



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 B: Sermons, 1950-1989, undated.

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715

A Rabbi Visits Spain, 1959.

A RABBI VISITS SPAIN

The Temple
November 8, 1959

Rabbi Daniel Jeremy Silver

Moses Maimonides was born in Cordova, Spain, in the year 1135. In the year 1148 when Maimonides was hardly thirteen years of age his family was forced to flee because of some Arab anti-Jewish persecutions. From the age of thirteen until his death the greatest of medieval Jewish thinkers never again set foot on Spanish soil. But if you were to see any of his original manuscript, any of his letters or of his public documents, you would see that each has this signature: Moshe ben Maimon ha Sepharadi -- Moses ben Maimon -- the son of Maimon -- a Spaniard. The Spanish Jew or Jew of Spanish descent never forgot and always took great pride in the Spanish-Jewish association. It was a mark of status in the Jewish community to be a Sepharadi, of Spanish descent. Still today some of the descendants of the original settlers of New York City take great pride in their association in a Spanish-Portuguese synagogue, and in Israel the Jews of Spanish descent have congregated together in their own Sephardic synagogues and have their own Sephardic religious leadership.

At first glance one would presume that the Jew of Spanish descent would want to erase from his mind every association, every identification with this land where so much Jewish blood was shed. There was in the year 1391 a community of Jews in Spain numbering almost one million souls. In that year half of this number were either put to the sword, sold into exile, or coerced into baptism. After 1391 the Spanish Jewish community gasped a long century-and-a-year death agony, until, in 1492 Ferdinand and Isabella promulgated a final, irrevocable

decree of expulsion, and the three hundred thousand Jews who were left in Spain were given thirty days to evacuate that country. And from 1492 almost to the present, Spain has been Juden rein, unencumbered, unembarrassed by the existence within its borders of a single professing Jewish family.

To understand then the identification, the loving association of the Sephardi with Spain, one must go back beyond this high tragedy to the high grandeur and triumph which was once Sephardic Jewish life. For almost five centuries Sephardic Jewry was the most prosperous, the most creative, the most urbane and sophisticated Jewish community that had ever existed or that was to exist until our own day. History books will refer to the Spanish-Jewish experience as a golden age, and somehow the nobility and the grandeur of that age still glistens despite the dulling and numbing pain and tears of the centuries. If you or I, as American Jews, were to be set down in Spain during the golden age of Spanish Jewry, we would find that Jewry lacked many of the luxuries and certainly the personal sense of security which we enjoy. But if a Jew of Babylonia in the fifth century, or a Jew of Egypt from the first century, or a Jew of Poland or of Eastern Europe from the seventeenth and eighteenth centuries were to be set down by some H. G. Wells time capsule in Spain during that golden age, he would stand numb in amazement and marvel. For the Spanish Jewish experience was the first time in all of our history outside of Biblical days when the Jew glimpsed that larger freedom and that grander and greater opportunity which we have come to enjoy in our own day. The Spanish Jew was welcomed even into the top-most levels and ranks of Spanish society. The Sephardi provided Spain with most of her talented professional and artistic class, her mathematicians and her architects and her musicians and her interpreters and her cartographers, her financiers, her men of commerce and of industry. Jewish business people were welcomed into the most intimate councils

of the Spanish business community. Jewish business people provided the risk capital^{which} allowed Spanish ships to sail around the tip of Africa to bring back the jewels and the spice of the Far East. Jewish risk capital provided the caravans which went to Egypt and the Near East for the spices and for the grain of those nations. The Jews -- the Sepharadim -- were the backbone of the Spanish middle class on which the efflorescence of medieval Spanish culture and commerce depended. The Spanish Jewish community was not only well-to-do but well versed in matters of spiritual life and of faith. It was not only a prosperous community but a pious community. Hymns written by the Spanish Jews form much of the beautiful background of our worship service till this day. Two of the three great commentaries on the Bible, the commentaries of Ibn Ezra and of Nachmanides, were written by Spanish Jews. The great medieval compilation of mystical Jewish speculation, the Zohar, was edited in Spain. Almost every one of the classic medieval Jewish philosophies was written by a Sepharadi. Hebrew grammar was first developed scientifically by the Sephardic Jewry. So it went. An original, creative, productive Jewish community, productive not only in matters of faith, in matters of its spiritual life, in matters of its business life, but productive in all areas and all activities. For the Spanish Jewish community was not limited or constricted or circumscribed in its Jewish learning. Its viewpoint was as broad as WAS the knowledge of the day, and the Spanish Jewish community made contributions which far transcended their religious community. Interestingly, it was Sephardic Jewish cartographers and mathematicians who first adapted the astrolabe and the compass to navigational use and so made it possible for the great voyages of discovery of da Gama and Magellan and of Columbus, voyages which would otherwise have been impossible. And it was Sephardic Jewish translators and scholars who brought into Europe the classic texts of antiquity, the Greek philosoph^{ers} and the Greek scientists and the Arab men of medicine and men of thought, and by translating these texts into Hebrew and into other European vernaculars helped to

dispel the darkness of medieval life and to bring about the enlightenment which was to burst out in the Renaissance and to glow on into modern times.

This was a great Jewry, a Jewry which every rabbi would love to revisit. We want to walk again the streets walked by these men. We want to see what artifacts, what art, what architecture, what buildings, what monuments still remain. From the very beginning of our education we have been immersed in the contributions of these Spanish Jews. We have been exulted by their adventures and by their history. We cannot really imagine Jewish life without their contribution.

But it is one thing to search and quite another to find. On our trip I felt myself very much like some of the treasure-seekers of the stories of Robert Louis Stevenson. I had a map; the map was detailed and complete. I was armed with all the necessary information, but whenever I came to the designated location and began to seek, I found that others had been there before me and that the treasure for which I sought had been dispersed to the four corners of the earth. In Spain I felt that some daemonic giant hand had somehow erased from the blackboard of history every trace, every record, every jot and tittle that could tell us of the fifteen hundred years of Jewish identification with Spain. And this is strange, for Spain is a country of antiquities. It is full of Roman antiquities and of Visigothic antiquities and of Arab antiquities and of Catholic antiquities. But of Jewish antiquities -- well, imagine yourself in a college classroom. Imagine yourself looking at the blackboard on which the professor had but recently set down an outline of his lesson, and more recently a janitor had erased hurriedly that lesson. What would you see? Here and there perhaps a single half-letter, reminding you that there had once here been meaning and order; and nothing else. And that is what you find in Spain. Here and there a suggestion, a trace of the Jewish past, but otherwise, erasure - nothing.

Seville once had a Jewish community numbering well into thirty thousand

souls. There was a continuous history of Jewish identification with the city of Seville for fourteen hundred years. At its height the Seville Jewish community boasted of twenty-three synagogues, of one of the finest hospitals in all of Europe, of a Jewish merchants' guild whose tower could be seen throughout the city and in whose halls the Jewish men of business planned for the wellbeing of their community. That is the past. And today? Well, today one can visit Seville and never realize that a single Jew was once settled here, lived in its homes or walked these streets. Of the twenty-three synagogues two remain. One is a convent, the other a church. Neither is open to the public, and on neither facade is there a single symbol, a single inscription, a single mark of identification which would establish them as ancient Jewish houses of worship. The hospital, the Jewish merchants' tower, have long since been razed. The mezzuzah has been replaced in every home by the crucifix. One can visit the Barrio de Santa Cruz, the ancient quarter of the city of Seville, and not realize in a single fact that this was once the ancient Judaria, the Jewish quarter, that here thirty thousand Jews through fourteen centuries lived and worked and dreamed and hoped. Not a street sign identifies the Barrio de Santa Cruz as a Jewish community, and only one street sign in all of Seville remembers the name of the Jews or recalls its Jewish past, and that street sign deals, not with the grandeur or the accomplishments, the achievements of Seville's Jewry, but with its downfall and degradation. It is the Street of Suzanna. Suzanna was the beautiful young daughter of a very rich Marrano family, a Marrano family who had been coerced into accepting Christianity but who in their hearts sought to retain their Jewish identification. Suzanna had a young lover, the Catholic son of one of the more famous Catholic families of Seville. Love made her indiscreet, and she told to her lover the secret meeting place of the Marranos where they would come together to discuss matters of mutual interest and to worship the God of Israel. And her lover told this place of meeting to the Inquisition, and the Inquisition raided a meeting of Marranos, and

Suzanna's mother and father were burned at the stake, and the Marrano community of Seville was decimated and destroyed, and Suzanna herself was forced into a penniless exile from which only a premature death released her.

Suzanna is recalled by Seville, but her fellow citizen, Isaac Abarbanel, financier of Columbus, statesman and intimate of Ferdinand of Aragon, philosopher, scholar. Of Isaac Abarbanel, not a trace. Seville remembers Suzanna, but of Judah ibn Verga, whose charts accompanied Columbus on his voyage, scholar, historian, pious Jew, of Judah ibn Verga, not a mention, not a trace.

Indeed, one could tick off in a matter of several minutes almost all the Jewish antiquities which remain in Spain. In Toledo, the matrix, the center of Jewish life for eighteen hundred years, two synagogues, one home. The El Tránsito, the beautiful high, rectangular synagogue built in the fourteenth century, which was saved for posterity because one of the knights orders used it as a lodge room, now a national monument; the Convent of Maria el Blanca, an older synagogue, much more beautiful, many-columned and many-arched, closed generally to the public, open only upon special request; and the home of Samuel Halevi Abulafia, patriot, statesman, scholar, treasurer of Pedro VII, saved not because of its identification with one of the great statesmen of the Spanish history but because a century later the genius painter El Greco chose it as his home and as his workshop. These are the only memories Toledo has of its large Jewish community. In Cordova one museum, one synagogue, and two street signs. The museum not yet open, supposedly the house in which Moses Maimonides was born, actually the largest and finest home which the Spanish tourist bureau could find in the ancient Jewish quarter, remodeled hastily in the last years as a tourist attraction. The synagogue a small room, eighteen by twenty feet, surrounded by one of those beautiful Hebrew friezes which were traditional in thirteenth and fourteenth century Spanish Jewish architecture, and the street signs, erected within the last five years, commemorating the two greatest philosophers born in

Cordova, both Jewish philosophers, Judah Halevi and Moses Maimonides. In Madrid, at the Royal Archaeological Museum, a few tombstones bearing Hebrew inscriptions, at the Royal Monastery at the Escorial some magnificent illumined and hand-written Hebrew Bibles.

And there you have it, the sum and substance of fifteen centuries of creative Jewish identification with Spain. For it remains as true today as it has been during most of the last four or five centuries, that the best way for a Jew to learn of the style and of the spirit and of the soul of Spanish Jewry is to go to our Library, or to any good Jewish library and to immerse himself in the hundreds upon hundreds of books -- the collection of poetry, of thought and of philosophy and of history and of biography -- which this creative Jewry has bequeathed to us.

So much for the past. What of the present Spanish Jewish community? For one can describe the past in terms of high achievement and high tragedy, but when we speak of the present we must use words which connote other than nobility of achievement or nobility of life, for the four thousand Jews who live in Spain today live there on sufferance. They eke out a meager living. They have no rights as such. Their life is not one of achievement, nor are they welcome in most circles of Spanish life. From 1492, for four centuries, until 1892, Spain was Juden rein, and then the last of the Spanish kings, Alfonso XIII, having designs to increase the hegemony of Spain in North Africa, began to cultivate Sephardic Jewish friendship. He needed the support of the important Jewish communities of Tunis and of Tangiers and of Tetuan. And so he established in Madrid a society for Spanish Jewish studies; he established at the university of Madrid a Chair in Hebrew; and he allowed a few Sephardim to return to Spain, although he did not grant to them citizenship. The dictator-president Primo de Rivera continued this tentative, gingerly rapprochement. And by the outbreak of the liberal democracy there were possibly twenty-five hundred or three thousand

Jews living in Spain. With the Republic, real hope came to the Spanish Jewish community. The Republic, as one of its first acts, proclaimed religious freedom for Spain. The Republic annulled the expulsion decree of 1492. The Republic, in 1935, celebrated with great eclat the eight hundredth anniversary of the birth of Moses Maimonides. These were years in which Jews were being forced out of so many places in Europe, and many found their way into Spain. But with the revolt, with the Franco outbreak, this hope was quickly shattered. Franco drew most of his support from the Catholic Church and from the Nazi army, and certainly these two bodies were in agreement that Jewry was a pestilence that ought to be eradicated -- that certainly had no place in Spain. Franco identified the Jews with the subversives, with the Communists, with the anti-Spaniards, with the disloyal, and by the end of 1939 when order was reestablished there were less than five hundred Jews in all of Spain, and these had no rights. Many were unwilling to identify themselves as Jews, fearing of the repercussions. In 1942 Franco decreed that no Jewish worship might take place at any point within the Spanish border. During the war whatever unfortunates managed to cross the Pyrenees, fleeing the Nazi armies, were quickly interned. And then, after the war, for reasons best known to himself, Franco began to reverse his course -- tentatively reverse his course. Some say that it had a great deal to do with his desire to win NATO arms and American finance. Far be it from me to judge his virtues. But in any case, Franco has allowed a few Sephardic and Ashkenazic Jews to establish themselves in Spain. There is a community in Barcelona numbering some twenty-five hundred souls. The community in Madrid numbers four thousand souls, and there are perhaps five hundred other Jews scattered about the Peninsula. He has allowed the community in Barcelona to buy a small three-story building which is their synagogue and their center. He has prevented the Church, which has never believed in religious co-existence or even admitted that such a term exists, Franco has prevented the Church from ordering a complete cessation of all Jewish

activity. He has even allowed, two years ago, the importation of a young Israeli teaching couple to Barcelona to provide some religious education for the young people of that community. And just this past High Holiday he allowed the community in Madrid to leave the dirty, dingy, badly-lit synagogue-basement which we visited for airier and somewhat larger quarters. That is the sum and substance of it.

This much remains true. Citizenship -- Spanish citizenship -- is open to the average Jew only upon conversion. One must be a Catholic to be a citizen of Spain. The synagogue may not display any signs or symbols of its Jewish activity that can be seen from the street. Indeed, it may not call itself a synagogue -- it is a "cultural center", for synagogue implies worship, it implies a religion, and there is only one religion in all of Spain. The synagogue may not even list its telephone number in the telephone book, much less place an article in the newspaper giving the time and address of its services. A police officer must be present at every worship service. Every public pronouncement from the pulpit must be censored. Every communication which goes between members of the congregation must have the stamp of approval of the local procurator. Every Jewish child receiving public or private education in Spain must attend the compulsory one-hour class in Catholic catechism given in all schools. No Jewish marriage may be solemnized within the Spanish borders. A young couple desiring to be married must go to North Africa or France in order to complete their marriage. When a Jew dies his obituary, as all Catholic obituaries, must be preceded by a large, black cross, a crucifix, and this cross weighs heavily on the Jewish soul -- so much so that most of the Jews of Spain are afraid to identify themselves openly with the Spanish Jewish community. Of the estimated four hundred Jewish families in Madrid, only seventy-six have subscribed their names to the membership rolls of the center there. For they know, they know all too well that they live on sufferance, that they are simply tolerated, that they have no rights, and that

if the government should change the direction of its activity, if it should need support from another circle besides America, where Jewish public opinion counts for something, they know all too well that this sufferance can be quickly destroyed. For they know that the Catholic Church is unforgiving and unforgetting, and that it is determined -- against the will of the Vatican -- the Catholic Church of Spain is determined to keep Spain pure, to establish in Spain a total monopoly of souls such as exists in no other country in the world.

What of the future of Spanish Jewry? Its future depends upon the whims and the direction of Spanish politics. But this much is certain -- that whereas the American Jew walks in confidence and in hope, the Spanish Jew has as his daily companion frustration and fear and a great deal of anxiety.

What of the future of Spain herself? Well, I am not a prophet, but it does not require a prophet's insight and revelation to recognize that one cannot maintain a sixteenth-century, feudal, monopolistic, oligarcic, church-centered economy in the twentieth century. Spain lacks today the most rudimentary educational and medical facilities. The rate of illiteracy in Spain is the highest any place in Europe. To travel through the back roads of Spain is to recognize that the Spanish farm is completely unmechanized. It is to see farmers winnowing the wheat the way our ancestors did in ancient Israel four thousand years ago. Government is making some heroic efforts to redistribute some of the wealth, to provide some modern mechanization, to bring some industry into Spain. But the government depends on an economy which depends in turn upon American largess, and the government rests on top of a feudal, oligarcic system which has not changed in five hundred years and gives no sign of being willing to change and to adapt in order to meet modern times. There are still the few who have and the many who have not. A church triumphant, and a people impoverished and illiterate.

And somehow, some way, one senses, one knows, that the Spanish people, who are after all completely aware of what is happening outside of their borders --

that the Spanish people will insist upon and demand and achieve some other form of government, some other distribution of wealth. Indeed, one senses that, had it not been for the American support of the last decade, this insistence would have come to the fore long before now.

And so, a Rabbi leaves Spain much involved in the Spanish Jewish paradox. By a form of extremely painful surgery, Spain excises -- cut out from herself -- the middle class, one of her most talented and loyal of groups. And after this surgery Spain was able to continue as a major world power for about a century, living largely off the treasures brought in from the New World. But then Spain collapsed, and to visit the small villages of Spain is to recognize the extent of that collapse, for one sees a majestic, costly, beautiful cathedral towering above mud huts and hovels. Not a school, not a hospital, not a piece of machinery. Only the church triumphant, and the people impoverished, illiterate, lacking the basic necessities of life.

And what of the cancer which was excised from Spain? What of our people? The exile was difficult and it was painful, but today, on the other shore of the Mediterranean, our faith has created health and life and opportunity -- a new economic order, a new democracy, hospitals and schools and workers' homes -- the best that can be created in modern times.

And so, a Rabbi leaves Spain conscious of the paradox. Spain, without her Jews, quickly fell into ruin, and Israel, without Spain, mourns that connection but has somehow managed to rebuild its strength, to continue its faith in a tolerant, humanistic, progressive, democratic form of life. And one leaves Spain congratulating one's ancestors that they were those who had the courage to walk into exile.

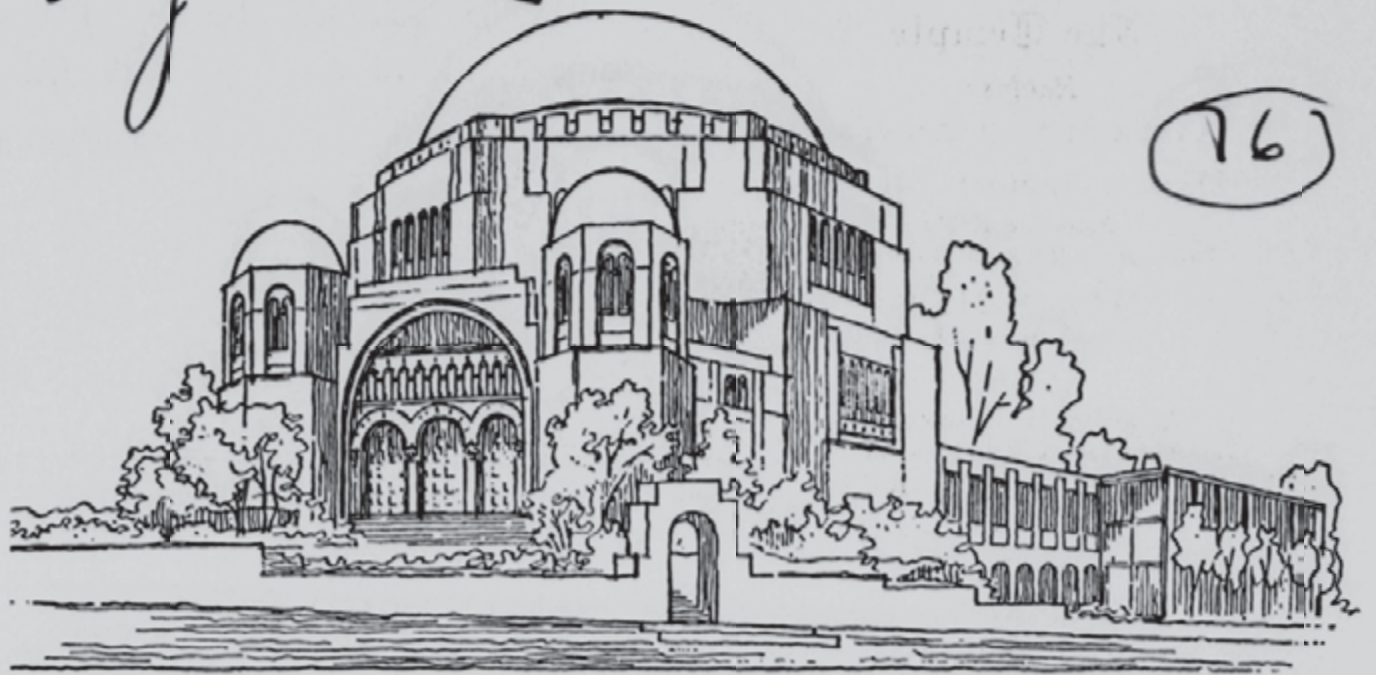
The Steel Stride - Injunction & Settlement

THE TEMPLE

CLEVELAND, OHIO

November 8, 1959

Vol. XLVI No. 2



THE REFORM CONGREGATIONS MEET—FROM THE RABBIS' DESK

Next week the Union of American Hebrew Congregations is holding its biennial convention in Miami, Florida. The Union is the coordinating agency for the Reform congregations of America. It seeks to provide educational and youth activity material and to be a resource agency for all areas of Temple life. Many of you have contributed to its support through an annual drive known as the Combined Campaign, so titled because it provides funds for the operation of the Union and of the Hebrew Union College, our Reform rabbinical seminary.

Many items of interest will come before the delegates at Miami. Resolutions will be adopted concerning future activities of the Reform movement and concerning the attitude of Reform Judaism towards serious contemporary problems. I found one of the resolutions both interesting and provocative. It deals with the difficult question of child adoption across religious lines.

This is the proposed text:

"For many reasons, the desire of Americans of different faiths to adopt children has increased significantly in recent years. This has involved problems of legal jurisdiction, and, in some communities, of inter-religious controversy. At least one religious group has maintained as a principle of its faith that children born of a mother professing its faith must be reared in that faith by adoptive parents of the same faith even though the natural mother may consent to an adoption across religious lines. Legislation has been adopted in several states to apply this principle in judicial proceedings.

"Legal limitations upon adoption across religious lines generate unfortunate inter-religious tension and

conflict. Inquiries have been directed to the C.C.A.R. and to the Union of American Hebrew Congregations with respect to our attitude toward child adoption across religious denominational lines. We herewith declare the following principles:

"1. We are opposed to any legal restriction subordinating the temporal welfare of the adoptive child to other considerations in determining the placement or custody of the child.

"2. We deny the moral right and the legal power of any branch of the government to determine a child's religious life. We consider an assumption of such power to violate the Constitution of the United States and to deny to the mother the right to surrender her child for adoption. Such a denial is both an infringement of the fundamental civil liberties of the mother and an impairment of the welfare of the child."

SUNDAY MORNING SERVICE

November 8, 1959

10:30 o'clock

RABBI DANIEL JEREMY SILVER

will speak on

"A RABBI VISITS SPAIN"

FRIDAY EVENING SERVICES

5:30 to 6:10

SATURDAY MORNING SERVICES

11:00 to 12:00

How would you vote were you a delegate and this resolution was presented to you?

Daniel Jeremy Silver

MUSIC FOR SUNDAY

Organ		
Fifth Concerto—I-III		Handel
Second Meditation		Guilmant
Six Preludes—I		Bloch
Opening Psalm—I Was Glad		A. Moses
Bor'chu (Congregational)		Sulzer
Sh'ma-Boruch (Congregational)		Traditional
Mi Chomocho (Congregational)		Sulzer
Kedusha		Rogers
Silent Devotion—May the Words		Thatcher
Mr. Hakola and Choir		
Before the Address		
Psalm 98—O Sing Unto the Lord		LaForge
Mrs. Strasser		
Olelu-Vaanachnu		Binder

The Temple

Rabbis:

ABBA HILLEL SILVER

DANIEL JEREMY SILVER

Associate Rabbi

Director of Religious Education

MILTON MATZ

Assistant Rabbi

Staff:

MILDRED B. EISENBERG

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MIRIAM LEIKIND

Librarian

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LEO W. NEUMARK *Vice-President*

ELI GOLDSTON *Vice-President*

MAX EISNER *Treasurer*

EDWARD D. FRIEDMAN *Associate Treasurer*

THIS SUNDAY

Before the Sunday worship, Mr. and Mrs. Max J. Eisner, Treasurer of The Temple, will act as host for the Social Hall coffee hour. The flowers which will grace the pulpit are contributed by Mr. and Mrs. Albert J. Melden, in honor of the marriage of their son Morley G. to Jean Zorn of New York City.

CHANUKAH CANDIES

The Temple Women's Association sends Chanukah gifts to men and women of The Temple family who are presently serving in the Armed Forces. In order that all of our service people may be reached, names should be submitted immediately to Mrs. S. S. Reich, 3290 Warrensville Center Road, Cleveland 22, Ohio, or to The Temple office.

In Memoriam

The Temple notes with deep sorrow the passing of

MINNIE SCHOENBERGER GLUECK

SADELLE KLEIN

HARRY D. KOBLITZ

JACK KOHN

ANNA WOLF

and extends heartfelt sympathy to the members of their bereaved families.

THE MR. AND MRS. CLUB ADULT EDUCATION SERIES

Friday, November 20th

8:30 P.M.

Social Hall

"JUDAISM AND LAW"

Adoption, Blue Laws, Capital Punishment, Cremation, Divorce

Rabbi Daniel Jeremy Silver

Sheldon Guren

Irving Konigsberg

Allan Levine

Leonard Scharfeld

Ken Weinberg

An informal question and answer period will follow the discussion

Coffee hour

Guests are welcome

HIGH SCHOOL PARENTS DISCUSSION GROUP

The Temple High School Parents Discussion Group will meet with Rabbi Milton Matz at the first meeting of the 1959-1960 season. Rabbi Matz will lead a discussion of "The Jewish Youth in Search of his Identity".

The meeting will be held in the Board Room of The Temple, Thursday evening, November 12th, at 8:30 P.M. and will be an informal, "over-coffee" meeting. It is open to all parents of members of The Temple High School.

Chairmen of the Discussion Group are Mrs. Jerome S. Malevan, Mrs. Theodore Levine and Mrs. Samuel N. Goodman.

ISRAELI GIFT SHOP

The Israeli Gift Shop wishes to call attention to the wonderful selection of gifts which it now has on display. The merchandise includes jewelry from Israel, a new line of objects in sea-green color besides the original patina ware, new bowls, book ends, candy dishes, candlesticks and mezzuzahs with tile inserts, beautiful silver Kiddush Cups from Israel. Choose your Chanukah, wedding, birthday or anniversary gifts from the shop's attractive displays. The Israeli Shop Committee is comprised of Mrs. Lambert Oppenheim, Chairman, Mrs. Martin Weiss and Mrs. Leonard Himmel, Co-Chairmen, Mrs. Myron Speck and Mrs. S. S. Sogg.

THE MR. AND MRS. CLUB

BREAKFAST

Sunday, November 15th

9:00 A.M.

Social Hall

Reservations:

Shael and Marleen Siegel

WY 1-0822

Adults 75c

Children 50c

THE FESTIVAL OF SUCCOTH

Services for the Festival of Succoth were celebrated on Saturday, October 17th and Saturday, October 24th. Much of the fruits and vegetables used in decorating the Succahs was grown and graciously donated by Mr. Martin Evans. The artistic arrangement of the pulpit Succah was the handiwork of Mrs. Milton Kane and Mrs. Irving Stern, Chairmen, and Succah Committee members Mrs. Charles Adelstein, Mrs. I. Bernon, Mrs. Jared Faulb, Mrs. Fred Heiber, Mrs. Austin Klein, Mrs. Joseph Kumin, Mrs. Harry Meldon, and Mrs. Jerome Silberman. The outdoor Succah was decorated by Mrs. Roy B. Unger, Chairman, and Mesdames Richard Adler, Alan Englander, Norman Klivans, Marvin Hecht, Sylvan Rosenfield, George Schoen, Daniel J. Silver, David Simon, and Alvin Udelson.

Following the services in The Temple, Kiddush was recited in the outdoor Succah and the blessings sung by David Rosin.



During the service for the Concluding Day of Succoth, one hundred and twenty-seven new pupils of the Religious School were consecrated. The Consecrants recited the Sh'ma and received the blessing of the Rabbi. Each child was presented with a certificate of Consecration.

THE TEMPLE MEN'S CLUB

ANNUAL DINNER DANCE

Saturday, November 28, 1959

Beechmont Country Club

Social Hour	7:00 to 8:00 P.M.
Dinner	8:00 P.M.
Dancing	9:00 to 1:00 A.M.

Reservations:

Men's Club members and their ladies
\$15.00 per couple

Limited to 150 couples

Tables for eight or ten available

Published weekly except during the summer vacation.
Fifty cents per annum.

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EAST 105th ST. & SILVER PARK
CLEVELAND 6, OHIO
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DATES TO REMEMBER

Sunday, November 8 — Sunday Morning Service
Monday, November 9 — Adult Hebrew Classes
Tuesday, November 10 — Temple Women's Association Tuesday Activities
Wednesday, November 11 — Adult Hebrew Classes
Thursday, November 12 — High School Parents Discussion Group
Sunday, November 15 — Sunday Morning Service
Mr. and Mrs. Club Breakfast

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.

m.m. was born in Cordova Spain in May 1135. In 1148 when m. was twelve years of age his family had to flee Sp. because of an outbreak of anti-Jewish persecution. After 1178 Isaac's name was again subject to Sp. all. Yet throughout his long life he made it a practice of regulating as his signature to letters and public documents his name in the Jewish 12000 / 1111 12 011 - Isaac b. Nathan a Spaniard.

The Sp. group or the group of Sp. descent never forget and always proud memory on the family's association with Sp. To be a September even to have a certain status, that association is still completely some of the original friends of NYC to continue that association in The Sp. Perhaps synagogues is not complete, the September group is used to bind together in their own congregation, and the members there are of any other of all leadership.

at first black and night spread to young Sp. Jews to be on guard at his house and
to watch to break all the rules were done so often religiously Jewish houses. The Sp. Jewish
efforts ended in high tragedy. The Sp. Jewish community of about 1,200,000
souls were decimated in the year 1391. At least half were killed, ~~and~~ ^{and} in many
or forced to a baptized Jew. The next century and a year were long years of
agony - one prolonged night of fear and fight - ultimately in the final order of
banishment decreed in 1492 which represented Sp. Jew one and for all - read
ad nauseum. 300,000 Jews went without resources into exile on a month's notice and
from the day decreed to an even day of their pulsed itself on very judiciousness -
unhindered of over a half Jewish nation.

[illegible]

On American Jew and his and his daughter, an H. G. Wells, was a small in Spanish
Jew's golden age might feel and it called many of the Jews, mostly
the rest, and the security of person and property was so much forgotten.
But a few of Eastern Europe, or Bulgaria, or of any other nation long ago and
with our people should be in a magazine and manual. H. G. Wells
at. of security & of living was not seen - it even was a great achievement of Jew
and our country - in Sp. the Jew for the first time glimpsed the larger
freedom & spontaneously asked her of an even life and came to enjoy in
some part of the world.

The 30. year was after the date to use and he accepted of the topmost line of 50. rods.
We find general minerals and some minerals. The 30. year provided his
library and most of the proposals and articles des - physics, astronomy,
mathematics, proposals, articles, and the also. The year was included in the
mainmost library of the year and books used. It was found
with capital and articles of also of 50. after the very as opening articles and articles
and articles articles after the articles and opening articles and the very also.
The year was the bank just as opening 50. articles, articles, and articles
articles articles and the articles of the articles and articles as opening articles.

[illegible]

Sp. journal pretty soon rather narrow a circumference. The Sp. journal
would not so broad as was the current knowledge, as in school the
young students studied Aristotle dogmatical answers - Hypothesis and
debates - Theology and the sciences. The Sp. journal would contribute to
world progress and for the benefit of the people generally. It is a general
catholic journal and contains more than is required to adapt the composition
to the needs of navigation - The great voyage of discovery of Magellan
and the time of Columbus would have been otherwise impossible. It
was largely responsible for the introduction of the American people into
knowledge of the Americas and the modern European world, thus
helping to bound Europe out of the Dark Ages toward the enlightenment of
the Renaissance and modern times.

no period outside of the selected one can be predicted and verified.
The 5. few had any records to send. The 6. was a historical matter
to be and since a rule to 6. to send a few more and then - to
new evidence remain of the out and out - of the movement
and inscription

Paul is now very kind and quite amiable to find

He often on our trip a great many only Robert Louis Stevenson's records for
 burned because. I had a small dinner nap. I was almost sure and
 partial information. But otherwise I was to be surprised that I found
 out also had been some before and that which I thought had been
 been helped and remembered

Sp. 10 is a county of many antiquities; Roman, Visigothic, Arabic, Castilian -
 had one small local dog's house, now seen the perfect house of the 18th
 years during which you saw it in, needed for and found 1/2 again. It was
 as if some Roman's hand had written the whole of the land, every
 record, every inscription, every detail of great antiquity. I was not again
 to find that I was looking at a whole world of ancient and modern records
 set down in evidence of a lesson - an education almost totally effaced
 by the evidence of some centuries - and no wonder that one in
 thousands had little knowledge of the world - that had been and
 been once and never.

Amable, for within a year of the death of the Roman house, there was a tradition
 found necessary in the house for the 18th century. Amable had one house the
 house of 30,000 Roman antiquities. Other records of 23 years of a
 tradition - a great number - which records and opinions were known
 for a while - a few others and for centuries, but I was not in Rome -
 a great number had been found in the house of the Roman antiquities in the
 city and in the house, which was certainly very good for Amable's
 records in person.

That is the end.

To-day is possible with Amable and many many with a very few
 one house here. The house here and the house here long since
 been used. Of the 23 antiquities only two remain - one in Amable's
 other a house. Amable is open to the public. Amable today is
 a village in the house to be read as if it was one of the places
 of Amable.

One can visit the Roman house of the long and long history and the
 others were one of the great people. The village here long since replaced
 the village in the house. The village today is a great village and
 the house of the house here now is a house, and a great house in
 the village is to be seen. And only one of the great house here
 a great house - a great house, the house of Amable's house

These pictures almost do more justice to it. As regards the to-day
as it was during most of the post-Southey last we have had no more than
glances of superficial living it is the quality of a good Woodcut along with the
open and pleasant and sometimes and high style of typography and
attention can be looked and plain with dignity.

At Newport Journal put a compound of ^{plaster} kept heating and with (say) - the position
of the gun at 5 p.m. to - 10 can be left in the course of the day ~~and~~ ^{and} ~~the~~ ^{the} ~~position~~ ^{position} -
already leading in and nothing in the air. There are around 10000 gun in
all of 5 p.m. to - 10. That is the case in the case of the position. The known 10000
seventy and 10000 gun in the air, being at night with no light.

[illegible]

With the introduction of the Spanish Regular, there seemed to be some reason to hope that some real progress might be made toward improved conditions for the Span. The Regulars went. Declared null & void the Episcopal ordering 1892, and even of religious freedom was promulgated in 1931, - forbidding priestly demands were still not met, worship was allowed and in 1935 some more progress was made toward the 100% conversion of the mass of Mariquilla.

But the Court was refused - 1936 accepted and has kept. Five-
 eight even down largely from the 80. Court and many business
 some would all land in the down to and the number of years. Five
 covered the year of land in the years since 1936 - four a month later,
 more possible and the 1939 law (the a 1000 year ~~land~~
 left as 1000. Some 8 years from 1936 to 1941 some
 needed up and under. In 1942 case reports and under were
 and 1941.

In the end of WWII conditions have considerably improved, France has made no overtly anti-Jewish moves, for ~~the~~ reason known to him - largely influenced, of course, by the need for NATO & US support, he has opposed to the demand that all non-Catalan activity in Spain be stopped.

There are only two Jewish cultural centers in Spain - one in Madrid the other in Barcelona - just the past months the Jewish community was allowed to move from the tiny sub-basement quarters where we used to be housed enlarged rooms. The Barcelona community has a small 3 story building which is used as synagogue and school and they were allowed to have a young Jewish center to provide some measure of Hebrew & rel. education.

But neither synagogue nor club they have - no other religion but Catholics. My wife lived in Spain. Neither synagogue nor home nor synagogue - symbols needed from the start. Every morning some must be attended by an officer of the police - every lecture or public announcement must be censored. The synagogue is not allowed to announce publicly its services or even to hold its religious services in the daily citizenship is still granted only to the few who consent - with the exception of a few, ^{occasionally permitted} Sephardic Jews. No many of Catalan Jews ^{may} be naturalized. Most young Jewish couples have to leave the country or at least be married. All Jewish students in Spanish schools must attend the compulsory club classes in Catalan clubs.

In short the Jews in Spain have no rights - no. They are tolerated to stay but they fear ^{as consequence} tomorrow. Of the 400 Jewish families in Madrid only 26 belong to the center. Most Jews in Spain join public and many of Jewish activity.

When a Jew dies in Spain his obituary - also any Catholic obituary must be preceded by a large black cross and the message of distress excepts bearing on the soul of the Sp. Jew.

What is the future of the Spanish Jewish community. No one knows. It depends largely on the direction Spain's political world takes - But life is hard and most of us are anxious for a better daily companion.

what is the ~~full~~ ^{gross} span?

Don't see a prophet in the way of a prophet, but no future - it seems to me with
 escape key only ^{unhappy} and large scale unrest. Sp. is a large 14th
 century kind of thing, in the 20th century. The average is almost solid
 with the Empire of America and the danger is - especially of the future - has
 been begun. Sp. is a world where a few lines of oppression and
 the majority have been subjected to need for subsistence. Sp. is a
 thing is still the ^{best} highest in Europe. The point is making it more difficult
 to enforce a requirement of 6 years of schooling. The Sp. level is falling,
 faster, and growing - despite even the Vatican - determined to sustain its
 dangerous and ^{it means of course} power. Religion is a ^{it means of course} concept of ^{it means of course}
 a unit or ^{it means of course} ^{it means of course}

There are some muddy going on in the eyes of the, some large cities need
for the benefit of labor but also improved the not to get a need in ^{country} ~~market~~
demand for public housing, the increased need of public housing and the
elemental need of public order - ^{this, people cannot} ~~and on the~~ be isolated from
the West - The movement more and better a higher standard of living &
large freedom - which the public could well be how they need a better ~~and~~
order.

As 2 left Spack - 2 could not help but ~~leave~~ ^{Si-gune} the party. One has probably
once ~~arrived~~ - once ~~arrived~~ to buy sp. as highest level. Known in Canada
are now two - separate - independent.

Spent without her for several rapidly successive. Sustained ^{to} a wall of
the interior of the house of the owner - Sp. never recovered from the
surgery but when she departed herself of the house of the miller.

Small number of ^{affiliated} ^{people} ^{recovered} from the epidemic. To-day small
Spaniards at adorno show of the great death of small sp. illness
which do you see - You understand - magnificent Cathedral looking over
the river - a cloud of people - a people of people, eyes closed,
letting the religious ceremony + manner.

void dwell and you must see no luxury whatever and no
but not the cell. a narrow & solid frame on build.

Peace = harmony & cooperation - free under laws & appointed
beings and ~~the~~^{having} ~~the~~ Freedom & Opportunity.

2nd and 3rd. due to .dy after loss opposite pulling of med. - 2nd and 3rd
Sp. to .dy removed was opposite usage of life - then learned we are
to be of Jewish people - of those who were rejected.

Check
WRHS
Person
WRHS



11/28/58 tape
not complete