



Daniel Jeremy Silver Collection Digitization Project

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The Jews of Cairo, 1985.

Jews of Cairo
Daniel Jeremy Silver
February 17, 1985

One of the most persistent and persisting images in Western culture is that which pictures us as The Wandering Jew. It suggests that we are restless and resist settling in. Most of the ideas associated with this image are unflattering. Presumably, we suffer from the wanderlust and because we are always on the move, we cannot be trusted to be loyal to a particular place or government.

This image originated in the early Christian community which needed to gain acceptance in the Roman world. Jesus' trial and crucifixion presented them quite a problem in this respect. If they charged the Romans with Jesus' arrest and death they would not only be talking those whose support they needed and relegate those they most desired to convert to the status of deicides. To avoid this, they began to recast the trial and death scene in such a way that blame was shifted from Pontius Pilate and the Romans to the Jews. Revisionist history is not a twentieth century invention.

Now, even theological "history" needs the semblance of proof and early Christians found their proof in the destruction of The Temple some forty years after the Crucifixion. This indicated, they claimed, that God was determined to punish the Jews, obviously for the crime of Jesus' death. Their punishment, it was argued, consisted in their being scattered across the face of the earth. Jerusalem had been forbidden to Jews after 70 C.E. The wandering Jew emerged as a highly visible and comforting proof of Christian claims. The fact that the diaspora, the scattering of Jewish settlement had begun centuries before 70 C.E. did not particularly bother them. Those they addressed knew little history and the claims of faith rarely allow themselves to be encumbered by fact.

It was not long before the Christians began to argue that all this had long since been prefigured in the Bible. God punished Cain for the killing of Abel by cursing him and condemning him to be a restless wanderer across the face of the earth. Cain and Abel are presented to us in the Book of Genesis as the prototypical herdsman and farmer. Respectively, Abel represents the shepherds, those who seek the open range.

Cain is the tiller of the soil who requires fences to protect his crops from cattle trodding on his fields. The age-old conflict between the ranchers and the farmers, which was played out again in our West, is dramatized in Scripture as a contest for God's favor. Both men offer a sacrifice to God. God accepts the sacrifice of the herdsman. Cain is outraged and, in his anger, slays Abel and God condemns Cain to be an eternal wanderer across the face of the earth. Early Christians insisted Jews bore the mark of Cain.

Since the image of The Wandering Jew draws so heavily on the story of Cain, it is not surprising that it conjures up and perpetuates largely negative images. In time this image became so popular and powerful that it began to affect Jewish thinking as well. Of course, Jews did not draw the image with prejudice. Rather, The Wandering Jew was a wanderer because of the cruelty of the Christian world.

I remember that as part of our Confirmation program we had to memorize a series of dates which were held to be key dates in Jewish history. As I remember the assignment, after the dates which had to do with the Biblical period, there was the year 70, the destruction of The Temple; 132-135, the disastrous Bar Kochba revolt against Rome; the year 1290 when Jews were exiled from England; the year 1391 when Jews were exiled from France; the year 1492 when Jews were exiled from Spain. To memorize those dates was to be impressed with the degree of insecurity and oppression which have shaped Jewish history and the headlines in the daily press seemed to confirm this burden.

I was confirmed in 1942. It was not that Jews suffered from wanderlust and had no loyalty, but, rather, that we were never allowed to settle in. Perhaps we even felt restlessness had become a way of life which could still be seen here in America where Jews were caught on the escalator called upward mobility: from the east side to Harlem, to Brooklyn, to Forest Hills, to the Five Towns, to Scarsdale: from East 40th Street to Glenville, to Cleveland Heights, to Shaker Heights, to Pepper Pike, and then across the River.

The Christian world was always on the lookout for confirmation for its stereo-

types and found what seemed to be confirmation in our liturgy whose hope is expressed that we will be returned to Zion. How, they argued, can anyone trust neighbors who pray: "Next year (may we be) in Jerusalem!" Jews made it very clear that they do not identify their fate and future with ours. To be sure, they misread our meaning. The prayer's expressed hope was a messianic one. The return would take place in messianic times; until then Jews were prepared to settle down. The facts are that during the long centuries following the destruction of The Temple, Jews made remarkably few efforts to reestablish their sovereignty in the Holy Land. When modern Zionism began to emerge, it was the most traditional in our communities who were most opposed to the practical work of the pioneers. They argued: Jews must not force The End. We must wait patiently for the Messiah. The exile will end in God's time, not ours.

Rabbinic Judaism based this diaspora agenda on Scripture. In 597 B.C.E. the Babylonians conquered Syria and Judea and laid siege to Jerusalem. Jerusalem surrendered. A significant portion of the Judean nobility was taken captive and marched back to Mesopotamia. The prophet Jeremiah was among those who was allowed to remain in Jerusalem. On God's command he sent this letter to the captives in which God set out His Instructions for the governance of diaspora life.

Thus saith the Lord of hosts, the God of Israel, unto all the captivity whom I have caused to be carried away captive from Jerusalem unto Babylon:

Build ye houses, and well in them, and plant gardens, and eat the fruit of them; take wives and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it; for in peace there shall you have peace.

Jeremiah adds God's promise that in 70 years the dispersion will be ended by God's action and the people will be returned to Zion. In God's time, not ours.

As a people we have wanted to settle in and have felt that God wanted us to set down roots. David conquered the city of Jerusalem about the year 1000 B.C.E. and

there has been an almost unbroken settlement of Jews in that city ever since - for nearly 3,000 years. When Ptolemy, one of the generals of Alexander the Great, was given the governorship of Egypt, he decided to establish a new capital, Alexandria. The year is 330 B.C.E. Ptolemy drafted companies of Judeans to be the craftsmen, carpenters and bricklayers of his new city; and from that day to this there has been a continuous settlement of Jews in Alexandria - nearly 2400 years. Jews have lived in Rome since the second Century B.C.E. Wherever we have been allowed to settle in, we have settled down.

I propose to illustrate this theme of the non-wandering Jew by telling you something of the history of four cities in which Jews have lived for over a thousand years. A thousand years is a long time. Most of the great cities of northern Europe are less than a thousand years old. I begin with Cairo. I could have chosen Alexandria. Jews have lived in Alexandria almost a millenium longer than in Cairo, but the great days of Alexandria came early, during Greco-Roman times; and the great days of Cairo came after the Muslims conquered Egypt in 641 C.E. and Cairo is today not only Egypt's capital but its most populous city.

Cairo is situated some 15 miles south of the point where the Nile begins to break up into the numerous waterways of the Delta which connect the river to the Mediterranean. Cairo was and is a commercial center. In medieval times it was the port which the river dhows brought the Nile's cargo and from which this cargo was trans-shipped by caravan to North Africa or the Mediterranean ports. The Cairo area has always played a central role in the Egyptian economy. In ancient Egypt the Pharaoh's northern capital was often at Memphis which lies three miles south of Cairo on the West bank of the Nile. The Greeks and Romans who used the Mediterranean as their major avenues of communication and administration were the first to move Egypt's administrative center to the coast.

When the armies of Mohammed conquered Egypt from the Byzantines, they returned the administrative center to the Cairo area. The Arabs were a land people, more accustomed to caravan travel than sea travel. Besides, Cairo was closer to the Arabian heartland. In Muslim times Cairo was called Al Fustat. Fustat means tent. Al Fustat was

built on the ground where the Arab general placed his headquarters during the relatively short siege which had reduced the small Byzantine fortress, called Babylon, which guarded the area. We know little about the fortress of Babylon. There is no evidence that Jews lived there, but it is clear that almost immediately after the founding of Fustat, Jews moved there.

The Jews of Fustat suffered from many social and political disadvantages. They were, after all, infidels in Muslim eyes, but they also had certain advantages - at least over other minorities. The largest minority in Egypt was the Copts who had long since become Christian. Christian Byzantium was Islam's greatest enemy. Not surprisingly, the loyalty of the Copts was somewhat suspect. The Jews who had been rather cruelly treated by the Byzantines bore them no love. Moreover, the rapid spread of Islam had overextended Muslim manpower and the new rulers desperately needed people who possessed urban, craft and commercial skills. The Arab had needs and the Jews were ready, willing and able.

One of the earliest documents which touches on the Jews of Cairo is a Coptic document dated 882 C.E. It reports that the Sultan had ordered the Coptic Patriarch to turn over to the Jewish community a church in Fustat for use as a synagogue. This was done and this synagogue exists to this day. Imagine a synagogue staying put not only in the same city but in the same location for over a thousand years. This Fustat synagogue is called today the Ezra Synagogue. It is in an area in the old city that is being refurbished as a tourist center. To visit the synagogue, you walk down perhaps twenty stairs from the level of the present city to the streets in the medieval town.

How do we know that this building has been in the same place since the ninth century? The answer is simple. We have a large number of records which report on its history.

Do you remember the radio program, Fibber McGee and Molly? When one of the writers did not know how to fill up a few seconds of air time, he would have Fibber go to a closet and open the door - everything in the world was in that closet - and that

everything would cascade noisily to the floor. Fibber's innocent surprise was always good for a laugh. Well, there was a Fibber McGee and Molly closet in the Ezra Synagogue. It was called the Genizah. Genizah means treasury, a place where things are preserved. Why should a synagogue have a repository for documents?

When Jews began to center Judaism on a Torah text, every sentence in the Torah came to be seen as holy, but the written name of God had a special degree of holiness. Some of God's power accrued to His name. The earliest Torah scrolls we possess come from the Dead Sea communities' cache. Most of these were written in what was called ashurit, the Hebrew script scribes still use. The script became popular about seven centuries after Moses' death. It's really a new script and when the Qumran scribes came to the word Adonai, they sometimes used an older script, Lashon Ivrit, proto-Hebrew, or set out God's name in gold letters to emphasize this special holiness.

Over the centuries the custom grew not to dispose carelessly of any Sefer Torah or any document which included the name of God. People felt that to do so was somehow blasphemous. In Talmudic times, such documents were carefully collected until they had grown to a sufficient number and then the whole lot was buried with the same dignity which would be shown a human being. Both the documents and the human participated in the Divine.

The documents in the Fustat Genizah were collected but not buried, and include not only documents that contained God's name but others which did not. How and why these changes took place we are not quite sure. What we do know is that at least from the year 950 C.E. until the 1880's, the Jews who lived in this area of Cairo brought to a lumber room in the old synagogue letters, manuscripts, worn books, scrolls, documents of all kinds, and tossed them into this closet until it was filled with a mountain of paper. The documents were not filed. This was not an archives. Papers fell and they were tossed. Not only was there no system but there were no rules against reclaiming these materials. It is clear that at times those who needed some paper for a school exercise or a letter would go into the Geniza and rummage around until they found

a document which had no writing on the back or in the margin. They would cut out the usable portion and take it away with them or simply take out the whole document and write in the margin. Writing materials were expensive. The Genizah was found to contain many documents which had served several purposes. The front might be a business contract for the purchase of spices from Cochin and the back may be a penmanship exercise from the hand of a school child.

When was the Genizah found?

It was never lost. It was constantly in use, but until the middle of the 19th century no one recognized its potential importance as an historical source. Then a Russian Karaite and bibliophile named Firkovitz, who visited Cairo in the 1860's, gained admission and for a few dinars given to the shamas was allowed to stuff his luggage with whatever documents came to hand. The materials he took back to Russia are now kept in the State Museum and Library in Leningrad where, unfortunately, few who have the skills to study them have ready access. The merchants in the Cairo Bazaar soon heard of Firkovitch and recognized that others might be interested and, suddenly, Genizah materials became available to tourists. In the 1870's or 1880's you could purchase a 12th century Get or Ketubah from this trove in almost any antique shop in the bazaar. Many a Jewish traveler was induced to buy one which is how, we believe, The Temple got our Genizah fragment.

Soon, scholars came and sizeable bundles of documents found their way to Dropsie College, the Jewish Theological Seminary and Oxford. In 1895 the Reader in Rabbinics at Cambridge University, Solomon Schechter, who later became the first provost of the Jewish Theological Seminary, was visited by two women, amateur Orientalists, who had been traveling in the Middle East where they had bought a number of Hebrew pages which they asked Schechter to identify. Schechter recognized one of these pages as the Hebrew original of a well-known Common Place Book written by a teacher in Jerusalem by the name of Ben Sirah in the 2nd century B.C.E., known in a Greek translation as The Wisdom of Ben Sirah or Ecclesiasticus. Scholars had assumed that there must be a Hebrew original but

to have been a local custom that a document would be cut when it was no longer an operative document. During her marriage the woman kept the Ketubah safe at home. These Ketubot contained stipulations which required that upon divorce or widowhood certain monies had to be returned to the woman. When she was widowed or divorced and its terms had been met, she cut the Ketubah and placed it in this discard pile.

We learn from the Genizah that Jews thrived in Fustat until the late twelfth or early thirteenth century. During the first part of this period Fustat remained the capital of Egypt; but early in the eleventh century, a new dynasty, the Fatamid, established their capital two miles north in the place they called Cairo, and Fustat became a secondary area rather than the center of power and commerce. More and more those who lived around the synagogue comprise working class people rather than, as before, the Jewish elite. The richer Jews tended to move to Cairo while the poorer Jews remained around the Ezra Synagogue in Fustat.

The first three or four centuries of the Muslim conquest were times of great prosperity for the community at large and Jewish life shared some of this prosperity. The trade of North Africa, the Levant and India passed through Cairo. A few Jews were international merchants; most Jews were artisans, simple shopkeepers or peddlers. The Ezra Synagogue followed what was called minhag yerushalmi, the customs regulated by the rabbinical authorities of the academy in Jerusalem. Another synagogue in Fustat followed minhag bavli, the customs of the Babylonian authorities. Later, a Sephardic synagogue was founded which followed the traditions developed by the Jews of Spain. Later still, an Ashkenazic community was organized which followed the customs of the Jews of Europe.

Inevitably, there were arguments of one kind or another between these synagogues and even within the individual synagogue, but the major thrust was an external one. From time to time extortionist taxes were imposed upon the communities which existed on tolerance and depended on the whims of the Caliph. We learn also, however, that there were few physical attacks on this community until after the year 1250 when a group of janissaries, mercenaries, overthrew the Fatamid emperors and took over the reins of

that it had been lost forever. Here, suddenly, was a page of that original. Later, a number of other pages of the original Hebrew version were located. Schechter recognized immediately the importance of this find. He went to the Master of St. John's College and received enough money to go to Cairo and buy all the remaining Genizah manuscripts. He brought these back to Cambridge where they remain to this day. Cambridge has about three times as many Genizah documents as the rest of the collections put together, and it is there that Genizah research is centered.

So we have various voluminous records from a single place which tell not only about the synagogue but about the business and personal lives of those who formed its community. It is a fascinating record not only because of the volume of detail but because these documents detail not only religious themes and the activities of the scholarly and wealthy elite but the lives of an entire Jewish community: rich and poor, educated and semi-literate, settled and transient. Most of the documents are quite personal. private letters, bills of lading, shipping instructions, deeds for the purchase of a house, documents like this Ketubah from our Temple Museum.

What you see is the top half of a Ketubah, a marriage contract. We do not know how it found its way from Cairo to Cleveland, but it did. It is dated 1553 and records the marriage of Simon and Miriam. Art historians insist we have the better half of the Ketubah because we have the highly decorated top piece where the triangular design is filled out with traditional phrases which ask God's protection of the bride and the groom. The bottom half, which would have included the actual text of the Ketubah, is missing, so social historians insist we have the least interesting portion. We do not know the size of Miriam's dowry or of the marriage price paid by Simon's family or any of the other terms of the marriage contract which would allow us further insight into the social history of this community of the sixteenth century. I am delighted that we have any part of this document which allows us to feel close to a fascinating history.

No one is surprised that this Ketubah is cut in half. Several hundred Ketubot were found in the Genizah and most were cut in just this way. There it seems
usalem, Baghdad, Damascus and Foz. Cairo was a mercantile place rather than an in-

government. Simple men, many illiterate and fanatic, they came to power at a time of diminishing prosperity, the cost of fighting the Crusaders was high, and the Muslim world was breaking up into a series of warring provincial centers and the prosperity which had derived from the easy passage of goods from place to place was no longer available. Impoverishment breeds anger and the Jewish community increasingly suffered from calumny and physical attack. This situation continued under the Ottoman Turks.

The documents tell us some interesting things about this community. We think of funerals as daytime events. In Cairo, during the Middle Ages, funerals took place at midnight. Why? The documents make it clear that the rabbis authorized nighttime funerals because that was the time when they could count on Muslims being in bed. In the daytime when a funeral procession went through the crowded streets of Fustat or Cairo, it was often pelted with stones or people would throw garbage from their windows. In order to maintain an appropriate dignity to the procession, the rabbis decided that either the funeral would be accompanied through the street by armed men or held late at night when the streets would be empty and they could pass unmolested. Life was not easy.

Cairo had two Purims. One Purim celebrated the deliverance of Shoshana's Jews from Haman's edict of genocide. Another was organized after the year 1525. In that year a sultan named Ahmed demanded of the Jews a vast sum of money on pain of genocide. He stipulated, as Haman had, that if the money was not forthcoming by a certain day all the Jews would be imprisoned and ultimately killed. God works in mysterious ways and on the fateful day, when the money was due, a palace coupe took place. Ahmed was assassinated and ever since, on the 7th of Adar, the Jews of Cairo have celebrated this anniversary.

Interestingly, Cairo never developed a native tradition of scholarship despite its early wealth and despite the fact that a number of important Jewish scholars lived there at one time or another. Maimonides lived there during the last 30 years of his life. By and large, Cairo imported its rabbinic leadership from Antioch, Istanbul, Jerusalem, Baghdad, Damascus and Fez. Cairo was a mercantile place rather than an in-

tellectual center. Here Jews made a living and from here the rest of Jewish Egypt was administered by a man known as the Nasi, the Head. Maimonides was given that title and after his death, for five generations his family controlled the office. The Nasi represented the Jews to the Court and the Court to the Jewish community.

Life went on with difficulty and undramatically during the late Middle Ages until the 19th century. By 1800 the Cairo Jewish community comprised perhaps 20-25,000 souls. Egypt's population generally was not that large. During the nineteenth century the imperialist powers, first France and then England, began to assert their authority and in order to allow their factors to do business with security and freedom in such strange parts of the world, extra legal, extra territorial authorities were organized. This was the Era of the Capitularies. The Capitularies were treaties entered into by whoever was nominally ruling Egypt and the European powers which allowed those who carried a particular passport to be exempt from Egyptian law to move freely throughout the land and to be excused from Egyptian custom duties. In other words, foreign nationals were under the protection of their home government rather than under Egyptian law.

Jews of Egypt quickly discovered the advantage of this kind of arrangement for them. They had existed for centuries on tolerance. They had no standing in Muslim courts, but if they could claim to be French or British or German citizens, they suddenly gained freedom of movement and a freedom to enter businesses up till then denied to them. The wealthier Jewish families began to send their sons to Europe to get a European education and to become fluent in languages in which business would now be conducted. Egyptian Jews suddenly discovered cherished ancestors. If you could prove that you came from India, from the Raj, you could claim British citizenship. If you could prove your family came from Algeria, you could claim French citizenship. Geneological research became a big business. By the end of the 19th century the Jewish community had doubled, perhaps tripled in size, and at least half of that community now claimed to be the nationals of a European country. In the nineteenth century, Europeanization served them well.

It did not serve them as well in the twentieth century when colonialism was

replaced by nationalism. This tendency of the Jews to move into the same European orbit caused them to seem different from - I suspect it would have happened in any case - and indifferent to the nascent Egyptian nationalism. To be sure, as the 20th century progressed, the Jews of Egypt tended to move back into their Egyptian nationality, but their situation, as always, was problematic.

One of their problems in that Egyptian nationalism was anti-British and, therefore, to a large degree, opposed to Allied interests. During World War I many Egyptian leaders were indifferent about an Allied victory even though England used Egypt as a staging base for the British forces and the Jews were not indifferent. Then, too, movements were already afoot to create in Palestine a Jewish national home and Egyptian nationalism merged into the general pan-Arabism which warred against Israel's creation. The Jews of Egypt were caught between the devil and the deep blue sea. By 1940 two-thirds of these Jews lived in Cairo and they tried to walk the thin line between their lives as Egyptians and their lives as Jews. Most fell off the narrow wire. With the proclamation of the Partition Resolution of 1947, attacks were lashed by Muslim mobs against the Jewish community in Cairo and elsewhere. Property was appropriated. Businesses were torched. Many Jews left. The 1956 war intensified the pressure. When Nasser came into power there was a major expropriation of Jewish institutions and possession monies and many Jews were expelled. There was another expulsion in the 60's and pressures on those few who remained worsened. By the 1970's a community which had numbered 75 or 80 thousand, of whom two-thirds lived in Cairo, numbered barely several hundred. A few hundred Egyptian Jews remain in Cairo beside a few Jews who serve there as representatives of one government or another. The community, for the most part, has left, but the Ezra Synagogue remains. Indeed, it has been refurbished in the style of a 19th century European synagogue. The shamas is a Muslim who knows absolutely nothing about Jewish cus-

toms or Jewish practices, but who is ready to tell visitors any number of tall tales. When we visited he took us to the back of the building and down a flight of stairs to a dank landing which obviously had once been a mikvah but was now simply a pool of stagnant water. He insisted that this was the very place where Pharaoh's daughter had found the young Moses floating in his cradle in the Nile.

What about the future? In the short term there is little reason to believe the Cairo community will grow. Despite Camp David, Egyptian-Israeli relationships are distant, at least on the Egyptian side, and Egypt clearly will not break with pan-Arab anti-Israel sentiment. Some Israelis can now visit Egypt, but if there is no hot war, at best there is a cold peace. The Cairo Jewish community will make an attempt to reestablish itself if - and only if - a situation would rise where it is advantageous to do so, and at this moment Egypt is suffering a serious economic crisis. A century ago Cairo must have been a lovely city. It sits on the East bank of the Nile and spreads along both sides of the river. To the East are tall mountains. To the West, beyond the green river land, lies the great Libyan Desert. You can just see the pyramids of Giza. But Cairo is today a spiraling confusion. At the turn of the century Cairo had, perhaps, half a million citizens; today, 9 or 10 million. No one is quite sure of the size of Cairo. Cairo is an urban mess. It is filled with traffic which doesn't move. The sidewalks are pitted with holes and not large enough to accommodate the pedestrians. There is not enough housing to accommodate two-thirds of the people. Cairo, like Calcutta, is a vivid reminder of the violence of the population explosion. There are 44 to 46 million people in Egypt today. Twenty-five years ago there were less than 15 million. Every ten months another million people are added to the population. Since the countryside cannot support them, they come to the cities. Cairo grows by half a million people a year and one has a sense of civilization destroying itself.

The Jews are not likely to come back into such a situation even if it

became politically possible for them to return. But the ties are strong. Most of the middle-class Jews of Egypt went to Europe or the United States or Israel. The poorer Jews went to Israel; the more educated and the more cultivated went to Europe or came here. There are still emotional and historic ties. But. . .

In closing I can only say Jews lived in Cairo for more than a thousand years. May we live as long in Cleveland.

Kaddish

Friday

Sunday February 17, 1985

Those who passed away this week

REBECCA J. COHN
ISADORE D. MOORE
DAVID R. HERTZ

Vahrzeits

GOLDIE MARKS
BARRY BURNLEY
MONTE J. FINE
SAMUEL GOODWIN PICKUS
SIDNEY H. HORWITZ
NORMA L. ARSHAM
NATHAN MITCHELL
DR. OTTO WALTER BLUM
ALFRED M. BONHARD
CARRIE HEITLER FREEDHEIM
KATIE MANDELKORN
JAY KARL SILVERBERG
DR. SIDNEY D. WEISMAN
ROSE BUBIS ROSKOPH
FRANK WULIGER
HYMAN H. HILL
CHARLES A. MELSHER
JANE ELLEN UDELF
HENRY H. HIRSCH

less hear thou now this word that I speak in thine ears, and in the ears of all the people: ⁸The prophets that have been before me and before thee of old prophesied against many countries, and against great kingdoms, of war, and of evil, and of pestilence. ⁹The prophet that prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.'

¹⁰Then Hananiah the prophet took the bar from off the prophet Jeremiah's neck, and broke it. ¹¹And Hananiah spoke in the presence of all the people, saying: 'Thus saith the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon from off the neck of all the nations within two full years.' And the prophet Jeremiah went his way.

¹²Then the word of the LORD came unto Jeremiah, after that Hananiah the prophet had broken the bar from off the neck of the prophet Jeremiah, saying: ¹³'Go, and tell Hananiah, saying: Thus saith the LORD: Thou hast broken the bars of wood; but thou shalt make in their stead bars of iron. ¹⁴For thus saith the LORD of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him; and I have given him the beasts of the field also.'

¹⁵Then said the prophet Jeremiah unto Hananiah the prophet: 'Hear now, Hananiah; the LORD hath not sent thee; but thou makest this people to trust in a lie. ¹⁶Therefore thus saith the LORD: Behold, I will send thee away from off the face of the

earth; this year thou shalt die, because thou hast spoken perversion against the LORD.' ¹⁷So Hananiah the prophet died the same year in the seventh month.

29 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon, ²after that Jeconiah the king, and the queen-mother, and the officers, and the princes of Judah and Jerusalem, and the craftsmen, and the smiths, were departed from Jerusalem; ³by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon, saying:

'Thus saith the LORD of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon:

⁵Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them; ⁶take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; and multiply ye there, and be not diminished. ⁷And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the LORD for it; for in the peace thereof shall ye have peace.

⁸For thus saith the LORD of hosts

the God of Israel: Let not your prophets that are in the midst of you, and your diviners, beguile you, neither hearken ye to your dreams which ye cause to be dreamed. ⁹For they prophesy falsely unto you in My name; I have not sent them, saith the LORD.

¹⁰For thus saith the LORD: After seventy years are accomplished for Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place. ¹¹For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you a future and a hope. ¹²And ye shall call upon Me, and go, and pray unto Me, and I will hearken unto you. ¹³And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. ¹⁴And I will be found of you, saith the LORD, and I will turn your captivity, and gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you back unto the place whence I caused you to be carried away captive. ¹⁵For ye have said: 'The LORD hath raised us up prophets in Babylon.' ¹⁶For thus saith the LORD concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that are not gone forth with you into captivity; ¹⁷thus saith the LORD of hosts: Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile things, that cannot be eaten, they are bad. ¹⁸And I will pursue after them with the sword, with the famine, and

with the pestilence, and will make them a horror unto all the kingdoms of the earth, a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them; ¹⁹because they have not hearkened to My words, saith the LORD, wherewith I sent unto them My servants the prophets, sending them betimes and often; but ye would not hear, saith the LORD. ²⁰Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent away from Jerusalem to Babylon: ²¹Thus saith the LORD of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy a lie unto you in My name: Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes; ²²and of them shall be taken up a curse by all the captivity of Judah that are in Babylon, saying: 'The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire'; ²³because they have wrought vile deeds in Israel, and have committed adultery with their neighbours' wives, and have spoken words in My name falsely, which I commanded them not; but I am He that knoweth, and am witness, saith the LORD.

²⁴And concerning Shemaiah the Nehelamite thou shalt speak, saying: ²⁵Thus speaketh the LORD of hosts, the God of Israel, saying: Because thou hast sent letters in thine own name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the

SUN	MON	TUES	WED	THURS	FRI	SAT
FEBRUARY 17 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE JEWS OF CAIRO First in a series on cities where Jews lived for over 1000 years	18	19 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m.	20 TMC Board Meeting 8:00 p.m. - Branch	21	22	23 Shabbat Service 9:00 a.m. Bat Mitzvah LANIE MARSHALL 11:00 a.m. The Temple Chapel Bat Mitzvah KAREN ROCKER 4:30 p.m. The Temple Chapel
24 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE JEWS OF ROME Second in a series on cities where Jews lived for over 1000 years High School 10:00 a.m.	25	26 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m.	27	28	MARCH 1 <i>PAUL T...</i> Service - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:15 p.m.	2 Shabbat Service 9:00 a.m.
3 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE JEWS OF BAGHDAD Third in a series on cities where Jews lived for over 1000 years High School 10:00 a.m.	4 <i>My My Joy...</i> <i>What Can I...</i> TMC Lecture Rabbi Daniel Jeremy Silver 8:15 p.m. - Branch	5 Adult Hebrew 7:45 a.m. - Branch TWA Special Tuesday 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch TYA Board Meeting 8:00 p.m. - Branch	6	7	8	9 Shabbat Service 9:00 a.m.
10 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE JEWS OF FEZ Fourth in a series on cities where Jews lived for over 1000 years High School 10:00 a.m.	11 TMC Lecture Dr. Martin Plax 8:15 p.m. - Branch	12 Adult Hebrew 7:45 a.m. - Branch TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Lunch With The Rabbi Downtown 12 noon - 1:30 p.m. Temple Board Meeting 8:00 p.m. - Branch	13	14 Temple Seniors 11:00 a.m. - 2:00 p.m. Branch	15	16 Shabbat Service 9:00 a.m.

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SUNDAY MORNING SERVICES

<p>February 17, 1985 10:30 a.m. The Temple Branch Rabbi DANIEL JEREMY SILVER</p> <p>will speak on THE JEWS OF CAIRO First in a series on cities where Jews lived for over 1000 years</p>	<p>February 24, 1985 10:30 a.m. The Temple Branch Rabbi DANIEL JEREMY SILVER</p> <p>will speak on THE JEWS OF ROME Second in a series on cities where Jews lived for over 1000 years</p>
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Friday Evening Service — 5:30 - 6:10 — The Temple Chapel
Sabbath Service — 9:00 a.m. — The Temple Branch

DATED MATERIAL
DO NOT DELAY

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Cleveland, Ohio

FIRST FRIDAY

OUR 12TH ANNIVERSARY YEAR

8:15 P.M.—
THE TEMPLE
BRANCH.
ELLEN BONNIE
MANDEL
AUDITORIUM.

Kiddush and
Candle Lighting.

March 1, 1985

The Anita Friedman Goldrich
Memorial Lecture

SENATOR PAUL E. TSONGAS

The United States and Latin America

- * Paul E. Tsongas, recently retired as Democratic Senator from Massachusetts, will speak on "Perspectives On The American Role in Central America: Democracy or Inevitable Revolution?"
- * Senator Tsongas served in the United States Senate from 1979 until 1985. His career includes two terms as the U.S. Representative and six years as a peace corps volunteer in Ethiopia. He has also written two books: *The Road From Here: Liberalism and Realities in the 1980's* and *Heading Home*.
- * His lecture will conclude with a question and answer period. An Oneg Shabbat will follow.



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 Gun - 1st floor - in open space 11 2nd 20th / 4th floor /

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15

Given for one year 1/2 - June. 1897
By the Board.

[illegible]

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[illegible]

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(7)
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1. What is the main purpose of the study?
 2. What are the research objectives?
 3. What is the scope of the study?
 4. What are the limitations of the study?
 5. What is the significance of the study?

How do we want to know our documents?

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are "round corners" & special

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 would be very open and good for us. I am very sure
 that the door is the best —

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dead dead - we can control it well; unite .

[illegible]

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[illegible]

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^{man} ~~which~~ used at the name of a letter SIMON &

Simon

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Replaces 56-57

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by 1970 at age 100

noted reflected

also 147 miles down - note - some history

implied 4 history '45 and 56

note 56 - 1/2 shipping down - 20th change

more noted 54 -

implied age 100 56

1/2 there - can read Age - 100

