stomach with stomach - stomach with stomach



How far can he stomach to go?

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renewal cases - cases

2) recomputed Regulation - Act or Yell

3) select under Administration in 120'

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4) no issue -> The TEMPORARY

EXPLICIT - would be reported - would not

merge in open

5) WRHS



United Hebrew -

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[should not be needed to deal in these]

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of these cases had of to study -] - since

will study and test not necessarily public -

might also be included and (very exp.)

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^{of left parents}
 That contradicted - 11 Jews ^{of left parents} not good on practical purposes
 Just to state as space lines of life - not without code
 could be reconstructed - shaped

NATURAL TIMELINESS — perhaps a bit of user base

↑
 511257A

