

## SOLEMN CEREMONIES IN TEMPLE EMANU-EL

Dr. Silverman Invokes Christian  
Protest Against Cruelties.

### LOUIS MARSHALL'S ADDRESS

Throng Weeps at References to the  
Dead Victims and the Sufferings  
of Those Left Behind.

Not even on the day of the Great White Fast of the Jews, the Day of Atonement, has a synagogue held such a solemn audience, one so thoroughly imbued with the spirit of the occasion, as that gathered last night in Temple Emanu-El, at a service in memory of the victims of Russian massacres.

The great edifice was thronged by a congregation of men and women, who came not out of curiosity, but in reverence, and when toward the end of the services the audience rose and chanted with the Rev. Dr. Harris the solemn "Kaddish," the Hebrew prayer for the souls of the departed, so deep had been the impression made that there was hardly an eye in the throng that was not moist with tears.

After the offering of a fervent prayer by the Rev. Dr. Rudolph Grossman, a reading from the Scriptures by the Rev. Dr. I. S. Moses and the singing of psalms by the choir, the Rev. Dr. Joseph Silverman, pastor of the Temple, called to the attention of the congregation the solemn nature of the occasion, and asked that there be no evidences of approval or disapproval of anything that might be said.

He based his address upon Psalm cxxxvii., relating to the Babylonian captivity, and said it was not the first time that Israel had sat in sackcloth and ashes. He called Russia the one dark spot on the sun of our civilization, and said that on account of her cruelties this day of mourning had been set aside, to send up Israel's cry of grief and bitterness.

"Our grief is great," said Dr. Silverman, "because seemingly there has not been heard our appeal from Russia to humanity and from silent humanity to heaven. We are sorely disappointed. We had a right to think that in this day of enlightenment, of education, the millennium had come.

"Our grief is deeper because there are no extenuating circumstances for these awful horrors. If the Jew had been a criminal we would have held our tongues, but the murdered men were citizens of a country from which they had a right to expect protection, and with them were slaughtered the innocent women and children. The cry has been for revenge for the only crime that the Jew has ever committed—that he has remained a Jew.

"We mourn here to-night those who died because to them religion was a reality, but in our mourning there comes to us the knowledge that in no time in its history has Israel so well demonstrated its unity. We are here to-night to mourn the fact that no protest has gone out from the nations, or, if you wish, that they have been unable to protest.

"One hope is left to us, however," continued the speaker with great earnestness. "America has not yet spoken, and perhaps Congress will find a way to say a word of protest against the barbarity in Russia, a protest that will be heard around the globe, and will be echoed by every nation on earth; a protest that will be heard by the Czar, who will find a way to make his people pause.

"We have still a hope that the conscience of the world may be aroused, and that from every pulpit in the world a united Christian chorus of protest will go forth that will shake unholy Russia to her foundations, and cause her to cease her fiendish work."

Louis Marshall, who made the next address, told how in 685 communities within the Russian pale, 25,000 human beings had been trampled into the soil, on which for five centuries their ancestors had dwelt, and 100,000 unfortunates had been maimed, disfigured, and disgraced.

"Another gruesome chapter," said Mr. Marshall, "has been inscribed in the colossal Memory-Book of Israel, with the blood of its children. At a time when throughout the civilized world one hears from every pulpit the resounding phrase which speaks of the fatherhood of God and the brotherhood of man, there come, with a paralyzing shock, tales well nigh incredible, of murder, rapine, oppression, and devastation without a parallel in the history of modern times.

These monster crimes were not committed in the fury of battle, not by hostile invaders, or in civil war, but by the diabolic machinations of the rulers of the land, of the army, of the police, of the administrative officers, who owed protection to the victims of their hellish acts.

"It was reserved for the twentieth century of our much heralded progress, and much glorified civilization, to behold, one day, at almost the same hour, throughout the great Muscovite Empire, the unleashing of the ferocious bloodhounds of human hate and demoniac frenzy upon a subject people, by those who held within their keeping the destiny of a great nation.

The Grand Dukes of Russia, the plague centres; the scourge, the curse of their country; the butcher Trepoff, compared with whom Alba was a lamb; the infamous Kaulbars, who had fled from many a Manchurian field before the conquering armies of Japan; that spawn of Moloch, whose black soul was seven times steeped in the murky ooze of stygian darkness, Pobledonostseff—they were the heroes of the shambles and of the slaughter pen.

The patriots, who were striving for the rights of manhood and of citizenship, who were seeking to bring about the dawn of a better day in their great but unfortunate land, were to be discredited by these massacres. The Jews who had been the patriotic vanguard of those who sought the regeneration of Russia were marked out, as they have always been in history, as the anvil on which the blows and the buffets of tyranny, intolerance and absolutism might be inflicted with impunity.

"We mourn our departed, but we mourn not as did our ancestors in the days of yore, alone, and not knowing whether the morrow had a like fate in store for them. The enlightened world stands at our side and brings to us words of solace. It speaks to us in the words of our noble President: 'If any people are oppressed anywhere the wrong inevitably reacts in the end on those who oppress them; for it is an immutable law in the spiritual world that no one can wrong others and yet, in the end, himself escape unhurt.'

"Inspired by these admonitions, it is not for us to think or speak of vengeance. The Russian patriot feels deep in his heart the lasting disgrace inflicted upon his fatherland by its enemies, who have battered on its strength, and who have dealt to it wounds compared with which those administered by Togo and Oyama were but as pin thrusts.

"Not vengeance, but duty, calls to us for action in this sacred hour. Not curses upon Russia, but blessings, should be our invocation—the blessings of liberty and freedom upon all its inhabitants, the blessings of equality and right and education, of peace, happiness, and prosperity to Jew and Gentile alike.

"It will not suffice for us to offer the open hand of charity—to present mere palliatives. The time has come when we must bend every energy to remove the moral, political, and economic shackles which have so long fettered the Russian Jew. Five millions of men, women, and children, coming from the same stock, praying to the same God, intrusted with the same mission as we, stretch out their hands—not for alms, but for an opportunity to help themselves."

Mr. Marshall then discussed Zionism, territorial colonization, and emigration en masse. He found fault with the first because of the political aspect presented by it. He was inclined to favor the second in part, and said the last was impossible, and would bring about an economic revolution. In the end, he said, the Russo-Jewish question must be solved in Russia, and that every country had been confronted with a similar problem, save Russia and Roumania, and had found a solution for it.

Mr. Marshall said that Russia was on

the eve of complete reconstruction, and that the Jews could not fail to be the beneficiaries of the inestimable rights for which they had learned to fight.

"Terrible as has been the holocaust," said Mr. Marshall, "there is hope in the outlook. The Jew of Russia has learned the art of self defense. By the possession of arms, he has become conscious of his manhood. Under normal conditions, he is enabled to protect himself from the ignorant rabble. With a free government, his chains will fall.

"In anticipation of the advent of the Constitution which is sure to come, it is our duty to supply the step-children of Russia with the means of self-defense in order to prepare the recipients for the rights and duties of citizenship, and to

prevent the recurrence of further massacres.

"But we can do more. We can arouse the conscience of America and of the civilized world. No nation can withstand this force when set in motion. A new diplomacy has arisen, which has cast aside ancient conventions. Russia to-day, more than ever in its history, depends upon the good-will of other nations. It is within their power to speak the word of opprobrium, which will prevent the further desecration of mankind."

Addresses were also delivered by Cyrus L. Sulzberger and the Rev. Dr. F. de Sola Mendes. The Rev. S. Schlager chanted a memorial anthem, and the memorial prayer and "Kaddish" were read by the Rev. Dr. M. W. Harris.