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5

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The BULLETIN INDEX

PITTSBURGH'S WEEKLY NEWSMAGAZINE



VOSS THE YOUNGER: THE SECOND GENERATION SERVES THE OLDEST CHURCH (RELIGION)

Bulletin Index Photo

20 years. I don't know exactly how to report it to you; but I will report it to you just as a newspaperman gave it to me." Slowly he read the note. An excited murmur swept through the packed hall. Nye continued: "I can't somehow believe this..."

He didn't do much more than flounder through five or six more minutes. "Keep your chins up," said Senator Nye and sat down.

Appearing that night before an audience of 600 at the First Baptist Church, Nye was "grim, bitter, defeated," said on the Jap attack, "There isn't much America can do but move forward with American lives, American blood and American wealth to the protection of our people and possessions in the Pacific." Finally he gave in completely: "We have been maneuvered into this by the President... The only thing now is to declare war and to jump into it with everything we have."

Such is Pittsburgh's spot in the history that was written on December 7. Last week a curious *Bulletin Index* reporter, having just read the account in *December 7—The First Thirty Hours*, set out to see what has happened to the principals involved.

Gerald Nye, of course, is still in the Senate, is keeping very still. On September 4 Bob Hagy did his last day's work for the *Post Gazette*, left for Chicago to become correspondent for *Time's* bureau there—a post given him partly because of his fine work in reporting the incidents of that War Sunday. As soon as his affairs were settled, Colonel Urrutia had given up his apartment at the King Edward. His wife and daughter (who had followed him quietly out of Memorial Hall) went to establish residence at Fort Knox, where Colonel Urrutia's son is stationed.

The Colonel himself left for Australia.

CRIME

Wheels Grinding Slow

The *Bulletin Index*, March 16, 1939, in a series of stories on the numbers racket: . . . Meantime, toward a tawdry conclusion last week was progressing a minor drama typical of Pittsburgh's numbers racket, numbermen. A number chief named Lou Beck has been muscling his way to the top, partly by the dangerous procedure of "persuading" regularly established numbers writers to switch their books to him or to "split their packs." Poolroom Operator Ralph Arcadia — at 601½ Larimer Ave. — is one who recently began risking his neck by splitting his pack between The Three Pigs and Lou Beck . . .

Sun Telegraph, August 27, 1942: County detectives late yesterday raided Mickey's Place, at 5712 Penn Avenue, not far from the East End Police Station, and reported arresting six men. They said the place was a combination numbers and gambling house. [One of] those arrested gave his name as Ralph Arcadia . . .

RELIGION

Democratic Church

(See Cover)

Episcopacy in the proper sense, i.e., diocesan Episcopacy, represents the principle of official rule in a monarchical form; Presbyterianism stands for the rule of an official aristocracy, exercising collective control through an ascending series of ecclesiastical courts. In contrast to both of these, which in different ways express the principle of clerical or official authority, Congregationalism represents the principle of democracy in religion.*

Now preparing to celebrate its 160th year is Pittsburgh's oldest Congregational Church, Pittsburgh's oldest church organization. This distinction has been a tiny point of friction between the German Evangelical Protestant Smithfield Church (Congregational) and its neighbor, the First Presbyterian Church. Legend has it that the first Protestant sermon ever to be preached west of the Alleghenies was that by the Presbyterian chaplain of General Forbes' victorious army in 1758; facts show that certain Presbyterian missionaries held services in the village of Pittsburgh in 1772. But the records prove that in 1782 one Reverend John William Weber crossed the Alleghenies by request to become pastor for four congregations in Western Pennsylvania, of which the Smithfield Congregational Church alone remains. Five years later the First Presbyterian Church was incorporated after a period of Presbyterian inactivity (BI, Oct. 23, 1941).

The first settlers in America had fled Europe in the search for religious freedom, but European controversies soon followed them. In this new Pittsburgh congregation old doctrinal problems reared their heads, and soon the congregation divided according to Lutheran and Reformed lines, conducted dual ceremonies although retaining but one minister. When the heirs of William Penn, John and John Jr., granted tracts of land to three Pittsburgh churches, the divided congregation received the land along Smithfield between Sixth and Strawberry Way; on this same land they reunited to form the German Evangelical Protestant Church, first of its kind in the world, although five years later a similar union became the State Church of Prussia (in 1817, some 300 years after the beginning of the Protestant Reformation).

Most of Pittsburgh's Christian churches trace their lineage to this church. One, East Liberty Presbyterian, was established first as a Sunday School by Jacob Naegely (Negley), a trustee of the church, for his and neighbors' children to attend while winter made the downtown trip impractical. Minor doctrinal differences

*Encyclopedia Britannica, 11th Ed.

led to formation of several branches of the church, and there was a constant turnover as younger members sought membership in English-speaking congregations.

The liberal character of this Smithfield Street church, the autonomy of church and congregation, made it almost inevitable that it would join the Congregational denomination. At one time there were in America some 1,500 Evangelical Protestant Churches, more or less loosely affiliated. By the 1920's there were but 30 left. The others had been absorbed into Lutheran or Reformed churches; many had been forced to join with synodical organizations in order to fill their pulpits. The strength of the Smithfield Street church's congregation seemed to be protection against such an occurrence here, but the congregation was alert to the future and, in company with similar groups in Cincinnati and

other centers of German culture in the U.S., set about to find a church body which would safeguard their independence in government and freedom in religious thought. On June 8, 1924, the German Evangelical Protestant Smithfield Church voted to affiliate itself with the National Council of Congregational Churches.

The church has been served by a number of great German pastors: best remembered of them all, perhaps, is Frederick Ruoff, who came from Cincinnati in 1879, remained until his death in 1904. Largely due to his ability as an organizer the church was able to enlarge its activities and strengthen its foundation at a time when German immigration was slight. At Pastor Ruoff's death it was decided to meet increasing requests for use of English as well as German in church affairs by seeking a pastor with a working knowledge



PASTOR OF THE CHURCH is Dr. Carl August Voss (left), whose son, Carl Hermann, is Associate Pastor. The two alternate in preaching, in reading the lesson; alternate, too, in giving the German service at ten a.m. each Sunday.



IN THE ROBIN ROOM father & son don their gowns before the service. The church affiliated itself with the Congregational denomination in 1924, a natural step, since the church had always had similar autonomous government.

Bulletin Index Photos

- 15 months before we met in Denver!

Niebuhr: 20th Century Prophet

CARL HERMANN VOSS

THE MOST VIGOROUS AND BRILLIANT THEOLOGIAN of contemporary American Protestantism is giving the Council Lectures at Grand Rapids this month. His name is Reinhold Niebuhr. Although he comes from our sister denomination—the Evangelical Reformed church—he is well known to Congregational Christians all over the country.

Many followers of the Pilgrim faith would like a profile of this amazing person. For them this article describes Niebuhr's influence, thought, and background.

INFLUENCE

The influence of Reinhold Niebuhr is as far reaching as the oceans. His recurring waves of articles and sermons beat ceaselessly against the mind of humankind everywhere. They affect men's thinking as potently as a Gulf Stream—even though these men may be unaware of his influence.

The extent of Niebuhr's power is reflected in both the heated opposition and the slavish devotion he arouses. To the Loyal Opposition, Niebuhr is a contradiction—in fact a perpetual puzzle. These enemies—if such they may be called—are of all shades and stripes. They include the editors of the *Daily Worker* and *New Masses*, right-wing socialists and left-wing socialists, Social Gospel liberals of the nineteenth-century variety, the National Association of Manufacturers, pacifists, isolationists, iso-imperialists, the Hard Peace boys, the Soft Peace lads, Barthians, secular radicals, pro-fascist Roman Catholics, anti-Zionist Jews, and red baiters.

When (1939-40) a prominent religious magazine published a series "How My Mind Has Changed in the Last Decade," a surprising number of theologians earnestly disavowed attachment to Niebuhr; most of them, how-



REINHOLD NIEBUHR

ever, admitted their indebtedness. Some referred inaccurately (and with a tincture of chauvinism) to "the poison gas of Continental theology." Indiscriminately they lumped Niebuhr with their *bête noire* Karl Barth, despite the fact that long ago Niebuhr severely criticized Barth for his pessimism and escapism. But no matter how they might disagree with Niebuhr, by their fierce opposition they paid unconscious tribute to the force of the man and his message.

But devotees of Niebuhr defend him just as lustily, and their number is legion. When friend and foe enter the lists to wage war about Niebuhrianism, Niebuhr doubtless mutters to himself (as did Marx, Nietzsche, and Freud before him): "Thank heavens, I'm not a Niebuhrian!"

A source of Niebuhr's power lies in the appeal of a compelling personality, vigorous physically and brilliant intellectually. When he spins scintillating paradoxes and with astounding oratory weaves cogent insights into a bewildering tapestry, he is overwhelming. Stu-

dents, ministers, labor leaders, teachers, and forum audiences everywhere are captivated, often stunned.

Part of Niebuhr's effectiveness can be traced to his distinctive ability as a theologian. He is suggestive of Aquinas and Augustine at their best—the former, because Niebuhr, like Aquinas, uses reason to the utmost and has an unusual ability of sustained reflection, although he never falls prey to the excessive rationalism of neo-Thomists; and the latter, because Niebuhr recognizes, as did Augustine, the supremacy and demonic power of the human will. Thus he speaks as the prime theologian of modern times. To this, men of varied faiths and minds have attested—W. H. Auden, Jacques Maritain, V. A. Demant, Thomas Mann, Lewis Mumford, Waldo Frank, Maurice Samuel.

A third reason for his widespread influence rests in his ability to channel energies into political organizations. A sensitive spirit like Niebuhr cannot help but view the present scene with alarm. Without exception his apprehensions about the body politic are well grounded. To implement his convictions he leaves the ivory tower to take an active part in political groups.

Fifteen years ago he expected a collapse of the 1920's prosperity and joined the Socialist Party to do something about it. As a warning to religious liberals that their faith was weak and watered down, he helped organize the Fellowship of Socialist Christians and frequently wrote for the *Christian Century* and the *World Tomorrow* on provocative subjects such as "Just How 'Adventurous' Is Dr. Fosdick?" and "Don't You Liberals Fool Yourself!" The illusions of social liberals and religious pacifists impelled him to a dramatic resignation from the Fellowship of Reconciliation in 1934. When the Socialist Party became impotent, he joined the American Labor Party in the late 1930's and fought the infiltration of Communists and the perfidy of fellow travelers. The pages of the quarterly *Radical Religion* (now *Christianity and Society*) were his sounding board.

In 1940-41, when isolationists and

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pacifists were in their heyday, he headed many an anti-isolationist movement and led a distinguished editorial board in founding the biweekly magazine *Christianity and Crisis*. Now in 1944 his misgivings about America's foreign policy and the conduct of the United Nations' political strategy in the war have driven him into the leadership of both the Union for Democratic Action and the American Friends of German Freedom, and likewise into an active part in the work of the Committee for a Democratic Foreign Policy and the Christian Council on Palestine. As a contributing editor of the *Nation*, he writes essays and book reviews to share his hopes and fears with readers of that liberal journal.

Scarcely a week goes by that some pronouncement of Reinhold Niebuhr does not appear in a newspaper or magazine. Often these utterances have a startling effect. Last summer Niebuhr visited England at the invitation of the British Ministry of Information and on his return severely criticized the U. S. War Department's program of education for American soldiers. This criticism aroused controversy, but it brought results in the revised policy of the War Department.

His many books have also had prodigious influence. *Moral Men and Immoral Society* (1932) changed the religious thinking of many Americans—and of many Europeans as well. The title is somewhat misleading. One might infer that the author is a disciple of Rousseau with the latter's theory that the individual is naturally good and that society and its institutions alone corrupt him. As Niebuhr wryly says, the title might more accurately have been *Immoral Man and Terribly Immoral Society*. When published, the book was denounced as hopelessly pessimistic, for it undercut the optimistic assumptions of our culture. In the intervening years, however, that book and its sequel *Reflections on the End of an Era* (1934) have, in their darkest predictions, been borne out almost to the letter. In an earlier volume *The Contribution of Religion to Social Work* (1932), Niebuhr described the values of religion both as opiate and as spiritual dynamite.

Late in 1935, Niebuhr published his

lectures on the Rauschenbusch Foundation of Colgate-Rochester Divinity School, *An Interpretation of Christian Ethics*. The title may not be provocative, but the content is. Here Niebuhr laid down his system of ethics. He established for the first time in print the affinity of his thought to that of the leader of Germany's Religious Socialists during pre-Hitler days—Paul Tillich, who was at one time professor at Frankfurt-am-Main and is now associated with Niebuhr on the faculty of Union Theological Seminary in New York. In this book, as in other publications of both Tillich and Niebuhr, there is a reciprocal relationship between two great men who treasure a friendship based on mutual understanding and kindred purpose. There are, however, fundamental differences in their systems of thought, especially in their interpretations of love and human desire.

Two years later in 1937, Niebuhr published *Beyond Tragedy*, a book of sermon essays which describe Christianity's dialectical conceptions in the relations of time and eternity, God and the world, nature and grace. These chapters, originally preached to student audiences all over America and in many parts of Europe, are so brilliant that one reviewer called Niebuhr the "greatest expository preacher in the land"—the Chrysostom of our time. (Niebuhr's prowess as a preacher has been recognized anew by Yale's invitation to him to give the Lyman Beecher Lectures in 1945.)

The Gifford Lectures of the spring and autumn of 1939 brought Niebuhr to Edinburgh to the most esteemed philosophical lectureship in the world. William James, Josiah Royce, and John Dewey were his American predecessors. The two volumes of these lectures *The Nature and Destiny of Man* have been hailed everywhere as masterpieces in philosophical theology, for the treatment is masterful. Critics accused Niebuhr of extravagant generalizations. His turgid style too was severely criticized. The style is difficult, it is true, but results for the careful reader are rewarding.

Men like John Coleman Bennett of Union Seminary and H. Shelton Smith of Duke University in the introductions to their recent books have thanked Nie-

buhr for his seminal thought. Charles Clayton Morrison, diametrically opposed on a score of issues, has repeatedly said that Reinhold Niebuhr sees things more clearly than anyone else of our generation. Lynn Harold Hough, Niebuhr's neighbor in the ministry during Detroit years and now dean at Drew Seminary, dedicated his book *Imperishable Dreams* (1926): "To my friend, Reinhold Niebuhr, in whose words and writings the younger generation has achieved an almost disconcerting sincerity and a penetrating power of analysis which searches the conscience and refuses the comfort of even the most delicate and gracious self-deception." And Paul Hutchinson inscribed in his book *World Revolution and Religion* (1931): "To Reinhold Niebuhr, who is not afraid of a fact."

The soundest advice for the curious is to read Niebuhr's books and to hear him talk. Neither experience is easy. To read his books calls for arduous discipline of mind and spirit. It means wading through heavy prose and tortuous dialectics. The reader may become involved in a morass of paradoxes, but he will emerge chastened, though perhaps a bit distraught.

To hear Niebuhr speak is just as thrilling. The whirlwind staccato of his words, the machine-gun delivery which sends tracer bullets in every direction, the merciless attack on a stuffed shirt, a golden calf or a sacred cow, the destruction of a trial balloon or an ornate façade are as swift and sure as those of a trained gunner. Every person has to experience Niebuhr for himself on the printed page or from the pulpit or lecture platform. Then—and only then—will come appreciation and comprehension.

THOUGHT

No *Reader's Digest* edition of Niebuhr's thought is available. Certain well-intentioned theologians have prepared capsule doses that he who runs may read. But they have failed in their purpose. Neat but grossly inept labels such as neo-orthodox, New Calvinist, neo-supernaturalist, and Christian Marxist give no indication of Niebuhr's originality. He has created a school unique in its sharp focus on the social struggle as well as in its reliance on the

the Hellenic-Humanist tradition of the Christian ethos. Niebuhr's intellectual tools are so sharp and his spiritual antennae so sensitive that he cannot be adequately classified by a mere phrase or epithet. His rigorous application of religion to world affairs, his ruthless scrutiny of the life of the spirit and the social life of mankind are paralleled nowhere else on the present scene. The Christus Victor movement of our Congregational Christian churches received impetus and inspiration from him. And the end is not yet.

A dozen schools and tendencies of thought gave Niebuhr stimulus, intellectually and spiritually. Each of these he accepts and rejects in part. Among these influences are such diverse strains as political and religious liberalism, Christian orthodoxy, Barthianism, neo-Thomism, Marxism, Freudianism, rationalism, moralism, pacifism, monism, dualism, and sociology. A Union Seminary colleague once remarked: "Niebuhr paints the theological landscape with the broad brush strokes of a broom—often using the broom for its accustomed purpose."

Of what does his thought consist? The answer is: of virtually everything to which the human problem pertains. A skeleton outline, bare as it may be, will indicate the breadth and depth of his thinking.

Is Niebuhr a liberal?

Niebuhr has been nurtured, of course, upon the liberalism of American Protestantism and the political liberalism of American democratism. He accepts many elements from religious liberalism, crediting it with the merit of having brought the Christian gospel to bear upon the social realities. But he is not in accord with that spirit in our bourgeois civilization which affirms an unbroken continuity between God and man. He disavows a belief that the world is essentially one. On the other hand, he does not succumb to the dualism of orthodox Protestants.

What does he think about God?

Belief in the immanent God, "the Divine within men with which they are co-workers," is sharply qualified. Niebuhr is attracted by the concept of the Wholly Other as interpreted by the

Crisis Theologians of Europe, although the latter are dualistic and Niebuhr is dialectical.

About Christ?

Jesus Christ is not just "a way of life," shorn of all Christology, but a trans-empirical event which, as the Center of History, reveals the Ultimate Meaning of life and illustrates the Divine Initiative as well as the divine fulfillment of a divinely created, though humanly corrupted, existence.

The Kingdom of God?

The Kingdom of God is a supra-social criterion of criticism for all eras of history, a religious imperative which is "outside history." It is not an ideal to be achieved "here on earth," nor a this-worldly concept linked to the hope for the ideal society of an "American Dream" or equated with the democratic community. Its approximate realization is apparent in all of life, individual and social, but it is "Reality in prospect, never Reality in retrospect." It is a divine dynamis operating in and breaking into history, fulfilling in partial measure the purpose of God.

Sin?

Sin is not just ignorance and maladjustment. Nor is it imperfection and immaturity which may be banished by persuasion and good will; it is not a cultural lag for which education will ultimately bring salvation. Sin is rather "rebellion against God" born of pride and egoism; it is man making himself God and "changing the glory of the incorruptible God into the image of corruptible man."

Man?

Holding no unclouded view of human nature, Niebuhr thinks of man as "made in the image of God," but he also considers man as a "fallen creature of God," to whom only grace will bring forgiveness.

Progress?

A profound Christian faith can have no confidence in that evolutionary optimism which thinks of progress as an inexorable development toward higher levels of life, interrupted perhaps but unimpeded by world conflicts. For

every step upward toward heaven, mankind can plunge down whole flights of stairs toward a hell of barbarism and paganism.

Pacifism?

The religious vocation of pacifists is invaluable as testimony to the perfectionist nature and high demands of the Christian ethic. But pacifism is immoral and irresponsible when it degenerates into bad politics, when it results in self-righteousness or a naive sentimental insulation against life. Niebuhr criticizes pacifists because they have illusions about a dog-eat-dog world.

BACKGROUND

Neither *Who's Who* nor publishers' blurbs offer much information as to what makes Niebuhr tick. A clue to his background lies in the dedication to his first book *Does Civilization Need Religion?* (1927): "To the memory of my father who taught me that the critical faculty can be united with a reverent spirit and to my mother who for twelve years has shared with me the work of a Christian pastorate."

But what of the influence exerted by his father—this courageous, kindly, and scholarly German Lutheran pastor—upon his young sons and daughter in spite of an early and untimely death? What of the serene-spirited fragile mother who even today sheds a gracious love on her remarkable family? These secrets belong to the intimacy of the Niebuhrs' inner circle.

In *Leaves From the Notebook of a Tamed Cynic* (1928) Niebuhr speaks on the dedicatory page of "my friends and former co-workers in Bethel Evangelical Church of Detroit, Michigan." But the pages of that self-searching book tell little of the eminently successful ministry in a growing suburb of Detroit. It tells scarcely anything of how he brought people of all strata of life into a little church which grew into one of Detroit's most progressive institutions. No book could ever tell how genuinely grieved was the host of Niebuhr's friends in Detroit when in 1928 he accepted the William E. Dodge chair of Applied Christianity at Union Seminary. Now even sixteen years later, his absence is still felt and the townsfolk

to that city.

Moral Man and Immoral Society was dedicated to "U.M.N.," his bride of a year. "U.M.N." was Ursula Keppel-Compton the beautiful young Englishwoman and prize student of Canon Streeter, who came from Oxford University to Union Seminary on a fellowship in 1930. The dedication gives no clue to the swift and tumultuous courtship of Union's young professor. Quickly he outwitted rivals among his students. By spring of 1931 the engagement was announced. This romance belongs to the legendary lore of Union Seminary. It is recounted even today across the street in the halls of Barnard College where Mrs. Niebuhr now teaches philosophy and religion. Last July it was "hands across the sea" when Niebuhr had the honorary degree of Doctor of Sacred Theology conferred upon him by Oxford University, for in the midst of the academicians' most extravagant praise—plaudits elegantly couched in impeccable Latin—the dons slyly asked: "Who will forbid such a man to become one of us, especially when he seems to have wished to be ours by some link, as he even chose for his wife a most distinguished lady from the alumnae of our own St. Hugh's College?"

Two other members of the family are Walter, a newspaperman in the Middle West, and Hulda, author of *Greatness Passing By* and director of Religious Education at the Madison Avenue Presbyterian Church in New York City.

But there is posterity to consider, concerning whom this whimsical inscription is to be found in Volume I of the Gifford Lectures, *The Nature and Destiny of Man*: "To my wife Ursula who helped, and to my children, Christopher and Elizabeth, who frequently interrupted me in the writing of these pages."

Reflections on the End of an Era (1934) is dedicated "to my brother, H. Richard Niebuhr." In the preface Reinhold Niebuhr thanks his younger brother Richard "who disagrees with most of the conclusions at which I arrive, but whose stimulating analyses of the contemporary religious and social problem prompted many of these reflections." Helmut Richard Niebuhr, leader in the Evangelical Synod, one-

time teacher in Union Theological Seminary, later president of Elmhurst College in Illinois and, since 1931, professor at Yale Divinity School, had followed Reinhold to Yale as a graduate student. Today in his modest, shy way, with consummate dignity and quiet assurance, Richard Niebuhr shares scholarship and faith with an admiring student body. A Divinity School senior, emerging one morning from Dwight Chapel, was heard to say: "You know, when I hear Dick Niebuhr preach and feel the selflessness of his nature, I am convicted in my own heart of the 'sin' that Reinnie talks about."

Reinhold Niebuhr is tall in body and rangy in movement. He has an impressive countenance marked by the strong profile of a Roman nose, a jutting jaw, and a high-domed forehead which boasted a quarter-century ago a huge shock of blond hair. *Times* likes to call him a "sharp-eyed, high-browed savant." His spirit is energetic and dynamic, volatile and intense. His diction is colorful and runs the gamut from poetic prose to bitter sarcasm. He can violate the laws of rhetoric and still give an eloquent, impressive address.

His favorite advice to Union Seminary students who are bent on reforming the world within five years from date of graduation: "Remember that your job is not confined to plumbing. Preachers were meant to be poets as well as plumbers."

Another sage word to those who feel the prophetic impulse every time they face a congregation: "Don't think you can skin a skunk every Sunday!"

He should know. He has tried it—and apparently succeeded. It was Gaius Glenn Atkins who said: "Niebuhr can skin civilization, hang the hide up to dry, and offer prayer over the carcass!"

There is no need for compulsory chapel when Niebuhr arrives on the campus. Students crowd Battell Chapel at Yale, Rockefeller Chapel at the University of Chicago, Appleton Chapel at Harvard, and a thousand other places to hear him.

Students of Cambridge University in England revere Niebuhr second only to their beloved C. H. Dodd. They enjoy a favorite quip: "Thou shalt love the Lord, thy Dodd, and thy Niebuhr as thyself."

and rare experience. No auditor ever falls asleep, for the rapid-fire lectures like an ack-ack gun, are not conducive to somnolence. When the hour is finished, Niebuhr is as fresh as a star quarterback about to enter the game.

As a friend Niebuhr is close to many. At Union Seminary he is an unofficial dean of students. To radicals and liberals, ministers and social workers, politicians and statesmen, he is father confessor and counsel, always patient, sympathetic, and kindly. The great and near great on several continents—Sir Stafford Cripps, Archbishop Temple, and many another—welcome him to their homes when he comes to town.

* * *

Many a theological conservative remarks with genuine fervor: "Niebuhr is the twentieth-century defender of the faith. He places a needed emphasis on the greatness of God, the centrality of Christ, the reality of sin, the necessity for grace and forgiveness, the tension between the finite and the infinite, and the latent divinity of man." But then he goes on to say: "That is all to the good. When he talks socialism, however, it's time to part company. Marxism and Christianity, like oil and water, do not mix. Niebuhr should stick to the simple Gospel. Then he would be an Amos or an Isaiah for our generation. The social gospel has poisoned his mind!"

The social radical in turn remarks: "An amazing chap, this fellow Niebuhr! When he analyzes modern society and its disruptive forces, he is great stuff! And when he warns of a totalitarian threat in both fascism and communism, I am with him 100%. He's on the beam when he speaks of our catastrophic revolutionary era. But I don't follow him when he talks about the group egoism of nation, race, and class or the self-deception of such groups, or when he discusses ethical decisions in the use of violence, the necessity of compromise, and the inevitability of coercion. Too bad, isn't it, that he should deal with such abstractions?"

"But he is so basically sound on everything else that I can forgive him his religious gyrations. After all, he's a theologian, and what can you expect?"

NEW BOOKS

REINHOLD NIEBUHR: HIS RELIGIOUS, SOCIAL AND POLITICAL THOUGHT

Edited by Charles W. Kegley and
Robert W. Bretall (The Macmillan Co.,
\$6.50)

HOW CAN one do justice to a book as varied in format and rich in content as this one? How to describe it accurately? Outline its message? These are problems that perplex and trouble a reviewer, for *Reinhold Niebuhr: His Religious, Social and Political Thought* is not easily placed in a category and then quickly reviewed.

Informative and Gracious

There are certain things which it is not.

It is not a book by Reinhold Niebuhr, although more than 12,000 words were written by him for Part I, an "Intellectual Autobiography," and another 10,000 words for his "Reply to Interpretation and Criticism" at the conclusion as Part III, both of which are informative and gracious, humble and winsome—really self-revealing in a unique way. Yet Part II, "Essays of Interpretation and Criticism of the Work of Reinhold Niebuhr," occupies more than 400 pages of the book, or at least eight times the space taken by Niebuhr himself.

It is not, strictly speaking, a book about him for, while some interesting biographical data is given in various places, a far vaster amount is lacking and will some day be presented with imagination and artistry by a biographer, perhaps by June (Mrs. Jonathan) Bingham, who has assayed just such a task.

In these pages there are few clues to the real nature and makeup of this dynamic man whose multifaceted personality makes him beloved by many as professor, preacher, editor, author, ecumenical leader, political sage, social critic, religious guide, counselor and friend—a genuine Christian who succeeds remarkably in being "all things to all men."

In this book, Volume II of the Library of Living Theology, there is no systematic outline of his theology for as Niebuhr says of himself: "It is somewhat embarrassing to be made the subject of a study which assumes theology as the primary interest. I cannot and do not claim to be a theologian. I have taught Christian social ethics for a quarter of a century and have also dealt in the ancillary field of 'apologetics.' My avocational interest as a kind of circuit rider in the colleges and universities has prompted an interest in the defense and

justification of the Christian faith in a secular age, particularly among what Schleiermacher called Christianity's 'intellectual despisers.'

"I have never been very competent in the nice points of pure theology; and I must confess that I have not been sufficiently interested heretofore to acquire the competence. . . . I have been frequently challenged by the stricter sects of theologians in Europe to prove that my interests were theological rather than practical or 'apologetic,' but I have always refused to enter a defense, partly because I thought the point was well taken and partly because the distinction did not interest me."

It is this disclaimer, along with the wide range of Niebuhr's interests and writings, that impelled the editors to broaden the title in contrast to the first volume in the Library of Living Theology, *The Theology of Paul Tillich*. Subsequent volumes now planned to deal with the thought of Henry Nelson Wieman, Emil Brunner and Karl Barth will probably not have to be rephrased in title and will no doubt be quite precise in referring to "the theology" of these men.

If this book is not an exposition or a description or an outline, then what is it?

Uniformly High Order

Reinhold Niebuhr: His Religious, Social and Political Thought is a study of America's outstanding theologian (for to us all he is still a theologian!) as examined, criticized and interpreted by twenty eminent scholars. Seventeen of these writers are Americans and, of the others, one is a German (Karl Löwith of Heidelberg); one a Swiss (Emil Brunner, now at the International Christian University in Tokyo); and one a Briton (Alan Richardson of Nottingham). The Americans include such recent newcomers to these shores as Paul Tillich, Richard Kroner and Abraham Joshua Heschel, as well as the native-born Paul Ramsay, Kenneth Thompson, William John Wolf, Henry Nelson Wieman and others.

Unfortunately, Karl Barth, Martin Buber and Arnold Toynbee were too pressed by other commitments to accept the editors' invitation to take part in the discussion but, despite their regrettable absence from these pages, the symposium is of a uniformly high order—higher by far than most symposia, which are usually ragged and uneven in quality.

Each of the contributing writers deserves comment but the limitations of space forbid. Emil Brunner's initial chapter, a brief essay of charm and kindly criticism, not only expresses gratitude for a friendship of almost thirty years ("among the most precious experiences of my life") but notes the irony that Niebuhr, a scion of German forebears, is less well known in parts of

Europe because "the German publishers continue to withhold from us the translation of his complete works." Brunner hopes this book "will help to overcome the inexcusable neglect which in Europe, at least in the German-speaking countries, has marked the reception of this mighty interpretation of the gospel for our time."

The ablest chapters—that is, the clearest and most interesting contributions, in this reviewer's opinion—were written by John C. Bennett, Arthur Schlesinger Jr., Daniel Day Williams, Paul Lehmann, Robert E. Fuch and Paul Scherer. And to each of them—as to all the others—Niebuhr gives kindly and grateful rejoinders, agreeing for the most part with their critical comments and the exceptions they take to certain aspects of his thought.

Grandeur of Character

Prof. Bennett deals with Niebuhr's social ethics. With commendable clarity and at some length he traces the progression of Niebuhr's thought in particular relation to pacifism and socialism, the former having been rejected and allegiance to the latter considerably modified.

Prof. Schlesinger carries the treatment even further and gives historical references in documenting Niebuhr's changing views all through the years, with reference to Marxism, the Soviet Union, the New Deal, fascism and the social gospel. He feels that while Dr. Niebuhr's "searching realism gave new strength to American liberal democracy . . . his own life and example have shown in compelling terms the possibilities of human contrition and human creativity within the tragedy of history." Of special interest is this observation by the young Harvard historian:

"No man has had as much influence as a preacher in this generation; no preacher has had as much influence in the secular world. His own authentic humility, his deep awareness of the moral precariousness of historical striving combined with his moral resoluteness about the immediate issues, the range of his compassion, the honesty of his wrath, the spontaneity of his unselfishness and the sweetness and grandeur of his character—all these qualities succeeded in making manifest and vivid, as no mere sermons or essays could, the image of Christian man."

With the scholarship and sensitivity always characteristic of his work, Daniel Day Williams points to the contributions that "liberal Christianity" and "liberal culture" have made to Niebuhr's thought and work, no matter how Niebuhr may critically assail liberalism. True, Niebuhr does not agree with Williams and notes his disagreements in the "Reply," but he could not deny the truth of Williams' statement:

"We can be grateful that one of the most discerning of all interpreters of the Christian faith has brought a whole generation to see more clearly the full dimensions of sin and reconciliation. We can be grateful also that liberal Christianity helped to provide the freedom and the critical methods by which its own most trenchant critic has sought to establish the values achieved by liberalism upon firmer Christian ground."

Lehmann discusses the Christology of Niebuhr. Fitch presents views on Niebuhr's philosophy of history and Scherer depicts the preacher. All treatments are lucid and compelling.

Harmony and Conflict

A prominent Jesuit, Gustave Weigel, notes the harmony and the conflict between his fellow Roman Catholics and Niebuhr's Protestantism. Father Weigel points to Niebuhr's description of the Catholic construction of Christianity as having only "vestigial vitality" and then slyly remarks: "That alliteration is neat but it seems an inadequate description of one of the most palpable vitalities of our time."

Many a former student of Niebuhr's will be astonished, as was I, to read his own statement on pages 434-435:

"I should like to eliminate another area of difference by failing to support any idea which I propounded in my early work, *An Interpretation of Christian Ethics*. . . I was only dimly feeling my way in this book toward a realistic and valid Christian ethic. I disavowed some of my ideas and amended others in later works, which roughly represent my present position. I am not therefore able to defend, or interested in defending, any position I took in *An Interpretation of Christian Ethics*."

To have an author dismiss so summarily his Rauschenbusch Lectures of 1934 is extraordinary indeed. Only Niebuhr could do this.

Two men were, to my way of thinking, inadequately answered, namely, Paul Tillich and E. A. Burtt. The distinctions in the case of Niebuhr versus Tillich, spelled out with all the respectful give-and-take in which such scholars

love to indulge, was over my head and all I could do was gaze with awe at the pyrotechnics on epistemology.

In the instance of Burtt, I believe his search for truth beyond the confines of organized Christianity and his resultant criticisms of Niebuhr's terminology are still valid. Certainly I was disappointed—as I have always been disappointed—in Niebuhr's statements on Gandhi, particularly so when he makes the brief response to Burtt that Gandhi "made the pretension of sainthood into an instrument of political power. That may have seemed plausible in the environment of India, but it must be ultimately intolerable anywhere." This is a classic in sweeping generalizations. Is it Niebuhr's blind spot?

Bibliography of Writings

Part IV, "Bibliography of the Writings of Reinhold Niebuhr to 1956," prepared by D. B. Robertson of Berea College, adds immeasurably to the value of the book. Here is a record of truly prodigious production. All of his sixteen books and more than five hundred magazine articles (in the *Christian Century*, *Atlantic Monthly*, *Saturday Review*, *World Tomorrow*, *Christianity and Crisis*, *The New Leader*, *The Reporter*, *The Nation*, etc.) are meticulously listed.

The omitted titles are the many hundreds of editorials Niebuhr wrote through the years for *Radical Religion*, *Christianity and Crisis*, the *Religious News Service*, the *Messenger* and the *Lutheran*, as well as his countless book reviews, notably for the *New York Times* and the *Saturday Review*. Those of us who for at least a quarter-century have tried to keep abreast of Niebuhr's writing and thinking are driven to despair by finding hosts of items we never saw and will never have time to read in any case!

Who are the editors? One is Charles W. Kegley, professor of philosophy at Wagner College on Staten Island, New York, and the other is Robert W. Bretall, professor of philosophy and psychology at the University of Arizona. They have worked long and hard and well on this project, a splendid piece of work. They

and their assistants did a remarkable job of proofreading, for only a couple of errors remained. (After all, the name Niebuhr does lend itself well to being misspelled as "Neibuhr"!)

I wish that the exact professorial titles of some of the men had been included so that one might have known something of their particular academic discipline and faculty, and that the transfer of Daniel Day Williams to Union Theological Seminary had been noted. Furthermore, in Niebuhr's prologue (the autobiographical chapter) he mentions professors like Porter, Hutchison, Bultmann, Harnack and Bradley whose first names are unknown to most people but which could have been supplied in brackets, a suggestion I offer for future volumes in this series.

But after making these minor criticisms, may I pay tribute to the editors for their patience and steadfast devotion to the job?

Fascinating and Fruitful

I have read and reread this book over many days and find it infinitely rewarding, a reading experience that is both fascinating and fruitful. This book will be on the required reading list of most young men and women in theological seminaries and advanced religion courses in our colleges and universities. It is not for the general reader, unless he has some training in philosophy and the history of religion, but for him who digs, the rewards are great.

One can then understand the tribute paid Reinhold Niebuhr by his neighbor from the Jewish Theological Seminary across Broadway and "Reinhold's" walking companion on Riverside Drive, the great Abraham Joshua Heschel, who says in his chapter, "A Hebrew Evaluation of Reinhold Niebuhr":

"For all his profundity, his prophetic radicalism, his insights into the ultimate aspects of human destiny, his sense for the dimension of eternity, Niebuhr has maintained a concern for the immediate problems of justice and equity in human relations. His spirituality combines heaven and earth, as it were. It does not separate soul from body or mind from unity of man's physical and spiritual life. His way is an example of one who does justly, loves mercy and walks humbly with his God, an example of the unity of worship and living. He reminds us that evil will be conquered by the One, while he stirs us to help conquer evils one by one."

Carl Hermann Voss

Chairman, executive council,
American Christian Palestine Committee

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts; or 19 South La-Salle Street, Chicago 3, Illinois.

DO YOU KNOW YOUR BIBLE?

1. Who were Adam's sons? 2. Where in the Old Testament would you find: (a) a raven and a dove? (b) "the little foxes" (c) a wolf and a lamb? 3. Who "brought forth butter in a lordly dish" to an enemy and then killed him? 4. What does Immanuel mean? 5. What are the first five books of the Bible (the Pentateuch)?
 6. Who heard the word of the Lord: (a) while he was beating out wheat? (b) sleeping in the temple? (c) by the river Chebar? (d) under a castor oil plant? (e) in a cave?
 7. Who brought about the drowning of 2,000 swine?
 8. Whose dance led to: (a) a prophet's death? (b) a wife's scorn?
- (Answers on page 31)

Carl Hermann Voss
2264 Bartram Road
Jacksonville, Florida
USA 32207



Rabbi Herbert A. Friedman
15 Ibn Gabirol Street
Jerusalem, Israel

AEROGRAMME • VIA AIR MAIL • PAR AVION

2264 Bartram Road
Jacksonville, Florida
USA 32207
February 9, 1973

Dear Herb:

I hope you are feeling better and have recovered completely from your attack of diverticulitis. The doctor has probably ordered you to stay on a strict diet. I hope you can maintain it. Neither the diet nor the ailment is pleasant, and you have my full sympathy.

It was good to talk with you on the telephone, a fairly good substitute for a personal meeting, but that we shall have to postpone for another several years, I am afraid. In any case, you sounded as hearty and robust as ever, and this was good.

I was keenly interested to hear all about the plans you and your associates have for what Ezra called "The Annex" but which you described in full to me as the building for the World Union for Progressive Judaism. If your predictions come true about the New York and Cincinnati schools, that will be really man-bites-dog news. Best of luck to you on your fund-raising program, especially because you men plan to honor someone who deserves it infinitely more than those individuals who saw to it they were immortalized while they were still alive, very much so (I refer particularly to those two not-so-humble colleagues of the ministry, Abba Hillel Silver and Israel Goldstein.). To think that only a small moshav and a small street in Jerusalem are named after Stephen Wise, who, in my book, did more for Israel, its land, its people, its religion and its dignity in the whole world than did those two worthies, and a whole host of others who are equally anxious to perpetuate their names. This is why I say: "More power to you in this enterprise."

I followed your bidding and inquired of Sidney Lefkowitz and learned that the Wolfson Foundation, of which he, along with six other members of the Wolfson family, is one of the nine trustees, is administering a very small capital fund, only a couple of million dollars, and is not only over-extended, but over-committed for a number of years to come. Whatever commitments they make, as in giving \$100,000 toward endowing the Sidney M. Lefkowitz Chair of Religion at Jacksonville University (in honor of Sidney's retirement next fall on his 65th birthday), is to be paid out over five years; and by the same token the million dollars (not five million, as you had heard) given to the Baptist Hospital is also being paid out over a long time, many years, in fact. Thus the kind of money you are seeking would appear not to be there, Herb, and I would look in other directions.

In addition, Louis E. Wolfson is not "out of the woods" as yet, having served a brief prison term, having been acquitted of other charges, but still having to face additional charges in future trials. Obviously, there are heavy legal expenses, very heavy indeed, quite apart from the failure of the very projects for which he was indicted and jailed. As I mentioned to you on the phone, he was unable to make his usual purchase of \$50,000 in Israel Bonds this year, and thus far there is no indication that he will be able to do so in the immediate future (so I have been given to understand by those active in the Bonds campaign).

(over)

If at some later date you are scheduling an event where I, as a non-Jew and as a biographer of Wise, could be of some assistance as a speaker on behalf of this cause of yours, please feel free to call on me, and I shall be delighted to go anywhere for you without fee and with only expenses paid. I need scarcely tell you that twenty-one years ago when, in December of 1951 in Denver, you and I first spoke of the Holmes-Wise duo biography, I thought I had a pretty good idea of how and why both men deserved to be memorialized in print by such a book; but I underestimated completely the greatness of each man, for in poring over tens of thousands of letters, documents, sermons, etc., I was overwhelmed, not only by the great good they did during their ministries, both in church and synagogue, but on the public scene. And, I can wax eloquent on this, believe me! Just know I stand ready to help.

Sorry I did not get a chance to ~~write~~ ^{see} Francine and the children. To all of you Phyllis and I send our love and warm good wishes. All the best!

Cordially,

Carl

Additional message area

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Essays in American Zionism

1917-1948

To Herb - a stalwart,
courageous, and often
prophetic comrade -
in-arms, who helped
from the very beginning
of this project - with
admiration and affection

THE HERZL YEAR BOOK

Volume 8

Carl

Hanukkah and
Christmas, 1979
36 years later

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The American Christian Palestine Committee

By Carl Hermann Voss

In the annals of support of Zionism by non-Jews, few chronicles are as heartwarming and reassuring as that of the American Christian Palestine Committee, whether of its antecedent groups, the American Palestine Committee originated in 1932 and the Christian Council on Palestine begun in 1942, or the merger of the two organizations into the American Christian Palestine Committee in 1946. The interfaith cooperation, interethnic amity, and interpersonal understanding on the part of the ACPC's staff and members were of a high order; and aided greatly in strengthening Jewish efforts to interpret Zionist aspirations to an American public, then singularly callous and uncaring about the rescue of Jewish refugees from annihilation by Hitler and not at all concerned with the future of a Jewish national home in Palestine.

During the fateful mid and late 1940s the American Christian Palestine Committee played a significant, often strategic role in mobilizing public opinion on behalf of opening Palestine's gates to the remnant of European Jewry spared the Nazis' gas chambers and of helping establish the foundations of the newly proclaimed Jewish state of Israel on May 14, 1948.

The American Palestine Committee,¹ publicly launched at a dinner in Washington, D.C. on January 12, 1932, and attended by members of both Houses of the U.S. Congress and many other dignitaries of the U.S. Government, including Vice-President Charles Curtis, was organized primarily by Dr. Emanuel Neumann, an American member of the World Zionist Executive. Neumann had become deeply concerned in 1931 about the retreat by the British Government from the commitments of the 1917 Balfour declaration and their League of Nations Mandate for Palestine, just as in 1930 he believed the publication of the

Labor Government's White Paper on Palestine presaged disaster for Zionist hopes.

Encouraged and guided by Zionism's "elder statesman" and "*éminence grise*," U. S. Supreme Court Justice Louis D. Brandeis, Neumann gathered for this meeting of non-Jewish sympathizers with Zionist objectives an array of outstanding government officials who, he hoped, would make American influence felt in British governmental circles and perhaps turn the unfavorable tide: Senator Robert M. LaFollette, Jr. of Wisconsin, Senator William H. King of Utah, New York's Congressman Hamilton Fish, Jr., Assistant Secretary of State James Grafton Rogers, and Idaho's doughty Senator William E. Borah (who had another engagement but agreed, at the urging of Rabbi Stephen S. Wise, to serve as honorary chairman). Neumann prevailed on the controversial Felix Frankfurter of Harvard University's Law School faculty to address the dinner, a task he performed with characteristic skill.

A more impressive moment of the evening, however, was the reading of a letter from President Herbert Hoover:

I am interested to learn that a group of distinguished men and women is to be formed to spread knowledge and appreciation of the rehabilitation which is going forward in Palestine under Jewish auspices, and to add my expression to the sentiment among our people in favor of the realization of the age-old aspirations of the Jewish people for the restoration of their national homeland. I shall appreciate it if you will present my cordial greetings to those attending the dinner in Washington on January 17th to advance this enterprise.

Yet the American president actually said nothing new, for he was merely giving a qualified approbation whereas on several occasions Woodrow Wilson had spoken of his "personal approval of the [Balfour] Declaration" and had written in 1919: "I am . . . persuaded that the Allied Nations, with the fullest concurrence of our Government and people, are agreed that in Palestine shall be laid the foundations of a Jewish commonwealth." President Hoover only echoed what, with perhaps less reflection and comprehension, had been said to Zionist delegations and conventions by his predecessors, Warren G. Harding and Calvin Coolidge, in the 1920s.²

Considerable publicity emerged from this initial dinner of the American Palestine Committee; but the APC, so well started, soon

lapsed into desuetude because its guiding spirit, Emanuel Neumann, left for Palestine soon afterward to assume duties there in the Zionist Executive, not to return until 1941. By that time, the British White Paper of 1939 on Palestine had been issued; and an end to Jewish immigration to Palestine was a real threat. The pressures of World War Two on British policy seemed to spell doom for any prospects of establishing a Jewish national homeland.

The APC began again, however, in 1941. Dinner meetings in Washington were held once more, primarily to remind non-Jewish leaders in governmental circles that the American government had, by presidential approval through the years and Congressional action on several occasions, given sanction to the 1917 Balfour Declaration. No less important in the eyes of the APC leaders of that time—and subsequent years as well—were the imperatives of the League of Nations Mandate given to Great Britain (and approved by the Congress, despite non-membership of the United States in the League) that the Mandatory Power was to “put into effect the Balfour Declaration,” to “facilitate Jewish immigration,” to “encourage close settlement by Jews on the land,” and to “be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home.” These words of 1917 by Balfour and of 1920 by the League’s Permanent Mandates Commission had an incalculable effect on the non-Jewish supporters of Zionist aims. They respected the sacredness of the pledged word and believed in the validity of international law, as in the assignment of responsibilities by the Mandates Commission of the League, despite America’s rigid isolation and neurotic aloofness from international responsibilities.

By 1942, when the United States was at war with the Axis Powers and firmly yoked to Great Britain as an ally, the British Government sought but failed to impede holding the annual dinner of the American Palestine Committee. On that banquet evening at the Mayflower Hotel in Washington, an international broadcast from Great Britain brought the voice of the famous Lord Josiah Wedgwood across the Atlantic to startle the audience, composed of 55 outstanding Americans—governors, editors, college presidents, and congressmen—as he said, “There is no longer any hope from the British administration. . . . Seek to get your America to act—to press for arms and justice—to accept the Mandate—to build another free land with open doors and open hearts. . . . I have tried to save for my

own countrymen the glory of rebuilding Jerusalem—of doing justice and creating freedom. . . . It's no use. They won't do it! I can't help. You must turn to America and take on the job yourselves."

As Emanuel Neumann tells the story in his memoirs, Wedgwood spoke directly at (or to) Senator Robert Wagner of New York, partly as a member of the Congress and partly, it appeared, as chairman, along with Senator Charles McNary of Oregon as co-chairman, of the American Palestine Committee; he seemed to cry out across the 3,000 miles of space: "You are as proud of America as I am of England's past. Will you see where lies America's duty? Can you take on the job from our enfeebled hands? . . . The mantle of Elijah has fallen upon Elisha—not only in Palestine. It is your rendezvous with destiny."³

Whatever may have been the impact of Wedgwood's extraordinary appeal on the continued reluctance of Britain to fulfill the Mandate in Palestine and on the traditional hesitancy of the United States to assume responsibility, one thing was certain: the issue was now to the fore. American Christians were being urged to demand that their government bethink itself of what it might say and do on the matter.

The American Christian Palestine Committee was still only the American Palestine Committee; not for another four years would it combine its program with that of the soon-to-be-born Christian Council on Palestine. The APC, however, had broadened its constituency; no longer did it number only congressmen and senators, but now it included hundreds of additional public figures: Paul Kellogg, editor of the *Survey* magazine; Johns Hopkins University's William Foxwell Albright; soil expert Walter Clay Lowdermilk; radio commentator Raymond Gram Swing; columnist Edgar Ansel Mowrer of the *Chicago Daily News*; critic and essayist Lewis Mumford; and other molders of public opinion, including many clergymen and teachers of religion.

But there was need for a specific group of ministers, of Christians whose vocations labeled them as such. From that awareness there grew the Christian Council on Palestine in 1942-43. The urgency of the times, when the first reports of Hitler's destruction of European Jewry began to trickle through from Nazi-occupied lands, impelled men like Stephen S. Wise, a leading Zionist and foremost rabbi, to join with his younger colleagues, Rabbis Milton Steinberg and Philip S. Bernstein, to offer aid from the Emergency Committee for Zionist Affairs and enlist the support of such outstanding Protestant leaders as Henry A. Atkinson, secretary-general of the Church Peace Union and the World

Alliance for International Friendship Through the Churches, Daniel A. Poling, editor of the *Christian Herald*, and Reinhold Niebuhr and Paul Tillich of Union Theological Seminary.⁴

As chairman *pro tem* and later the elected chairman of the Christian Council on Palestine, Henry Atkinson convened a meeting at the Hotel Pennsylvania in New York City and made clear the motivating conviction: "The destiny of the Jews is a matter of immediate concern to the Christian conscience, the amelioration of their lot a duty that rests upon all who profess Christian principles."

A large, genuinely concerned group attended and heard addresses by Professor S. Ralph Harlow, formerly a missionary in the Middle East and a convinced pro-Zionist, at this time a well-known faculty member at Smith College; the widely hailed social liberal, Methodist Bishop Francis J. McConnell; the world renowned archaeologist, William Foxwell Albright (who was prevented from attending because of illness in his family but who sent a message of support); Mrs. Inez Lowdermilk, wife of Walter Clay Lowdermilk, the world's authority on Palestine's "absorptive capacity"; the great Stephen S. Wise; and, outstanding among them all, Reinhold Niebuhr, the preeminent theologian in Protestantism. On that occasion, as in many earlier instances and throughout the remaining 29 years of his life, Niebuhr's word on Zionism, Jewry, and Judaism was forthright and sane.

The previous winter Niebuhr had published two scintillating articles in the *Nation* on "Jews After the War,"⁵ in which with logic and emotional power he had argued for a two-fold emphasis: first, Jews should be guaranteed the right to migrate to any land upon the face of the earth, especially since they had been deprived of rights in so many lands and suffered persecution and expulsion through the centuries; and secondly, they should be granted a national homeland, preferably Palestine because of their historic tie to the land and the internationally assumed obligations in recent decades on behalf of Zionist pleas, made all the more urgent by the persecution of Jews under the Nazis and the threat then being carried out to "solve the Jewish problem" by wiping them from the human race, "a final solution."

With these thoughts, widely publicized by both the *Nation*, then a magazine of considerable prestige, and a reprint of the articles in the tens of thousands under the imprint of the American Palestine Committee, Niebuhr built another structure, namely, that of "The Jewish State and the Arab World." He faced the realistic threat of Arab

hostility by asserting: "It is quite apparent that the formation of a Jewish state in Palestine cannot be achieved by the simple consent of the Arab world," because "no solution acceptable to the Arabs will give such a state any real integrity." In response to those who accepted the Ichud/Judah Magnes/Martin Buber formula of a bi-national state, he contended that "an Arab-Jewish federation in Palestine would certainly not solve the problem, for it would merely perpetuate animosities into the indefinite future."⁶

He had no illusions about the ease with which the solution was to be achieved:

Those who believe in the justice of the Jewish claims to Palestine are persuaded primarily by the desperate necessity of the Jews for a homeland and the comparative justice of their claim to Palestine in terms of ancient and historic considerations. With these claims the actual present possession of the disputed territory by the Arabs is in conflict. It is not pretended that there can be a simply "just" solution of such a conflict, when competing claims move on such various levels.

Neibuhr was, however, more practical and, yet at the same time, more prescient than the other speakers, for on that December 14, 1942, he was able to discern the future and foresee what had to be accomplished:

It is, however, possible in such a circumstance to satisfy the Jewish claims essentially under the compulsion of their great need; and to seek compensation for the Arabs by a total settlement of Near Eastern claims. The Arabs will not have made any substantial contribution to the defeat of the Axis if and when it occurs. It would, however, be a wise statesmanship to allow the Arab world to be federated and to give it this higher unity in compensation for its loss of rights in Palestine.

Anticipating what might ensue in the 1950s, 1960s, and 1970s, Niebuhr went on to say:

Such a *quid pro quo* would have to involve a genuine disavowal of sovereignty over a sufficient part of Palestine to permit a Jewish state to be established which would have territorial integrity, political independence within the framework of a commonwealth of nations,

and the means of economic survival. It would also demand a genuine improvement of the Arab situation in terms of a greater unity and independence of that world.

He warned, however, that "the settlement would require some rigorous self-abnegation on the part of the Great Powers" and admonished: "They will have to cease the policy of establishing particular zones of influence in this or that Arab state and develop a larger policy of mutual security."

Fully aware of the fact that British power in that region was "embarrassed with the problem of the relation of the Arab to the whole Moslem world, . . . [an] embarrassment for Britain [which] has undoubtedly made the solution of the Palestinian problem more difficult than some of Britain's critics have been willing to admit . . ." and that "French imperial claims [in the area], which have no reality in power or in justice . . . [must undergo an] abridgement of imperial rights wherever they come in conflict with the necessity of an overall settlement of the vexing Jewish-Arab problem and the Jewish-world problem," Niebuhr had a word of advice for his own government:

There is no reason, however, why America should mold its policy according to such embarrassments or according to French imperial claims. . . . American arms [due to the invasion of North Africa by United Nations forces, primarily American, the previous month] have brought us into a dominant position in that very portion of the world where this issue must be solved. It would be ridiculous to use our power merely to underwrite the past when we have a chance to underwrite the future and to help in granting justice to a people who have been the first, and most cruelly used, of Hitler's victims.

Although Niebuhr was to be chosen treasurer of the Christian Council on Palestine that very day and began to assume a major role in formulating decisions among Christians of Zionist sympathies, this kind of *Realpolitik* did not become an integral part of the approach the organization was to take in the following years. On the contrary, more simplistic, elementary approaches were characteristic of the CCP and ultimately of the American Christian Palestine Committee, when the APC and CCP united forces, partially in 1944 and fully in 1946. This less complex outlook was reflected in three of the leading Christians committed to Zionist goals but who steered clear of such tortuous, yet rigorously honest and realistic thinking—Henry Atkinson, Walter Clay Lowdermilk, and Eduard Lindeman.

Atkinson, originally a Methodist but ordained a Congregationalist, was a product of the Social Gospel in American Protestantism. He pioneered in the founding in 1910 of the Department of Church and Labor, later to become the Social Service Commission, and the Department of Social Relations of the Congregational churches, and then the Council for Social Action, a model for many other denominations. In 1919, he became secretary-general of the Church Peace Union, a Carnegie-funded interfaith organization bent on world organization and international peace. Atkinson spent much of the year in Geneva, Switzerland, working with the League of Nations Secretariat and the International Labor Office, cooperating with Protestant leaders in the early days of the ecumenical movement, and traveling to many parts of the world. On close terms of friendship with such international leaders as Raymond Fosdick, Sir Eric Drummond, Field Marshal Jan Christiaan Smuts, and Lord Robert Cecil, he firmly believed in the League's intentions with reference to the Balfour Declaration and its assignment of the Palestine Mandate to Great Britain.

Foremost in his makeup was a strong religious belief in the cause of Zionism, so basic that he always said, "I had imbibed my Zionism with my mother's milk, and she fortified it with teachings from the Bible." Thus when Wise, Bernstein, and Steinberg asked him to organize the Christian Council on Palestine, he greeted them as fellow-clergymen and fellow-Zionists, energetically getting the Council under way but naively believing a letter-head organization would swiftly achieve the objective.

When he brought me from my pastorate in Pittsburgh, Pennsylvania in the winter of 1942-3 to serve as executive secretary on a half-time basis, spending the other half of the time at the post of extension secretary of the Church Peace Union and the World Alliance for International Friendship Through the Churches, he advised me, "You'll soon be devoting all your time to the CPU and the World Alliance, for this Palestine stint will be a short term job. As soon as the British see that list of men on our stationery—Niebuhr, Tillich, McConnell, Albright, Sockman, and Poling—they'll open the gates of Palestine and let those Jewish refugees come pouring in. Then we'll disband the committee. It's as simple as that." Shortly before his death in 1960, I reminded him of that prediction; and he ruefully confessed, "How wrong I was, how very wrong."

There was about Atkinson on openness of mind, a heartiness of manner, a down-to-earth quality, all redolent of the open spaces of the

West whence he had come; he was always something of the pioneer, not only in social action and the ecumenical movement, but also in the struggle against fascism, especially, however, in the battle against American isolationism, from the days when Woodrow Wilson went down to defeat at the hands of "a little group of willful men" until the attack on Pearl Harbor, and in the fight against anti-Semitism and in his life-long espousal of a Zionist solution.

The indomitable, crusading spirit emerged dramatically one day in February 1944, when he appeared in Washington before the Committee on Foreign Affairs of the House of Representatives on behalf of a House Resolution supporting a Jewish national home in Palestine. He defined the Christian Council on Palestine, which he represented, as having been founded "for the purpose of bringing to the American people through Christian leadership and membership of churches the conviction that in the post-war settlement Palestine should be made accessible to Jewish refugees from lands of persecution and that the ultimate destiny of the Jews depends upon the reaffirmation and fulfillment of the Balfour Declaration."

He summed up the basic religious conviction of the CCP by asserting:

We have had our consciences hurt by the recognition that it is only in so-called Christian lands where things like that which happened in Germany could start. Outside of places where there are Christians, the less Christian they are, the more liberty there is for the Jewish people apparently; and we feel the time has come when we ought to face up to the responsibility and recognize that there's hardly a Jewish problem in the world, but there is a very serious Christian problem that we have to face.

We believe that this problem is basically a Christian problem, and thus we appeal on behalf of our members and the people in their churches. We are convinced that the open door of a strongly established and recognized Jewish homeland in Palestine offers the only real hope for most of these suffering men, women, and children, who today linger in misery and ignominy under the heel of Hitler.

In words which visibly moved the members of the House Committee and did not leave untouched anyone present that morning in Washington, he concluded with this plea:

I firmly believe . . . that Palestine is not only a means of salvation for the Jewish people, but in a larger sense is also a means of safeguarding

our democracy. . . . The attack on the Jews was the entering wedge by which the liberties of all the free people in all the nations were attacked, and the Jew was attacked because he was the most vulnerable in Germany at the time.

Therefore, Mr. Chairman, ladies and gentlemen of the Committee, in the name of humanity and in the name of justice, I strongly urge the passage of these resolutions [Nos. 418, 419—Wright-Compton] in order that we may begin the establishment of a just and durable peace by affirming rather than denouncing and nullifying the Balfour Declaration, the best and most constructive single document that emerged from World War I.⁷

More soft-spoken, yet equally rugged in physique and strong of character, was Walter Clay Lowdermilk, who suddenly sprang into fame in March of 1944 with the publication of a new book, *Palestine: Land of Promise*. A nationwide gathering of the American Palestine Committee and the Christian Council on Palestine, in cooperation with the Free World Association, the Union for Democratic action [later known as Americans for Democratic Action], the American Federation of Labor, the Congress of Industrial Organizations, and several other organizations, met in Washington to unify Christian and other non-Jewish sentiment on behalf of the rescue of Jews from Hitler's Europe and the rebuilding of Palestine as a Jewish national home. On that day a copy of Lowdermilk's *Palestine: Land of Promise* (1944) was given to each of the thousand delegates. The book, a lucid, scientific treatment of Palestine's potential to settle several million people on its once rich but now parched earth, had been long in the making; but now the copious prose had been edited to readable proportions. It presented a message of hope for Jewish pioneers and gave the lie to those who said the "tiny notch of land" (Lord Balfour's words) was "not big enough to swing a cat around in" (Lord Passfield's phrase).

Lowdermilk, a conservation specialist with the Department of Agriculture, had visited Palestine for the first time in 1939 on his return to the United States from China. Fired by what he saw, he declared in speeches and articles that "the Jews of Palestine have done the finest reclamation of old land I have seen on four continents. Theirs is the most successful rehabilitation of land and people in modern times."⁸

When he wanted to tell the story in a longer exposition and perhaps publish it, the British Mandatory officials tried to dissuade him and brought pressure to bear on their American friends to discourage

Lowdermilk from the idea of a book on the subject; the American State Department heeded their British colleagues' entreaties and tried, though unsuccessfully, to head Lowdermilk in other directions. Justice Louis Brandeis, still alive when Lowdermilk began putting his prolix sentences on paper, urged him on; and when, several years after Brandeis's death, the book was published, Lowdermilk traced the basic inspiration to the great jurist. Ultimately it went into fourteen printings and was reissued in paperback editions with translations into six languages.

One of the concepts in *Palestine: Land of Promise* was the National Water Carrier Project of Israel which was later begun by Lowdermilk in 1951. It was carried to completion within five years with such success that the Haifa Technion founded in his honor the Lowdermilk School of Agricultural Engineering, a thriving institution of which he was the first director.

An unfinished project of Lowdermilk's is the Jordan Valley Authority by which he hoped—and his disciples still hope, not without reason—to harness hydroelectric power by the 2400 foot drop between the Mediterranean Sea and the Dead Sea.

When Lowdermilk, aided by his indefatigable wife, Inez, spoke in forums and conferences of the American Palestine Committee and the Christian Council on Palestine, as well as to innumerable Zionist groups, audiences were impressed by their mystic love of the Land of the People and the Land of the Book. Everyone, Jew and non-Jew alike, could not help being stirred by Lowdermilk's oft-repeated statement: "If Moses had foreseen the destruction mankind would bring upon the world, he would have added an Eleventh Commandment dealing with man's responsibility to the Holy Earth." That Eleventh Commandment, engraved on a tablet which graces a wall in the Haifa Technion, reflects Lowdermilk's Christian concern for Israel:

Thou shalt inherit the Holy Earth as a faithful steward, conserving its productivity and resources from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect the hills from overgrazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this good stewardship of the earth, thy fruitful fields shall become sterile, stony ground or wasting gullies, and thy descendants shall decrease and live in poverty, or perish from off the face of the earth.⁹

Quite different from Atkinson and Lowdermilk was the celebrated authority on mass psychology and both urban and rural sociology, the widely hailed "father of adult education in America," Eduard Lindeman of the New York School of Social Work. As deeply religious as they, though a humanist/naturalist/non-theist, Lindeman was an immigrant who had endured hardship in his youth and attained his education only in later years. His sympathy with the Jews and the problems of homelessness sprang from his own origins, his fight for identity and survival in earlier decades of a distinguished career. When he spoke at an APC/CCP conference in Philadelphia in the autumn of 1944, he gave as his topic, "Palestine: Test of Democracy," and noted that he was "a fairly recent convert to the idea of a Jewish state, having resisted the appeal of this movement for a great many years."

Lindeman had not "forsaken the idea that democratic strength comes from diversity, not from uniformity," but had "finally come to see that democracy cannot fully succeed unless there is a Jewish state." Then he proceeded in this address, delivered all over America, to list his reasons "why non-Jews should be heartily and thoroughly in favor of building up a strong Jewish state:"

In the first place: there is a moral issue involved — a multi-faceted promise to be kept, . . . an historic promise in the spirit, the hearts, and the minds of Jews, and it will not die; a promise internationally, . . . the Balfour Declaration, . . . and . . . Mr. Woodrow Wilson assented . . . and a resolution in Congress in 1922, . . . stating we were committed. . . .

Second: . . . I want to bring dignity to all Jews everywhere. I believe that Jews all over the world will walk straighter and that all the furtiveness imposed upon them by their dispersion will disappear once there is a place which will ultimately be not merely an autonomous state but a sovereign state, with all the rights and privileges of sovereignty, brought into existence, managed, and supported by the genius and the labor of Jews . . . They must cease to be the only homeless people on earth.

Third: . . . I believe that the Jewish homeland should be established now, before the War is over, . . . in order to provide a solution for the very large group of Jews among the so-called uprooted people of Europe.

Fourth: A Jewish homeland . . . will help solve the entire problem of minorities. If the Jewish minority can solve its difficulties, then all the other minorities will take hope and learn the methods, devices and

techniques which have helped solve the Jewish question. If the Jewish question remains unsolved, then the status of all minority groups will continue to worsen. . . .

Fifth: The minority question is no longer purely European as it was after the last war. It is now an American disease, too, and we must help the rest of the world to solve this problem if we wish to avoid in this country the same kind of trouble which has bedeviled Europe for the last eighty to ninety years. . . . I feel we can no longer assume that there cannot be a strong, anti-Jewish movement in this country. It could be ignited very easily among . . . fifteen million so-called "Christians." It is therefore for our own sakes as Americans that we must help to solve the Jewish problem.

Sixth: A Jewish National Homeland will not only bring dignity to Jews, but remove from non-Jews the stigma of anti-Semitism. Unless we are rid of that stigma, it seems to me we can become neither Christian nor democratic.

Seventh: I am in favor of a Jewish Palestine because I believe that only with its aid can the Near East be developed and enabled to support a huge population. . . . The energy, skill, and devotion which young Jews have brought to the building of Palestine demonstrate how the whole Middle East can be expanded.

Eighth: Palestine is already a going concern. Why should we turn our backs on something which has been so successful that within the years of turmoil, when great capitalistic societies like England and the United States were almost having their death trial and suffering an unprecedented depression, Jews were building a new economic society upon new cooperative principles? Palestine is a pragmatic success, with an investment of a half billion dollars, a growing population, increased health, increased welfare, even for the Arabs, rising standards of education, culture, art. I do not think it is too much to say that there is no other example in modern history of a state building itself, lifting itself by its own bootstraps and building itself out of its human energy. There is no epic in modern history so magnificent as this Palestine experiment. . . .

Finally: The Palestine question is the acid test of democracy. . . . the acid test of the peace. A peace which leaves the Jewish question unresolved, will leave us who believe in democracy vulnerable to all the future Hitlers, all the malcontents, who will use this historic scapegoat to build up their nefarious movements. If we should enter into such a peace as leaves no room for the solution of the problem of which Palestine is the symbol, then there will be no peace.¹⁰

The Niebuhr emphases were not without meaning for the Christian Council on Palestine and its sister organization, the American Palestine Committee; but these organizations' basic *leitmotif* was that of the Atkinson/Lowdermilk/Lindeman view, namely, the Christian conscience which had been touched and was now aroused, the love of the Land and its sacred, responsive soil, and an awareness of what tiny Palestine meant to the democratic world and its democratic ethos, especially in terms of the future of the Jewish people and the awakening of the entire Middle East.

The year 1944 meant a broadening of the program of the APC and the CCP, brought about by the advent of Howard Marion LeSourd who combined the efforts of both groups; he, on a fulltime basis, and I, on a part-time arrangement with the Church Peace Union and the World Alliance, served as co-directors. Seminars and conferences in cities throughout the country were planned. A speakers' bureau, Club Program Service, was organized, thus making it possible for service clubs, church groups, community forums, and university convocations to secure knowledgeable, able speakers such as Helen Gehagan Douglas, Eleanor Roosevelt, Welthy Honsinger Fisher (widow of Gandhi's friend, Bishop Fred Fisher), Lucille LeSourd, George Fielding Eliot, Wendell Phillips, Frank Gervasi, Carl J. Friedrich, Edgar Ansel Mowrer, and Charles Turck.

Literature, especially the publication, *Palestine* (issued by the American Zionist Emergency Council, through which the APC and the CCP were financially supported), and such books as Lowdermilk's *Palestine: Land of Promise*, Frank Gervasi's *To Whom Palestine?*, Ellen Thorbecke's picture-and-text book on *Palestine: Land of Miracles*, Carl Friedrich's *American Foreign Policy and Palestine*, and my own *Answers on the Palestine Question* (issued in continually updated versions) were all widely distributed, especially to the now several thousand members of both organizations and to libraries throughout the land.¹¹

LeSourd, a well-known clergyman and educator, was available for the director's post because war-time mobilization had shrunk the graduate student body at Boston University where he had been dean of the Graduate School. He brought both imagination and experience to the position and launched many new projects, not the least of which was an attempt to form a World Committee on Palestine.

Quotations from two letters, one in May 1945, and the other in mid-summer of that year, give some indication of the breadth and depth of the ACPC's program at the time. Immediately after the Allied forces' victory had been achieved in Europe, we joined with Helen Gehagan Douglas, congresswoman from California and national secretary of the ACPC, in sending a letter to every member of the United States Senate and House of Representatives:

The American Christian Palestine Committee, expressing widespread Christian conviction, believes that every effort must be made now to fulfill the international promises made to the Jews concerning their national homeland in Palestine.

The Nazi regime in the course of its monstrous campaign of systematic murder and torture has almost annihilated the Jewish communities of Europe; and for millions of Jews, the end of the war in Europe comes too late. Horrible disclosures concerning the Buchenwald, Maidanek, Oswiecim, and other prison and concentration camps have shocked the civilized world. Hitler waged his war against the helpless Jews of Europe with a barbarity and determination which we in this country have only now begun to realize. At this moment we must do all we can to insure justice to the remnant of European Jewry and make impossible a repetition of this tragedy. Therefore we are asking you and the other members of the Senate to sign the enclosed letter addressed to President Truman as a current reiteration of our traditional national policy. The party platforms of both Republicans and Democrats affirm their support of the opening of Palestine to unrestricted Jewish immigration and colonization so that in accordance with the full intent and purpose of the Balfour Declaration, Palestine may be constituted as a free and democratic Jewish Commonwealth.

The results were gratifying, and there emerged a wave of support which was as overwhelming as it was surprising. There is no question about the influence this had on the White House and President Truman's slowly growing interest in and sympathy for the restoration of a Jewish national home.

The other letter, dated July 30, 1945, reflected something of the hope and relief of V-E Day and foreshadowed the dramatic events of the following three years in which the activities, limned in these paragraphs, came to fulfillment; for Howard LeSourd and I had high hopes, many of which eventually achieved reality:

By the time this letter reaches you, we will have traveled to England by plane. Our trip is at the invitation of Sir Wyndham Deedes, chairman of the British Association for a Jewish National Homeland, and Mr. David Ben-Gurion, chairman of the Jewish Agency for Palestine. We have been asked to attend, as observers, the World Zionist Conference in London at the end of July.

Then we outlined our plans for regional conferences in the coming months; told of the Memorial Sunday in May 1945, we had chosen to commemorate the loss of six million Jews at the hands of the Nazis and the hope we expressed that each year there would be some kind of remembrance; described the National Seminar held in early July at the Princeton Inn, with countrywide representation and a roster of resource persons including Carl J. Friedrich, Reinhold Niebuhr, Eduard C. Lindeman, Edgar Ansel Mowrer, and David Ben-Gurion; noted the nationwide radio program we sponsored with the aid of Morton Wishengrad as writer and Paul Muni as star actor; mentioned our sending to President Truman a petition with the signatures of 39 governors gathered at a Mackinac Island conference which asked for "the opening of Palestine to unrestricted Jewish immigration and the land's transformation into a Jewish commonwealth," the resolutions of 33 state legislatures seeking the same objectives, and a letter Senator Robert Wagner brought to President Truman with the signatures of 54 Senators and 256 Representatives (which had indeed been "as overwhelming as it was surprising"); told of a significant meeting held with "leading religious editors [all Protestants but no Roman Catholics], where plans were discussed by which the weekly and monthly magazines reaching the constituency of our Christian churches could be covered more effectively, . . . particularly through a news service with material on Palestine and the present need of the Jewish people"; spoke of the ever growing work of the speakers' bureau, Club Program Service; and then mentioned the most important project of the ACPC:

The prime purpose of our visit to Great Britain is to discuss with Sir Wyndham Deedes the possibility of holding an International Christian Conference in Washington, D.C. next November. There are more than a score of pro-Palestine committees throughout the world—a dozen in the Western Hemisphere, several on the European Continent, and a half dozen in Great Britain and the Dominions, all of which are in basic accord with the principles of the

American Christian Palestine Committee and seek, as do we, to mobilize Christian opinion on behalf of Jewish aims and hopes in Palestine. We shall be able to discuss this project more intelligently and specifically . . . after our return from the British Isles.¹²

From that time on for the next thirty-three and one-half months, until mid-May of 1948 when Israel was proclaimed an independent Jewish commonwealth, the activities followed that pattern, all at a whirlwind pace. The seminars, meetings, petitions, and conferences, especially the World Conference, held in Washington that November of 1945 as planned, brought a mounting pressure to bear on Washington and London and on the United Nations at Lake Success.¹³

The 1946 testimony of Reinhold Niebuhr before the Anglo-American Committee of Inquiry on Palestine served, according to Richard H. S. Crossman, a British member of the Committee,¹⁴ to clarify the group's mind and set the members thinking along pro-Zionist directions. Likewise, the documents presented by the ACPC to the United Nations Special Committee on Palestine in early 1947 were not without influence, especially because now there was a flood-tide of protest against Jewish national homelessness and on behalf of the partition of Palestine as proposed by UNSCOP's findings and as voted by the General Assembly on November 29, 1947.

Before and after the partition vote by the United Nations, the American Christian Palestine Committee found itself linked with dozens of organizations, Jewish and non-Jewish, pressing for the adoption of the UNSCOP plan, and then for its swift, effective implementation. No longer did the ACPC feel itself to be something of a voice crying in the wilderness. On the contrary, there was now a host of groups, among which was the influential World Christian Committee for Palestine, speaking out on behalf of what was to become a strong and vibrant new country, the State of Israel.

The American Christian Palestine Committee continued for another thirteen years of strong and meaningful programs, interpreting the new Jewish state to the Christian community, and then dissolving its status, firm in the knowledge it had known an heroic, unique hour in the history of the world.

There were, however, grave limitations in the program of the American Christian Palestine Committee, not the least of which were the *ad hoc* nature of the Committee from its very start and the lack of an informed, concerned constituency on which to draw. Only the griev-

ous crisis of World War Two and the increasingly credible reports of Hitler's annihilation of European Jewry finally galvanized some—all too few—Christians into action. Even when the political stakes became increasingly visible and it was clear that a strong, knowledgeable Christian voice was the necessary ingredient for any kind of solution, a man as courageous and forthright as Henry A. Atkinson insisted on caution, a muted protest, the blunted criticism. During 1946 and 1947, Reinhold Niebuhr frequently expressed anxiety about too harsh an indictment of Great Britain for her failure to administer the Mandate in such a way that Jews might be rescued and the foundations for a Jewish state laid forthwith.

It was difficult to structure a definite, consistent program, except to stir public opinion and carry on as broad and specific an educational project as possible, especially through pamphlets and booklets, radio debates and public forums. We had to rely on letters-to-the-editor and petitions to Congress, protests to the State Department and pressure on the American delegation to the United Nations, especially in the final months from the August 1947 report of the Special Committee on Palestine through the adoption of partition by the General Assembly in late November 1947, on to the incredible reconstitution of the Third Jewish Commonwealth on May 14, 1948. Christians did play a part but not as significantly or as definitively as they should have. They had been conditioned against such action by centuries of deeply ingrained anti-Semitism, conditioning which could not be undone in a few short months or even years.

The American Christian Palestine Committee had all the assets of "a good cause," namely, an urgency and a righteous objective, an elemental justice to secure and a concrete objective to attain, a Christian ethic to hold as its standard and a sensitized conscience to be its guide. But it also had liabilities: a lack of ample funds (although the American Zionist Emergency Council, representing the major Zionist groups among Jews on the American scene, rendered support as generously as possible),¹⁵ a lack of sufficient time in such a crisis to work out a long-term, carefully defined strategy over many years, and an insufficiently "briefed" constituency, for while many Christians "cared," there were not enough of them. Even these few knew precious little of the historical background and even less of the complex circumstances in the Middle East and its power struggles, especially in the latter days of two expiring empires, the British and the French, and the rise to heady

power by two imperial giants, the Soviet Union and the United States.

Sudden decisions were often inadequately considered, then ineptly executed. Pronouncements, solemnly, often ardently made in the heat of controversy, appeared later to have been hyper-emotional and ill-conceived. Enthusiastic adherent to the cause turned out in many instances to be fainthearted and, at times, cowardly. Officers of the Committee, working on a voluntary, unpaid, genuinely committed but nevertheless distracted basis, were not always available for consultation and decisions. The organization inevitably suffered from the lag between an urgent need for a statement or an action, on the one hand, and the difficulties, on the other, of formulating carefully reasoned announcements and attaining chosen objectives. This was essentially a propaganda war from beginning to end, a tragic beginning with Hitler's sworn intention to wipe out all the Jews in the world, and a triumphant end, Israel's establishment and the rescue of the remnant of European Jewry.

The greatest problem among Christians lay in their unwillingness, perhaps their inability, to commit themselves to this cause amid so many confused and confusing issues. Indecision and inaction seemed the easiest way out of a dilemma. Most disturbing was the average Christian's willingness to listen to the anti-Zionist diatribes of denominational officials, especially missionaries, who looked askance at Zionism and listened uncritically to Arabists in the U.S. State Department.

Despite the uncertainty and timidity of many Christians, however, there was indeed a Christian voice; and it was expressed, though imperfectly and often ineffectually, by the American Christian Palestine Committee. The founders and the leaders were prophetic—that is, in the ancient meaning of that word, they “spoke for God”—but one is compelled to echo Moses: “Would to God that all His people were prophets”!

FOOTNOTES

1. *Encyclopedia of Zionism and Israel*, 1:34-36; 1155; files on "American Palestine Committee," "Christian Council on Palestine," and "American Christian Palestine Committee" are to be found in the Zionist Archives and Library, New York; also Emanuel Neumann *In the Arena: An Autobiographical Memoir* by (New York, 1976), *passim*.

2. Carl Hermann Voss, *The Palestine Problem Today: Israel and Its Neighbors* (Boston, 1953), p. 11.

3. Neumann, *In the Arena*, pp. 172-73. A full page advertisement in the *New York Times*, Friday, December 31, 1943, lists not only Robert Wagner as chairman and Charles McNary as co-chairman, but also includes an executive committee, consisting of Claude Pepper, U.S. senator from Florida, Eric A. Johnston, president of the U.S. Chamber of Commerce, Arthur H. Vandenberg, U.S. senator from Michigan, Philip Murray, president of the CIO (Congress of Industrial Organizations), William Green, president of the AFL (American Federation of Labor), William H. King, U.S. senator from Utah, Msgr. John Ryan, executive vice-president of the National Catholic Welfare Conference, and Elbert Thomas, U.S. senator from Utah. See also Hertzel Fishman, *American Protestantism and a Jewish State*, (Detroit, 1973), *passim*.

4. Archives of Christian Council on Palestine, Zionist Archives and Library.

5. *Nation* 154 (February 21 and 28, 1942): 214-16, 253-55.

6. Reinhold Niebuhr, "The Jewish State and the Arab World," a paper read on December 14, 1942 at conference of Christian clergy at which the Christian Council on Palestine was founded; available in *précis* in files of American Emergency Committee for Zionist Affairs, Zionist Archives and Library, also in Abba Hillel Silver Archives, Temple Tifereth Israel, Cleveland, Ohio.

7. Atkinson concluded his remarks by saying: "We are horrified by the indescribable brutality of Hitler and his oppressors, and conscious of the tragic plight of millions of Jews in Europe today. We urge that the United States Government help provide appropriate measures to the end that the doors of Palestine be opened for further entry of homeless, stateless Jews of war-torn Europe. We urge that there be full opportunity for colonization in Palestine so that the Jewish people may reconstitute that country as a free and democratic Jewish commonwealth." *Hearings Before the Committee on Foreign Affairs, House of Representatives, Seventy-Eighth Congress, Second Session on H. Res. 418 and H. Res. 419, Resolutions Relative to the Jewish National Home in Palestine, February 8, 9, 15, and 16, 1944, etc.*

8. Quoted in Emma Kimor, "Walter Clay Lowdermilk—Pioneer Environmentalist: A Man Who Cared For the Earth," in *Jerusalem Post*, March 24, 1976.

9. *Ibid.*; also quoted in Inez Lowdermilk, *Modern Israel: Fulfillment of Prophecy—A Christian Speaks Out*, published by the California Christian Committee for Israel (1975 or 1976). The obstacles Lowdermilk encountered and then overcame in publishing *Palestine: Land of Promise* are described in an 800-page unpublished autobiographical manuscript which is available in the National and University Library of the Hebrew University, Jerusalem, Israel, and the Library of the Haifa Technion in Haifa, Israel.

10. Dr. Eduard C. Lindeman, "Palestine: Test of Democracy," was published by Christian Council on Palestine and American Christian Palestine Committee, 1945.

11. The later (1950-59) publication of the American Christian Palestine Committee, *Land Reborn*, edited by Karl Baehr (from 1947 the extension secretary of the ACPC) and myself, had not yet begun publication. The pamphlet/booklet, *Answers on the Palestine Question*, was thoroughly revised and rewritten in 1953 and published by the Beacon Press of Boston as *The Palestine Problem Today: Israel and Its Neighbors*. Other publications included "Addresses and Messages Delivered at the Second Annual Dinner of the American Palestine Committee" (1942), "Common Purpose of Civilized Mankind: Declaration by 68 Members of the Senate and 194 Members of the House . . . on the Occasion of the 25th Anniversary of the Balfour Declaration" (1942), "Congressional Leaders Petition Pres. Roosevelt For a Jewish Homeland in Palestine" (1943), "Memorandum On Rescue of Jews Submitted to the State Department by Christian Spokesmen" (1944), "United Nations and the Jewish National Home in Palestine" (1942), "Voice of Christian America: Proceedings of the National Conference on Palestine, Washington, D.C., March 9, 1944," "The Jewish Case: The Place of Palestine in the Solution of the Jewish Question" (1945), "Questions and Answers on Palestine" (1945), "To the American People" (1945), "A

Christian Point of View" (Presented to the Anglo-American Committee of Inquiry), 1946, "Benjamin Franklin on Palestine" (1946), "The Truth About Palestine" (1946), "The Arab War Effort" (1947), and "People Speak on Palestine" (1948).

12. Files of American Christian Palestine Committee, Zionist Archives and Library.

13. In his book, *Zionism at the UN: A Diary of the First Days*, (Philadelphia, 1976), Eliahu Elath, director of the Middle East division of the Jewish Agency's Political Department from 1934 to 1945, writes in his entry for June 1, 1945:

I spent a large part of the evening with Dr. Henry Atkinson, who has returned to San Francisco [from his office at the Church Peace Union in New York City] as an adviser to the American delegation. He gave me a detailed picture of the American Christian Palestine Committee he heads. It was founded at the end of 1942, and is made up of Christians of all denominations. It has a membership of more than two thousand. One of the Committee's first moves was to declare its support for the Biltmore Program [ed. note: in so many words, no; but moving slowly toward this goal]. Atkinson expressed his satisfaction at the fact that among the founders of his committee are some of the most eminent Christian theologians: Reinhold Niebuhr, John Haynes Holmes, Paul Tillich, and Ralph Sockman. Most members are Protestant, but there are also Catholics, some of whom are well known, such as Msgr. John A. Ryan. Dr. Daniel Poling, editor of the *Christian Herald*, one of the most important and widely circulated Protestant periodicals, is an active member of the Committee (p. 234).

14. Richard H. S. Crossman, *Palestine Mission* (New York, 1947).

15. In an otherwise scholarly, readable book, Howard Sachar inexplicably and erroneously writes (*A History of Israel: From the Rise of Zionism to Our Time* [New York, 1976], p. 289) that the American Christian Palestine Committee was "a front group" through which the American Zionist Emergency Council "activated labor leaders, the press, and clergymen, etc., etc." It must be stated categorically the ACPC was anything but a "front." It was a cooperating organization, founded and fostered by leaders within the AZEC, but characterized by independent status and an independent mind which expressed itself in many unique ways. The story is much more complex, interesting, and full of creativity than Sachar allows himself to infer from the ACPC's history or to imply in his handful of words about its programs.

FROM THE DESK OF

CARL HERMANN VOSS

January, 1981

Dear Herb:

Did you ever see this
20th Yahrzeit tribute to
Stephen Wise? If not, then
you'll enjoy it, I'm sure.
If it's familiar to you, all
the more reason why you will
enjoy sharing it with Charles
and David. It belongs in your
Memory Chest!

Phyllis joins in love to
all four of you. - Yrs, CH

The Brotherhood Synagogue



CONGREGATION BETH ACHIM
28 GRAMERCY PARK SOUTH, NEW YORK, N.Y. 10003

Volume II, No. 4

Shevat — Adar 5740

February 1980



PURIM SERVICES

The joyous and gladsome holiday of Purim, which occurs on 14 Adar, begins this year on Saturday evening, March 1.

In the Sanctuary we will have the complete reading of the Megillah at 7:00 P.M., led by Rabbi Block, and at the same time, in Westrich Hall, the children's Purim service will be conducted by Rabbi Wainhaus. All children are encouraged to come in costume.

Purim commemorates the day when, through the intervention of Queen Esther and Mordecai, the Jews of Persia narrowly escaped being the victims of the plot of Prime Minister Haman to exterminate them. This holiday is the epic of our people's will to survive in the face of constant peril.

**Rev. Dr. Carl Voss,
Eminent Religious Leader,
To Preach on Feb. 15**

At Friday evening services on February 15, following the congregational Shabbat Dinner, Rev. Dr. Carl Hermann Voss, one of the great religious leaders of our time, will be our guest speaker. Dr. Voss will discuss Israel from the point of view of a Christian minister and present what he considers the failings of Christianity in its attitude toward Israel and the Jewish people. A staunch supporter of Israel, he was one of the founders in 1942 of the American Christian Palestine Committee.

Dr. Voss is a powerful speaker, a prolific author, and the autobiographer of Rabbi Stephen Wise. In recent years he has been the ecumenical scholar-in-residence in Jerusalem and at Oxford on behalf of the National Conference of Christians and Jews, and last summer was made an Honorary Fellow of the Hebrew University.

Welcome New Members

We extend the hand of welcome to the following new members whose names were received too late to include in our Chanukah listing: Ann Kleiman, Regina Millus, Mr. and Mrs. Sid Spanier.

SABBATH SERVICES

Candle lighting — Friday evenings

February 1	4:54 P.M.
February 8	5:02 P.M.
February 15	5:11 P.M.
February 22	5:19 P.M.
February 29	5:27 P.M.

Scripture Readings — Saturday mornings

February 2	Beshalach, Exodus 13:17-17:16
February 9	Yitro, Exodus 18:1-20:23
February 16	Mishpatim, Exodus 21:1-24:18, 30:11-16
February 23	Terumah, Exodus 25:1-27:19
March 1	Tetzaveh, Exodus 27:20-30:10, Deuteronomy 25:17-19

FRIDAY, FEBRUARY 1, 8:00 P.M.

Rabbi Wainhaus: "Songs of the Land" — In celebration of Tu Bi Shevat

SATURDAY, FEBRUARY 2, 9:30 A.M.

Shabbat Shirah

FRIDAY, FEBRUARY 8, 8:00 P.M.

Oneg Shabbat Discussion: "Why Is Synagogue Attendance Decreasing Nationwide and What Can Be Done About It?"

SATURDAY, FEBRUARY 9, 9:30 A.M.

THE TEN COMMANDMENTS

FRIDAY, FEBRUARY 15, 8:00 P.M.

*Guest Speaker: Rev. Dr. Carl Hermann Voss
Eminent theologian and author
"Where Christians Have Erred"*

SATURDAY, FEBRUARY 16, 9:30 A.M.

Shabbat Shekalim

FRIDAY, FEBRUARY 22, 8:00 P.M.

Rabbi Block: "George Washington and the Jews"

SATURDAY, FEBRUARY 23, 9:30 A.M.

Torah Reading and Commentary

FRIDAY, FEBRUARY 29, 8:00 P.M.

SISTERHOOD SABBATH

SATURDAY, MARCH 1, 9:30 A.M. Shabbat Zachor

Bar Mitzvah of Ted Howard Manger

PURIM evening services, 7:00 P.M.

Mitsha/Maariv and Havdalah Services

Saturday evenings at 5:00 P.M.

Rosh Hodesh Service

Sunday, February 17, 9:00 A.M.

120 HEBREW WORDS AND THEIR MEANINGS

No story has more grippingly imbedded itself in the psyche of world history than the episode of the Exodus. It is the classic example of a deprived and downtrodden people who dared, through their leader, Moses, to challenge a brutal autarchy that sought to subvert the human spirit. More than a redressing of grievances, it was a declaration that "rebellion to tyranny is obedience to the Lord."

Interestingly, the Israelites were not at all anxious to overthrow Pharaoh or to capture his throne. They wanted only to leave and exchange the debilitating state of human servitude for a "lifetime commitment to divine service. They desired solely to throw off the crushing bond of slavery and in its place to carry the heavy yoke of freedom."

There is a world of difference between accepting repression and a willingness to impose self-discipline. That is why the Israelites could joyfully accept the Ten Commandments — written in 120 Hebrew words — and avow that they pledged their faith, their fortune and future generations to uphold and observe them. For them and for us the Decalogue has been the major "canal of faith and love" and explains why the two tablets of the Ten Commandments are inscribed in houses of worship throughout the world. There is no doubt that these Commandments are the greatest of our treasures of the spirit, delineating in the most succinct manner the duties of mankind to God and of people to each other. We are heirs to a gift so sublime as to never be surpassed.

Yet how many as Jews can recite and comprehend the sequence of the obligations they mandate? That is why I am particularly anxious to urge you to worship at Sabbath services, because the Shabbat is inextricably bound up, not only with the Decalogue, but with the concept of service

to God. As stated in Vayikra (Leviticus) "For the Children of Israel are servants unto Me . . . ye shall keep my Sabbaths and reverence My Sanctuary: I am the Lord."

On Friday night, February 8, Parashot "Yitro", and that Saturday morning, the spirit of the Ten Commandments will be a basis for discussion following services. Why is it, we must ask each other, that a nationwide survey has revealed that only 20 percent of American Jews attend services with any regularity. Are we failing to guarantee and secure the future of the Decalogue, the gift that the Almighty gave to Israel that can elevate the world, and sustain it? How can the new decade of the 80's lean heavily upon the teachings of Judaism for moral support if we ourselves fail to maintain the faith? Can anyone give me an answer?

Rabbi Irving J. Block

Yahrzeits

FEB. 1-7

Ernestine K. Avram, Mois H. Avram, Lilian Bachrach, Bertha M. Baer, Jeanne Cohen, Max Eisen, Anna Ganbarg, Lena Goldwasser, *Fred Greenberg, *Moshe Josephson, Nathan Kaplan, Morris Katz, Ida Kurland, *Betty Lampert, William Henry Lewin, *Florence Liebowitz, Harry Mahler, Gussie Mandelkern, Henry Nankin, Fanny Nathan, Joseph Oestreicher, Benjamin Rabe, Louis Raskin, Goldie Reich, Aaron Rips, Elias Salwen, Evelyn Sklaroff, Louis Smith, George J. Suskin, *Augusta Toby, Ida Weller, *Leo E. Williams, Benjamin Zuckerman.

FEB. 8-14

*Herman Alshan, Ida Laitin Baron, *Steven Mark Berkowitz, *Aaron Fassler, *Rose M. Fineman, Charlotte Geoffrey, Herman Goodstein, Jane Deborah Hansen, Louis Harris, Anna Chaille Hecht, Oscar Kronenberg, Isidor Lasser, Lena Lehrbaum, Isadore Librot, Bessie Lipschitz, Anna Margueils, *Louis Nudelman, Benjamin Perlman, Babetta Posner, Harry Raskin, Joel Saltzman, Sara Silverman, Gussie Somerfield, Johanna Stern, Blanche Wohl.

FEB. 15-21

Max Abramowitz, Flo Baron, Sadie Berger, Gerald Bloom, Irving W. Blumberg, Herbert Blye, Harry Chudnovsky, Martin Forman, Irene Friedman, Sigmund Gartner, Anne Geller, Anna Gustin Gellert, Marl Hendel, Bertha Joseph, Anna Kaufman, Sara Klivan, Sadie Krassner, Rachel Libertoff, Johanna L. Loewenberg, Bernard Loewenthal, David Markenson, Rachael Leah Novom, Jack Persky, *Tillie Rosenbaum, *Elizabeth Lapp Rossman, Rebecca Rubinoff, Mabel Sarner, Paul Schiffman, Frieda R. Schindel, Mabel F. Schwartz, Bernard Sohmer, Lena Steingart, Dora Weinberg, William Werner, Yetta Wishnevsky.

FEB. 22-28

Joseph Auslander, Lloyd Avram, Barney Beilen, Nacham Braunstein, Eva Chudnovsky, Gisela Eldridge, Theodore Gluck, Leah Jackson, Samuel Kinstler, Sarah Krakauer, *Michael Lasser, Gladys Lerman, Moses Levy, *Abraham Lewinstein, Herbert Lewis, Evelyn Lubetkin, David Meyer, Morris Minkoff, Sadie Mossberg, Harry Nadworny, Harry Newmark, Abraham Rattner, Harry S. Rodwin, *Irving Schaffel, Jacob Schindel, Rabbi Isaac Shapiro, Dorothy Silverman, Rose Simon, *Louis H. Solomon, Mollie Steinmetz, Anne R. Unterberg, *Abraham A. Versh, Hyman Werner, Pauline Werner, Julius Wuntch, Frank Wishy.

FEB. 29 — MARCH 6

Mary K. Abrams, Solomon Bersoff, Rebecca Brody, Etta Chaikind, Sadie Chernoble, Herman Clubok, Annette Rose Cohen, Frances Cohen, *Hannah Cohen, *Rose F. Cohen, Ray Faleck, Moshe Finerman, Hattie Flower, Kate Frank, Bertha Freeman, Ida Rebeca Friedman, Max Friedman, Morris Goldsholl, Jacob Goodman, *Rachel Zisslin Greenhouse, Sonia Himmel, Fischel Hoffman, Mischa Horowitz, Jules I. Johnson, Aaron Konopny, Jeanette Kosta, Fannie Kurland, Jerome J. Lande, Maria Lax, Edward Leventhal, Morris Margulies, Anna Marke, *Sol Marks, Lillian Miller, Rose Montlac, Rabbi Israel Moskowitz, Randy Ellen Parnes, Julius Israel Petzon, Harry Pollak, Jennie Pollak, Gerald Charles Randolph, Murray Reamer, Anna Bloom Reisner, Edith Robins, Alvin Bernard Rosenblatt, Solomon Rosenfeld, Ray Saltzman, Abraham Schlein, Maurice Schwartz, Bernard Sohmer, Samuel Thomasefsky, *Abbe Jay Treu, Rachel Weinberger, Ira Zik.

*Permanent Book of Remembrance.

CONDOLENCES

The Rabbis, officers, and congregation express deepest sympathy to families who have suffered losses in recent weeks: to Mrs. Irene Arnold on the passing of her beloved husband, *Newton Arnold*; to Mrs. Bernard Esrig on the loss of her dear father, *Lazar Ente*; to Ms. S. Irene Johns on the loss of her beloved sister *Dorothy Persky*; to Mrs. Robert Ward on the passing of her dear mother, *Sadie Maisel*, one of the earliest members of our congregation, whose husband, Carl, had been a Trustee.

May beautiful memories be an everlasting benediction.

Red Cross Seeks Volunteers

Volunteers are urgently needed by the Red Cross in Greater New York to perform non-medical tasks in the blood collection process. No experience is necessary. The Red Cross will provide training for anyone who can give a six-hour day as frequently as possible. For further information, please call 787-1000, Ext. 8885.

If you can give blood at this season when supplies are very low, please do so.

The Brotherhood Synagogue

28 Gramercy Park South
New York, N.Y. 10003
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RABBI ALVIN WAINHAUS
Associate Rabbi and Cantor

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HOWARD D. WESTRICH
President

Congregation founded in 1851.
Historic Landmark Building erected in 1859.

Bulletin Staff

Phyllis S. Block, Editor
Barbara Shiller Co-Editor
Dorothy Friedman
Advertising Coordinator

Rabbi Block to Host February TV Show on Black News in America

The New York Board of Rabbi's has asked Rabbi Block to host a discussion on Sunday, February 24, at 10:30 A.M. on WOR-TV (Channel 9) with a panel led by Dr. Graenum Berger.

Rosh Hodesh Services

Be Part of the Minyan

Several months ago we instituted Rosh Hodesh services, to usher in each new month on the Hebrew calendar. These services are usually at 7:30 A.M., when Rosh Hodesh falls on a weekday, and are followed by a light breakfast. It is important to have a minyan and we would like to encourage as many as possible to attend. Herbert Block has undertaken the task of arranging this. If you can be present, please leave word for him at the Synagogue office. This month the service will be on Sunday morning, February 17, at 9:00 A.M.

CONGREGATIONAL SEDER PLANNED FOR MARCH 31

We are planning our annual Congregational Seder for the first night of Passover, which falls on Monday, March 31. Abraham Posner will again be the Chairman. The price this year will be \$22.00 a person for adults and \$14 for children under 12. Priority will be given to members and their families, and reservations should be made by March 18.

How You Can Help the Needy at Passover

Passover begins the evening of March 31 and preparations are under way to provide assistance for needy families, including new immigrants, to help them buy Passover foods. We all know that everything is more expensive this year. Imagine then the plight of low-income families and individuals.

The New York Board of Rabbis and the Joint Passover Association are among the community groups seeking to help at this season. The NYBR provides for those in prisons, hospitals, nursing homes, and other institutions throughout the state, and the JPA helps our fellow citizens in the city.

Please be as generous as you can. Rabbi Block, who serves both these groups, will be glad to forward your gifts to them.

NATIONAL POLL SHOWS DROP IN SYNAGOGUE ATTENDANCE

A nationwide survey by the Gallup Poll shows that the percentage of Jews attending worship services weekly is about 20%, a drop of 7% from 1978. On the other hand, 40% of the nation's Protestants and 52% of the Catholics went to church weekly.

This falling off of synagogue attendance will be discussed at the Oneg Shabbat on Friday night, February 8. Let us hear your evaluation of this report and your suggestions for overcoming this disturbing national trend in Jewish life.

"SPEC" News

Our Special Education Class for retarded adults meets Sunday mornings under the leadership of Kenneth Fried, their teacher, and Dorothy Levy, Chairman of the SPEC committee.

Thanks once again to the generosity of Mr. and Mrs. Frank Knopf, Mr. and Mrs. Maxwell Siskind, and Mr. Abe Lebewohl of the Second Avenue Deli, the members of the group enjoyed a gala and festive Chanukah party, which included a special visit from Judah and Simon, the "Macabees." We are very grateful to Mrs. Levy and her truly dedicated committee, who helped make the holiday so joyous for the group.

We all extend a "mazel tov" to Kenneth Fried, their devoted teacher, on his marriage at the end of January to Sharon Trepp and wish them a happy and blessed life together.



TU BISHEVAT — JEWISH ARBOR DAY

Tu BiShevat, which falls on February 2 this season, is the 15th of the Hebrew month of Shevat, a time when children in Israel plant trees all over the land. We too can plant trees, through the Jewish National Fund at 42 East 69 Street, New York, N.Y. 10021. JNF is also engaged in land development, road blazing, drainage and water storage in nearly 300 old and new settlements. Your gift, which may be made in honor or memory of someone, will help Israel's security, economy and future.

Simchas

Our Young People

Congratulations to Mr. and Mrs. Jack Manger on the Bar Mitzvah of their son Ted Howard; and to Mrs. Nomi Rubel on the Bar Mitzvah of her grandson Jody. May these young men find fulfillment in their study of Torah and be blessed with long, healthy, happy, and productive lives.

Academic notes

Prof. Leonard Kriegel's book *On Men and Manhood*, published recently by Hawthorn Books, was reviewed in the *New York Times* of December 9.

Dr. Herbert Westrich, son of Mr. and Mrs. Howard Westrich, graduated from the New York University School of Dentistry.

Wedding Bells

Mazel tov to Mr. and Mrs. Irving Bogash on the marriage of their daughter Harriet to Stephen Rosenberg; and to Mrs. Arnold Krassner on the marriage of her daughter, Lori Geller, to Stan Warshaw. May these young couples enjoy all the blessings of the Almighty for happy and long marriages.

In the Community

Rabbi Block has been re-elected to the Board of Governors of the New York Board of Rabbis and is to be listed in the 1980 Edition of *Who's Who in American Jewry*, the first new edition of the reference book to be published since the end of World War II.

Milton Glass, a member of our Advisory Board, received the Sidney L. Straus Memorial Award of the New York Society of Architects for his work and distinguished service to his profession.

Dr. Frederick Kaufman is Director of Community Advocates for Project FIND, a service organization for the aged, and is a member of the Metropolitan Council of the American Jewish Congress.

Howard Westrich, President of our Synagogue, was elected to a two-year term on the National Board of the United Synagogue of America at its recent convention.

Community Board 6 — Louis Sepersky has been re-elected to the Board and Stanley Hochhauser is a member as well.

YOUNG JUDEA PROGRAM

FOR TEENS

Young Judea, the youth program of Hadassah, meets Mondays from 5-6 P.M. Speak to Rabbi Wainhaus for details.

CONVERSATIONAL HEBREW ULPAN CLASS

Sessions begin February 11, 1980

Mondays and Wednesdays 7:30-9:15 P.M.
at our Synagogue

Registration at the Ulpán Center
515 Park Ave. — PL 2-0600

Fee \$100.00 — 15 weeks of classes

GRATIFYING RESPONSE TO OUR UJA-FEDERATION APPEAL

We are pleased that so many members and friends of the Congregation responded to our UJA-Federation Campaign Appeal. We take this opportunity to express our thanks to those who were with us at the Anniversary Breakfast as well as to the many who replied to the special appeal letter from Rabbi Block.

These gifts will enable us to share in the mitzvah of helping the needy here and assisting our brothers in Israel and in Jewish communities elsewhere.

RALPH BASEL Kosher Butcher

*
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Program Committee Welcomes Your Ideas

Ben Saltzman, Chairman of the Program Committee, invites you to participate in planning events for the congregation. If you would like to work with him, and/or if you can help with publicity, please leave your name and phone number at the Synagogue office.



SHABBAT DINNER AT THE SYNAGOGUE

Friday, February 15,
6:00 P.M.

We will again hold one of our very popular Shabbat Dinners. Kindly send in your reservation as soon as possible at \$6.50 each for adults, \$3.00 each for children under 12. Reservations should be received by February 11.

THE BROTHERHOOD SYNAGOGUE
28 Gramercy Park South
New York, N.Y. 10003

Kindly Make _____ reservations
at \$6.50 and _____ reservations
at \$3.00 for the Shabbat Dinner on
February 15.

Name.....

Address.....

THE BROTHERHOOD SYNAGOGUE
28 GRAMERCY PARK SOUTH
NEW YORK, N.Y. 10003
674-5750

Home tel 260-2475

- Page One - 15 II 82

FROM THE DESK OF

120 CARL HERMANN VOSS

To: Herbert Friedman

Carl Hermann Voss, known
to you as an author (Rabbi and
Minister: The Friendship of Stephen
S. Wise and John Haynes Holmes
and Stephen S. Wise: Servant of the
People - Selected Letters) is cur-
rently writing an important, in fact
indispensable, book, We Were Not
Silent: American Christians For and
Against Zionism: 1917 to the Present

It will be both a personal memoir
and an historical chronicle, for
he was in the center of the struggle
for the new Israel from the late

- Page Two -

15 II 80

FROM THE DESK OF

CARL HERMANN VOSS

To: Herb Friedman

1930s and early 1940s, and has been unflinching in his zeal and support. He needs financial support for his research and writing, carried on in such key centers of learning as Jerusalem, Geneva, and Oxford, New York, Washington, and Cincinnati, and countless other archives and libraries in this country and abroad. He is Ecumenical Scholar in Residence on behalf of the National Conference of Christians and Jews (an honorary post with no salary but with expenses paid for his extensive travels in search of data and materials).

Page Three - ⁴⁵ II 80

FROM THE DESK OF

CARL HERMANN VOSS to: Herb F. -

At this time he needs five thousand dollars (\$5,000) to meet his budgetary requirements - travel, living expenses, photocopying, secretarial aid, etc. - especially for his next period of intensive work as a resident scholar at the Ecumenical Institute of the World Council of Churches at Bossey near Geneva. All gifts for this program of writing and research, travel and residence are tax deductible if made out to the National Conference of Christians and Jews.

and made a contribution to the Dr. Carl Hermann Voss Designated Fund Project?

- for Francine and Herb

Ecumenical Scholar-in-Residence

THE NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, inc.

CARL HERMANN VOSS, Ph.D.
OXFORD, ENGLAND
JERUSALEM, ISRAEL

7783 POINT VICENTE COURT
JACKSONVILLE, FLORIDA 32216
(904)-733-2118

NATIONAL HEADQUARTERS
43 WEST 57th STREET
NEW YORK, N.Y. 10019
(212)-688-7530

February 29, 1980

MEMORANDUM

To: Dr. David Hyatt, President, National Conference of Christians and Jews, and
Director of the Project for Research and Writing on the subject: American
Christians For and Against Zionism - 1917 to the Present.

Subject: Progress Report - March 1, 1979 to February 29, 1980

As you know from our many conversations and letters about my work, these past twelve months have been exceedingly busy, and I can report that my research and writing are progressing well. On the several trips I have taken to New York I have been able to interview important principals of the years I am covering in my survey. Similarly, in Jerusalem last June I was fortunate to see a number of men and women who worked with us during those tumultuous years, especially in the early and mid-1940s. My research has brought me in touch with many helpful librarians, most notably at the National Archives in Washington, D.C., as a sequel to my work in the Library of Congress the previous year, and at the Yarnon Manor base of the Oxford Centre for Postgraduate Hebrew Studies and at St. Antony's College.

One of the persons most helpful to me in my search for information last year was Dr. Gerhardt Riegner, director of the World Jewish Congress in Geneva. He and his young associate, Mr. Michael Klein, put me in touch with a number of key people at the World Council of Churches, especially Dr. Willem Visser t'Hooft, its chief since the 1930s and 1940s, whom I had not seen since my student days at Union Theological Seminary.

I am now making plans to return to Geneva for the summer months after first spending three weeks in Jerusalem. I shall be a resident scholar at the Ecumenical Institute of the World Council of Churches at Bossey, near Geneva, where special arrangements have been made for me to have materials brought from the main library of the World Council to the private library of the Ecumenical Institute at Bossey for my convenience. I am looking forward to my stay with keen anticipation, for the men with whom I spoke in Geneva last fall promised all the help they could muster and are keenly interested in my research topic. In next year's Annual Report I shall tell you more about my work in both Geneva and Bossey as well as in Jerusalem.

I must now abate the pace and extent of my research, fascinating though it is, and begin writing in earnest. I have a clear outline and have already begun to write in the direction I shall follow. I have been slowed by the vast amount of material I have discovered on three continents, in such cities as New York, Washington, Cincinnati, etc., in the USA; Oxford, London, and Geneva on the European scene; and, of course, Israel, particularly Jerusalem with the Central Zionist Archives, the Institute of Contemporary Jewry and its World Jewish Archives, and the resources of the Hebrew University of Jerusalem and the National Library. You may rest assured that I shall, as in the past, keep you abreast of my activities and my progress.

I share your deep absorption in all matters pertaining to Judaism, Jewry, the Holocaust, Zionism, and Israel; and your dedication to these areas as a Roman Catholic layman is an added bond, especially through the National Conference of Christians and Jews. In earlier decades, from its organization in 1927/28 until your becoming

President in 1972, the NCCJ evinced scant interest in or concern for Zionism and Israel, let alone for the fate of World Jewry in Hitler Europe. The change is heartening, and I am grateful for it. This is all the more reason for my reliance on you for guidance as I continue my work on the manuscript.

There are six items of significance to report in this year's activity as Ecumenical Scholar-in-Residence on behalf of the National Conference of Christians and Jews:

1. Organizing and conducting, with Phyllis as co-conductor, a memorable Study Tour of Israel with most of the participants coming from Jacksonville, Florida, and the Board of Directors of our Jacksonville NCCJ chapter giving the project full support.
2. Receiving, while in Jerusalem, the Honorary Fellowship of the Hebrew University of Jerusalem and having President Avraham Harman officiate at the ceremony.
3. Traveling to Austria and Poland, primarily to the sites of the Holocaust (Auschwitz, Birkenau, Warsaw), and experiencing horror even greater than that induced by Yad Vashem in Jerusalem.
4. Writing book reviews and articles for magazines and journals here and abroad; organizing and conducting the Scholars' Colloquium at the Oxford Centre for Post-graduate Hebrew Studies, recruiting the participants from the unusual group of distinguished scholars resident at Yarnton Manor last summer: Professors Silberschlag, Carmichael, Greenfield, Martin-Achard, Lieber, Singer, Rofe, Shaked, Reif, and Rotenstreich.
5. Speaking at such disparate places as the Stephen Wise Free Synagogue on the 30th anniversary of his death, at the Community Church of New York in memory of John Haynes Holmes's 100th birthday, at the Harvard Club in honor of the 50th anniversary of the Lucius Littauer Foundation and the 80th birthday of its president, Mr. Harry Starr; being interviewed by Arnold Forster of the Anti-Defamation League on his 550-station radio network for the program, "Dateline Jerusalem"; participating with you, Dave, on the "Message of Israel" and talking of the second edition of my 1964 book, Rabbi and Minister: The Friendship of Stephen S. Wise and John Haynes Holmes, recently published by Prometheus Books of Buffalo, N.Y.; noting the issuance of two books I edited and for which I wrote the forewords, Mirrors of Man in Existentialism by Nathan A. Scott, Jr. and The Modern Meaning of Judaism by Roland B. Gittelsohn; and participating in a number of television interviews on Middle East affairs and ecumenical issues.
6. Representing the National Conference of Christians and Jews as a special guest of President Alfred Gottschalk at the dedication ceremonies last autumn of the new NYU-based buildings of the Hebrew Union College-Jewish Institute of Religion and at the meeting of the Board of Governors, and speaking on behalf of the NCCJ, presenting your and my viewpoints on the issues before the controversial "Near East Panel" of the National Council of Churches of Christ in the USA at their Washington, D.C. meetings, testimony which resulted in considerable press coverage from the Associated Press and the Jewish Telegraphic Agency.

It has been an enjoyable and fulfilling year of diverse activities.

Newsletter



Pages 1 and 8 are reserved
for the local news of activities
of the N.C.C.J. in the cities or
regions of the 200 chapters
served by the N.C.C.J.'s 70
offices across the country

- see page 4 →

Reprinted from the New York Daily News,
February 13, 1980.

SUZY



Fun-funding, fanfares and fandangos

GEN. ALEXANDER M. HAIG JR., a fine figure of a military man, received the Charles Evans Hughes gold medal award at the National Conference of Christians and Jews dinner in the Grand Ballroom of the Waldorf-Astoria. It was the biggest attendance ever at this annual dinner, which says a lot for the general, who has just accepted a \$500,000 a year job as president of United Technologies Corp. His fans, who are legion and ardent, think he ought to be in the White House instead of at United Technologies. Maybe next time. He's a mere 54.

The dinner, presided over by Irving Mitchell Felt, the national chairman of the conference and also the chairman of the Madison Square Garden Corp., featured Oral Roberts, the evangelist, as guest speaker, and Charles Bluhdorn, the chairman of Gulf and Western, who presented the medal and scroll to Gen. Haig.

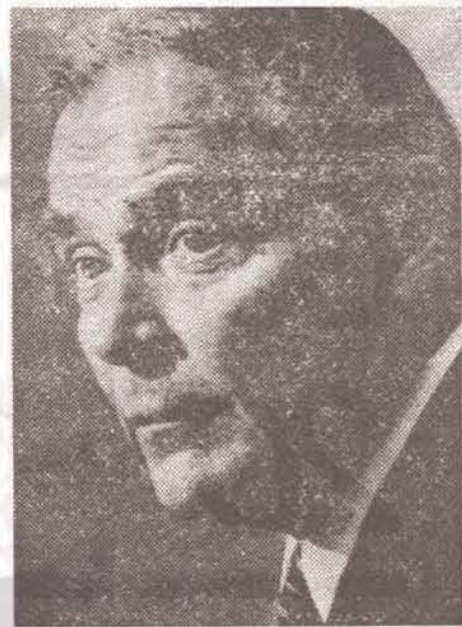
You might say Bluhdorn, known as a terribly tough executive, was the surprise

of the evening. His speech was not just funny, it was very funny. All terribly tough executives should have that sense of humor.

WHEN THE LAUGHS were out of the way, Bluhdorn introduced Haig, who was being honored for courageous and incisive leadership in the military and government, brilliance and tact as White House Chief of Staff, diplomatic skill as special envoy to China, diplomacy in the Vietnam peace negotiations and integrity and strength of character in national and international crises.

Haig accepted with a fine speech, delivered resolutely and stirringly. United Technologies' gain is the government's loss — and what a loss.

Seated next to the General on the dais was Mrs. Haig, a pretty, slender woman in green silk, one of his great assets. Also on the dais were such as Ralph DeNunzio, president of Kidder, Peabody, Carl Diedman, president of Donaldson, Luf-



Gen. Alexander Haig: medaled for merit

kin and Jenrette, Harry Gray, chairman of United Technologies, Mrs. Irving Mitchell Felt in silver and black.

And David Hyatt, president of the conference, who also spoke, Theodore Kheel, Leo Jaffe, chairman of Columbia Pictures, the Hon. Jerome Holland, our former Ambassador to Sweden, and such lovely types as Lyn Revson and Nancy Holmes, who write books and things. Lyn wore a one-shouldered Galanos and Nancy shimmered in silver. Nobody could miss them.

CHARLES EVANS HUGHES GOLD MEDAL DINNER



NEW YORK—From the left are Charles G. Bluhdorn, chairman of the board and chief executive officer, Gulf & Western Industries, Oral Roberts, Irving Mitchell Felt, chairman of the board, Madison Square Garden Corp. and national chairman of NCCJ's executive board, General Alexander M. Haig, Jr., and V. J. Skutt, chairman of the board and chief executive officer Mutual of Omaha and NCCJ national catholic co-chairman. Roberts was guest speaker and Bluhdorn made the award presentation to Gen. Haig.



NEW YORK—Former Ambassador to Sweden and NCCJ National Vice Chairman Jerome H. Holland (left), Countess Marajen Stevick Chinigo of Rancho Mirage (center), owner and publisher Champaign Urbana News Gazette and Mr. & Mrs. Irving Mitchell Felt, join General Alexander M. Haig, Jr., in this reception photo.



NEW YORK—Charles Evans Hughes Gold Medal Honoree General Alexander M. Haig, Jr., is photographed with NCCJ National Board Members John H. Goy (left) of San Francisco and Walter N. Marks of Los Angeles (right) at the dinner reception.



NEW YORK—The quintet pictured here at the Charles Evans Hughes Gold Medal Dinner are from left: Lewis Rudin, president Hughes Association for a Better New York, General Alexander M. Haig, Jr., Otto Preminger, David A. (Sonny) Werblin, president and chief executive officer, Madison Square Garden Corp., and Harry Gray, chairman of the board, United Technologies Corp.



NEW YORK—Charles G. Bluhdorn (left) and Irving Mitchell Felt flank Gen. Alexander M. Haig, Jr. as they admire the Charles Evans Hughes Gold Medal.



NEW YORK—Chicago was well represented at the Charles Evans Hughes Dinner as John Trutter (left), presiding chairman of the NCCJ's Northern Illinois region, and Arthur Rubloff (right), NCCJ national vice chairman, pose with the evening's guest speaker, Oral Roberts.



SOCIETY OF FOUNDERS PASSES 10% MARK

NEW YORK—Vincent J. Peters, president, chief executive and operating officer of Cushman & Wakefield, Inc., and National President of the Society of Founders of the National Conference of Christians and Jews, reports that contributions have surpassed the 10% mark, totaling, \$536,000.

Peters, who heads one of the nation's largest full service real estate organizations, said that he plans to visit 16 cities on Cushman & Wakefield business, where he will take the time to work with NCCJ regional board members and directors to enlist Founders.

Peters has hosted two special recep-

tions in New York's "21 Club" to introduce the purpose of the Society of Founders to the New York community, and to enlist additional Founders.

"The Society of Founders was established as a means of insuring the continuity of the National Conference of Christians and Jews," Peters explained. "Friends of the NCCJ, both old and new, have been invited to be part of this national effort to build a \$5 million endowment fund.

"It's absolutely vital that this organization be given the means to continue its 50-year legacy of combatting interreligious, interracial and intergroup bigotry," Peters continued, "and the Society of Founders is the permanent group to bring our endowment goal to fruition."

He also announced that the following persons have consented to serve as National Trustees of the Society of Founders:

Walter W. Craigie, principal owner, Craigie Incorporated, Richmond, Virginia; Arthur Rubloff, chairman of the board, Rubloff Development Corp., Chicago, Illinois; V.J. Skutt, chairman of the board and Chief Executive Officer, Mutual of Omaha Insurance Co., Omaha, Nebraska; Walter N. Marks, president, Walter N. Marks Realty Co., Beverly Hills, California; John N. Goy, vice president, Bank of America, San Mateo, California; Kenneth L. Schnitzer, chairman of the board, Century Development Corporation, Houston, Texas, and Nathan S. Ancell, chairman of the Board, Ethan Allen Inc.



The above water color painting by the noted Holocaust artist, Paul Sharon, depicts within each cipher the stages of

the plight and extermination of European Jewry in the years 1939-1945. The original of the painting, entitled "Yiz-

kor," is on exhibit in Jerusalem. After the war, Mr. Sharon (who was known then as Shuldenrein) was helped by the noted historian, Koppel S. Pinson, to set up a studio outside the U.N.R.R.A. camp near Frankfurt. With the permission of the U.S. Military Government in Germany, Sharon was able to reproduce the painting in poster form.

A limited number of these 20" x 15" reproductions have been generously made available to the National Conference of Christians and Jews by the artist. They are available for a \$25 tax deductible contribution to the NCCJ. This stirring painting would be a valuable addition to your own collection, or would make an ideal gift to a school or religious institution. The black and white print above can in no way convey the sombre beauty of the subtle shading or intricate detail of this watercolor.

Order c/o N.C.C.J., 43 West 57th St., New York, N.Y. 10019.

NCCJ VIEWPOINT HEARD AT NCC PANEL ON THE MIDDLE EAST

WASHINGTON—Dr. Carl Herman Voss, ecumenical scholar-in-residence of the NCCJ, represented the Conference here at a special panel on the middle east sponsored by the National Council of Churches.

Jewish organizations boycotted the hearings charging that they were tilted against Israel. Officials of the National Council insisted that the agenda was balanced and was not pro-PLO or anti-Israel.

"Their (the boycotting groups') opinion is their own, but looking at it from a Protestant viewpoint, I would say they're justified in objecting that the cards were stacked against them," said Voss, a Jacksonville, Fla. resident.

"The questions are loaded with prejudice, misrepresentation and lack of objectivity and comprehensiveness of the total picture," he said. He added that the Egypt-Israel peace treaty offered a "solid basis" for building peace in the area.

He noted that Israel has proved she is not "intransigent" by relinquishing oil fields, and the "entire Sinai peninsula, many times the size of tiny Israel, and giving up flourishing, firmly established new settlements carved out of the desert."

He said negotiations with the PLO "cannot be carried on because it is bent on the destruction of Israel and dedicated to a policy of terrorism," adding, the PLO has shown its "real sympathies by hailing Iran's taking American hostages and the Russian's occupation of Afghanistan."

The issue between the interdenominational council and Jewish organizations surfaced last November when the Antiochian Orthodox Archdiocese of North America, composed of Arab Christians, proposed a resolution accusing Israel of violating human rights and demanding an end of U.S. aid to Israel.



The NCCJ sent a mailgram to all members of the NCC's governing board urging them to reject the resolution saying it was "replete with factual errors and patently untrue allegations."

The council, including 32 denominations with 40 million members, shelved the proposal and set up the study process to develop a new Mideast policy.



NEW YORK—Sir Sigmund Sternberg (center), a British industrialist who has been instrumental in planning a national Holocaust monument to be erected in London, is flanked by his wife, Lady Hazel, and Dr. David Hyatt, president of the National Conference of Christians and Jews, at a recent ceremony here in NCCJ headquarters honoring the former Hungarian refugee from Nazi Germany who came to Britain in 1938. Dr. Hyatt, in presenting a National Brotherhood Award "for courageous leadership and outstanding contributions to Christian-Jewish relations and to human rights" to Sir Sigmund, described him as "a behind-the-scenes mover and shaker who quietly gets things done on many social and civic fronts for the betterment of mankind." Sir Sigmund has served as treasurer of the British Council of Christians and Jews. He told an interreligious audience at the ceremony that anti-Semitism is not a serious problem in England because bigots "are so preoccupied with colored people."

TEN COMMANDMENTS FOR PARENTS

- I. Parents should respect and love their children.
- II. Parents should spend time with their children.
- III. Parents should listen to their children.
- IV. Parents should be proud of their children even when they make mistakes.
- V. Parents should realize they are not always right and are sometimes unfair.
- VI. Parents should discipline their children but first find out the reasons for their wrong-doing.
- VII. Parents should keep the house neat and clean.
- VIII. Parents should teach their children the facts of life.
- IX. Parents should set a good example for their children.
- X. Parents should show respect for the elderly.

Compiled by day campers at Lincoln Community Center, Tulsa, Oklahoma as part of an enrichment program directed by the National Conference of Christians and Jews.

NCCJ BOARD URGES REPUBLICAN, DEMOCRATIC PARTIES TO ADOPT PLATFORM PLANKS CALLING FOR END TO DISCRIMINATION; AND TO OPPOSE KKK, NEO-NAZIS

NEW YORK—The NCCJ Board of Trustees adopted four resolutions at the business session of the annual meeting. They were introduced by Sister Katharine T. Hargrove, chairwoman, NCCJ national program committee and professor of comparative religion at Manhattanville (NY) College.

The resolutions urged the Republican and Democratic parties to adopt platform planks to strive for the eradication of discrimination in America and called on the religious community, mass media and educators to expose and oppose the activities of the Ku Klux Klan and neo-Nazi organizations.

Sen. Edward M. Kennedy lauded the resolutions in a telegram to the NCCJ. He said:

western union

Telegram

"I applaud to the two resolutions included in your mailgram to me. Every effort must be made to eradicate discrimination at all levels in America. I will continue to lead the fight to overcome all forms of prejudice and bigotry in the United States, including the placing of a statement in the 1980 Democratic platform committing the party to that goal. Educators, clergymen, community, state and federal leaders, all must foster programs that will teach tolerance and justice. I support the measures you suggest to sensitize our young people about the black and hispanic experiences in America, the Holocaust, and the importance of brotherly love in relations with others. I hope that your board meeting was successful and I wish you luck in your essential endeavors to end racial and religious divisiveness in this country."

A resolution on the 1980 White House Conference on Families urged that its agenda include reconsideration of the roles of members of the family as women obtain greater equality in the social structure, the impact of inflation on family budgeting, the influence of the family in the education and maturation of children, and the responsibility of the family in helping youth to become moral and responsible members of society.

The fourth resolution drew attention to three prisoners of conscience who were convicted at the Leningrad Trial of 1979 for "anti-Soviet agitation and propaganda" and who still are imprisoned today. The statement called for an immediate release of the three—Josef Mendelevitch, a Jew, and Aleksy Murzhenko and Yuri Federov, both Christians.



MIAMI—Miami's National Brotherhood Award Dinner held recently in the Omni International Hotel featured from left: Col. Frank Borman, president, Eastern Airlines and recipient of the silver medallion "For Service to Brotherhood"; Barbara Walters, ABC-TV correspondent, who received the NCCJ Headliner Award; Jules Bergman, ABC-TV Science Editor, guest speaker, and William S. Ruben, Chairman of the Board, Jordan Marsh—Florida, dinner chairman.

BROTHERHOOD SISTERHOOD

Begin With Respect

The following letter from Ms. Gayle Greenspan, 12, of South Setauket, N.Y. is self-explanatory. Her fictional story, *Aliza's Mistake*, reprinted here, serves to exemplify our faith in the youth of America and the significant and positive impact NCCJ's nationwide programs, particularly its youth-oriented ones, have had. We take pride in the fact that our organization is the first considered when people are thinking of positive intergroup relations stories.

Dear Sir:

10/8/79

Enclosed is a story entitled, *Aliza's Mistake* which I wrote while in seventh grade. (I'm now in eighth grade.)

I hope you will consider publishing it in one of your newsletters.

My English teacher thought it would be worthwhile to send my story to your organization.

Thank You Very Much,
Sincerely Yours,
Miss Gayle Greenspan
(age 12 1/2)

11 Cherry Dr.
So. Setauket, N.Y.
11720

Aliza's Mistake

"Mama, Mama!" Aliza cried as she raced through the front door upsetting the coffee table. "Rats!" she muttered to herself. She slowed down her pace to a walk. When she reached the kitchen door she said, "Mama, there's a new girl in my class. I wish she weren't German, though, then we could be friends."

"Why, Aliza, that shouldn't matter. Now go set the table, please."

The next day at school Aliza found that her teacher, Mr. Palmore, had put Antje's seat next to hers. "Oh, no!" she moaned to her best friend, Tina. "Means we'll have to talk sometime!"

"She's a real nice kid, you oughta talk

to her. She's pretty hard to understand, being from Germany and all..."

"Stop!" Aliza shouted, "It's her or me. If you want her she's all yours. I refuse to talk to a Nazi!"

"What makes you think she's a Nazi?"

"She's from Germany—all Germans are Nazis!"

"Well, Miss Smart Aleck, if you had paid any attention in History yesterday you might have learned that there are German-Jews, too!"

"I don't care, have fun with your new friend Antje!"

Aliza left the room in tears. She ran to the bathroom to wash her face. She heard the door creak. It was Antje! "Hello, what is your name?" Aliza

BROTHERHOOD WEEK HIGHLIGHTS

PRESIDENT CARTER SALUTES BROTHERHOOD WEEK

The following statement by President Jimmy Carter saluting the 47th observance of Brotherhood Week was released to the media by White House Press Secretary Jody Powell.

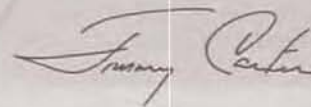
THE WHITE HOUSE
WASHINGTON

National Brotherhood Week
February 17-23, 1980

Sponsored by the National Conference of Christians and Jews, National Brotherhood Week has become a traditional appeal to the social conscience of all Americans and a source of strength in our continuing work of building a society rooted in mutual respect, cooperation and goodwill.

Last year, in my statement on this occasion, I said that brotherhood and sisterhood begin with respect. Such respect should both inspire and characterize all our civic and humanitarian activities.

The current slogan for Brotherhood Week points out that "Every bigot was once a child without prejudice." Guided by these fitting words, let us use this observance to look deep within ourselves. Let us shed the layers of bigotry and prejudice we may have acquired and recapture the mutual respect that should be the cornerstone of our national life. Only then can we hope to have the kind of society foreseen by our Founding Fathers. Only then can we effectively build a world free of strife and secure for human progress. Let us join in a reaffirmation of our commitment to the noble principles which Brotherhood Week evokes.



pushed her way past Antje.

She ran back to the classroom. She heard Mr. Palmore calling off the kids names for the nationalities reports assignment. As she sat down she said to herself, "I hope I didn't miss my name..." Her thought was interrupted by, "Aliza Klein and Antje Schmidt."

"Oh, no!" to herself again. "I have to report on German customs!"

School went slowly that day but she didn't care. Chanukah, her favorite holiday, started tonight; she'd be getting presents and helping her mother with the candle-lighting ceremony, which she loved to do.

"But Antje will be there to work on her report. I don't want her taking notes when I light the Menorah!" she mumbled.

ALIZA'S MISTAKE *continued*

Just then Antje came over to her desk. "Hello", she said with her heavy German accent. "You must be Aliza. May I please have your address?" Aliza lifted a pencil and wrote as sloppily as she could, hoping that Antje wouldn't be able to find her apartment.

As you might have guessed, she did. Mrs. Klein announced it was now time for Aliza to recite the blessing and light the candles. She felt Antje's eyes boring into her back. Next came dinner. It was Friday so there was a big spread, as always. Antje took her place beside Aliza at the table. She whispered, "I'd just like you to know I have nothing against you or your religion." Aliza then began to think of the way she had been acting toward Antje just because she is German. (Aliza, herself, had a German great-grandfather.) "Perhaps I've been unfair and judged Antje without even giving her a chance... I don't usually do that to new kids in school," she thought to herself. "I must apologize."

"Antje, I'm very sorry for the way I've been acting, will you forgive me?" Just then Mrs. Klein began serving dinner... first, piping hot chicken soup and challah (bread), then chicken with all the trimmings and, for dessert, homemade apple pie.

After dinner, the two girls went to Aliza's room to start writing their reports.

She realized, even more, after their long discussion, that she had some very wrong ideas about German people; they all were not like she thought they were. She was glad she and Antje had this talk. And, as the school year went on, Aliza and Antje became the best of friends.

The NCCJ is especially grateful to Ricki Kane for her outstanding contribution to the cause of Brotherhood and for her unique creativity in promoting better human relations via her syndicated "Wordy Gurdy" tribute to Brotherhood Week. It was published in 180 newspapers nationwide on Feb. 20.

WORDY GURDY®

BY TRICKY RICKY KANE

Every answer is a rhyming pair of words (like FAT CAT and DOUBLE TROUBLE), and they will fit in the letter squares. The number after the definition tells you how many syllables in each word. To win \$19, send your original rhymes with your definitions to this newspaper. All entries become the property of UFS, Inc.

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1. Brotherhood aims to abolish it (1)

□ □ □ □ □ □ □ □

2. Mix in with the others, Pal (1)

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

3. The lowest prejudiced person (2)

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

4. Cool "City of Brotherly Love" (2)

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

5. Archie Bunker's water fountains (2)

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

6. Two goals of National Brotherhood Week (2)

□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □

7. Everlasting brotherhood (3)

□ □

2-20

ANSWERS:
1. ILL WILL 2. BLEND FRIEND 3. BASEST RACIST 4. CHILLY PHILLY
5. BIGOTS SPIGOTS 6. SHARING CARING 7. FRATERNAL ETERNAL

Salute to Brotherhood Week and \$10 to Ken Reinhardt of Franklin, TN for #5. Send your entry to this newspaper.

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The members of the NCCJ National Wills and Bequests Committee ask all supporters and friends of the NCCJ to remember the Conference in their wills. There are a number of ways, all with special tax advantages, in which you might make a bequest to NCCJ. For further information write: Bequest Committee Chairman, NCCJ, 43 W. 57 St., New York, NY 10019.

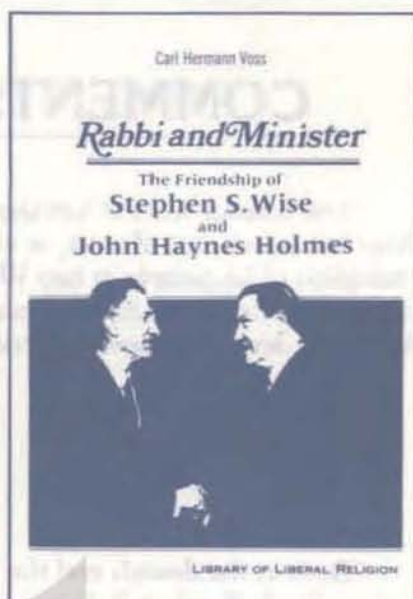


NEW YORK—From left are Kenneth Briggs, religion editor, New York Times, the Hon. Brooks Hays of Arkansas, Dr. David Hyatt, NCCJ president, Lillian R. Block, editor emeritus RNS, Richard N. Ostling, religion editor, Time magazine, Joseph A. O'Hare, S.J., editor-in-chief, America magazine, and Gerald Renner, editor and director Religious News Service. Dr. Hyatt presented Ms. Block with a special NCCJ National Brotherhood Scroll honoring her for 37 years of service to the NCCJ and RNS at a luncheon of the NCCJ's Board of Trustees. Brooks Hays, a former U.S. Congressman, spoke anecdotally at the luncheon, and Ms. Block, one of the nation's most honored and respected journalists, moderated a discussion on future directions in religion and its relationship to the media with the above journalists.

Announcing a significant book from Prometheus spelling out the urgent need for Jewish/Christian understanding...

Rabbi and Minister

The Friendship of
Stephen S. Wise
and
John Haynes Holmes
by Carl Hermann Voss



In this important book, Dr. Carl Hermann Voss chronicles the dynamic intellectual exchange of two great men—Rabbi Stephen S. Wise and Reverend John Haynes Holmes. Colorful, fiery, eloquent, and provocative, Wise and Holmes were liberals in religion during a turbulent period of world history spanning forty years from the age of American innocence to the dawn of the atomic age. Often on opposite ends of the intellectual spectrum, these two men maintained a warm personal friendship and championed freedom, equality, and justice in every form throughout their lives.

Rabbi and Minister has received broad critical acclaim. The former Prime Minister of Israel, David Ben-Gurion, expressed his gratitude for "such a beautiful and useful book...an excellent piece of work."

Reinhold Niebuhr of Union Theological Seminary in New York praised "this comprehensive story of two giants in the religious life of New York for almost fifty years as a significant contribution to our religious and social history. Dr. Voss has given us new light on the mood and the method of 'The Social Gospel' of which both men were gifted exponents." His colleague, Paul Tillich, found the book "deeply moving," observing that "the nearness of the author to the persons and events, his narrative style, the vividness of his reports, the warmth of his valuation, even when critical, his ability to show the religious ideals and tensions of this period, both in Protestantism and Judaism—all this makes the reading of this book a profound spiritual experience."

This new edition of *Rabbi and Minister* is an eminent addition to the Library of Liberal Religion series from Prometheus Books. In an age characterized by increasing religious and social consciousness, this work is a memorable study of two great American clergymen and the reality of Jewish/Christian dialogue.

In their Foreword to the book, four distinguished authors cite the value of this significant work: "(This book) presages the interreligious cooperation and growing ecumenism of our day. At the same time it emphasizes the continuing imperative to attain justice in the social order, to highlight the emergence of Israel after the horrors of the Holocaust, and to defend its freedom and survival. We commend this book to the clergy and laity of churches and synagogues alike."

ALFRED GOTTSCHALK, *President*
Hebrew Union College,
Jewish Institute of Religion

JAMES LUTHER ADAMS, *Professor Emeritus*
Harvard Divinity School
Cambridge, MA

EDWARD E. KLEIN, *Rabbi*
Stephen Wise Free Synagogue
New York

DONALD SZANTHO HARRINGTON, *Minister*
The Community Church of New York

COMMENTS BY DISTINGUISHED READERS

"The alliance for the furtherance of their common social goals, of Holmes the uncompromising pacifist and Wise the passionate Zionist, is vividly described. Dr. Voss's dramatic account of the great role of Wise as the champion of his people in two World Wars and of Holmes's sympathy for both Jewish and Arab aspirations is a valuable contribution to our understanding of two significant Americans and of a major crisis of our time. For American Jews this moving recreation of Wise's fascinating personality will be of special interest."

DR. MARIE SYRKIN, *Professor Emeritus*
Brandeis University

"Both in the Jewish and the Christian traditions sages and apostles come in pairs. In the loving eyes of the author, Rabbi Stephen S. Wise and the Rev. John Haynes Holmes become such a pair, symbolizing the incredible optimism and the credible zeal in two kindred spirits of the Social Gospel. His book becomes a vivid chapter of American religious history, as it is written in the very style of the period it describes. I read it as a nostalgic, yet challenging, story for an age less certain about the glories of our Western perceptions of the world."

DR. KRISTER STENDAHL, *Professor*
Divinity School of Harvard University

ABOUT THE AUTHOR

Carl Hermann Voss, a graduate of Union Theological Seminary in New York City and the University of Pittsburgh, also pursued further study at Yale University and the University of Chicago.

He has received many honors, including the Honorary Fellowship of the Hebrew University of Jerusalem and the national Brotherhood Award of the National Conference of Christians and Jews. He has been a resident scholar on behalf of the NCCJ at the Ecumenical Institute for Advanced Theological Studies at Tantur in Jerusalem and the Centre for Postgraduate Hebrew Studies at Oxford University.

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(212)-688-7530

Friday evening

23 V 80

Dear Francine and Herb-

This note is to emphasize
for you two once more my deepest
thanks for your efforts on my behalf.
When I spoke all too briefly on the
long distance phone with you, Francine,
I should have had the presence of
mind to thank you at that moment,
instead of waiting until now. What a
male chauvinist "You-Know-What" I
am! Sorry!!

You know that I look forward
to seeing you in Jerusalem. That
will be a Grand Reunion!

Phyllis joins in love to all four of you.

Carl

FROM THE DESK OF

... CARL HERMANN VOSS

20 XI 80

Dear Hal

I want to talk
with you the other
day. Just like old
times.

Note the enclosed

love to all

C

CARL HERMANN VOSS, Ph.D.
OXFORD, ENGLAND
JERUSALEM, ISRAEL

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NATIONAL HEADQUARTERS
43 WEST 57th STREET
NEW YORK, N.Y. 10019
(212)-688-7530

Jacksonville, FL
32216
November 20, 1980

Dear Eli:

I owe you two letters: (1) a
word of thanks for the imaginative
report, so artistically and tastefully
prepared, of the Rensselaer Foundation's
activities and plans during 1978-79;
and (2) the press release and accom-
panying note from you about CTW
and the Israeli TV project for a Hebrew
version of "Sesame Street," a command-
ble and intriguing enterprise! I appre-
ciate your sending these to me, Eli.

By the way, did you ever receive
my letter of earlier 1980 concerning the
Jerusalem Academy and Rabbi Herbert
Friesman? After my Jerusalem stay last June
and July, I am even more impressed by this pro-
ject. - Warmest regards to you and the family. - Carl



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(513) 221-1875

December 19, 1980

Dr. Carl Herman Voss
7783 Point Vicente Court
Baymeadows
Jacksonville, Fla. 32216

Dear Carl:

It is my pleasure to tell you that, upon my recommendation, the Faculty and Board of Governors of Hebrew Union College—Jewish Institute of Religion have voted to confer upon you the degree of Doctor of Humane Letters, honoris causa. This honor is in recognition of your achievements as clergyman, educator and author and of your contributions to inter-faith understanding.

The degree is to be conferred at Founder's Day exercises on March 17, 1981, at our New York School at 10:30 a.m.

I look forward to hearing from you that you will be present to accept it. We will, I assure you, be proud to count you among the distinguished honorary alumni of our institution.

With warmest good wishes.

Sincerely yours,

Alfred Gottschalk
President

This will be on your 10th birthday of 88 W. And it will be exactly 50 years since he rocked the world as a Christian. The same day as the Hayes Holmes. This, dearest of friends, will mean more than anything else in this letter. I hope your crowded schedules will allow you to come. It would mean a lot to me - and to Phyllis, too, of course. Can you make it?

AMERICAN JEWISH
ARCHIVES