MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

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Men's Club forums, 1943-1945.

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PATTERN FOR PEACE

Catholic, Jewish and Protestant Declaration on World Peace

Catholic, Jewish and Protestant Declaration on World Peace

THE MORAL LAW MUST GOVERN WORLD ORDER

 The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.

THE RIGHTS OF THE INDIVIDUAL MUST BE ASSURED

2. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious or other discrimination in violation of those rights.

THE RIGHTS OF OPPRESSED, WEAR OR COLONIAL PEOPLES MUST BE PROTECTED

3. The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial or oppressed peoples toward political responsibility must be the object of international concern.

THE RIGHTS OF MINORITIES MUST BE SECURED

4. National governments and international organization must respect and guarantee the rights of ethnic, religious and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

International Institutions to Maintain Peace with Justice Must Be Organized

5. An enduring peace requires the organization of international institutions which will develop a body of international law; guarantee the faithful fulfilment of international obligations, and revise them when necessary; assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

INTERNATIONAL ECONOMIC COOPERATION MUST BE DEVELOPED

International economic collaboration to assist all states to provide an adequate standard of living for their citizens
must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

A JUST SOCIAL ORDER WITHIN EACH STATE MUST BE ACHIEVED

7. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

In a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order cannot be achieved without the cooperation of all men of good will. We appeal to our constituency to give heed to the foregoing proposals enunciated by Protestants, Catholics and Jews, which must find expression in national policies. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasized in the Christian Gospel.

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THE American Synagogue commends to the attention of its own constituency and to all men of faith the foregoing principles as a guide to thought and action in dealing with the grave world problems of our time. These seven principles, while they do not exhaust the teachings of the Jewish tradition on issues of social relationships, have their sanction in Judaism both Biblical and rabbinic. Judaism's highest goal has ever been "to amend the world through the kingdom of God." The Synagogue therefore calls upon its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby act in faithful conformity with the moral values of the Jewish religion, and at the same time serve the best interests of country and of mankind.

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WE present for the consideration of all men of good will the foregoing postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

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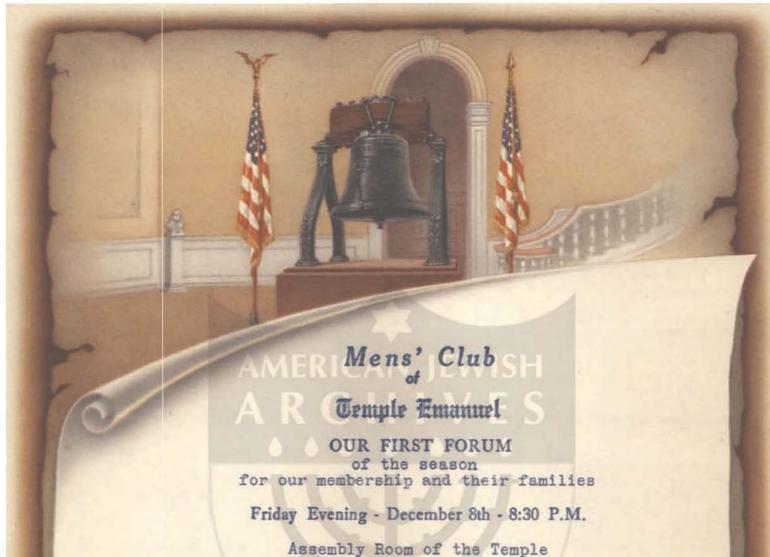
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SPEAKERS: Very Reverend Dean Paul Roberts, St. John's Episcopal Cathedral

W. W. Grant Prominent Civic Leader, Chairman Citizens for Victory.

MODERATOR: Our own Percy Morris

This Forum brings to our Mens' Club in one evening two of Denver's outstanding personalities. Both are eminently qualified and vitally interested in this all-important question.

-- REFRESHMENTS WILL FOLLOW THE DISCUSSION --

Please plan to attend the regular Friday Evening Sabbath Services in the Temple at 8 o'clock. Rabbi Friedman will omit his sermon so that our meeting can begin promptly at 8:30.

OUR DEBT TO THE JEWS



REV. DANA MICLEAN GREELEY

Arlington Street Church Boston, Mass.

Reprinted From
THE COMMERCIAL BULLETIN
(April 8, 1944)
BOSTON, MASS.

Our Debt to the Jews



HE United States Attorney General has stated recently that race and religious tensions and prejudice in this country are increas-

ing at the present time at an unprecedented and alarming rate. If this be true, then America is becoming un-American, and the greatest democracy in the world is becoming undemocratic, and the principles of its religious faith, as well as of its political and social philosophy, are being violated in such a way as might well involve capitulation at home to the very fascism that we are fighting abroad, and mark the end of our vast and promising experiment in brotherhood and freedom. America was founded upon the basis of the recognition of human equality, and has been guided and inspired from Jefferson to Lincoln to this very hour by the ideal of the unity of the family of man. This recognition, and this ideal, were inscribed in the Declaration of Independence and the Constitution of the nation, and they have been written in terms of prayers and blood and tears into the very texture of our common life. That all men are created equal, and that freedom of worship should be maintained for all, that human personality is sacred, and that the individual conscience is supreme and inviolable, are beliefs that have been expressed and implied in the best and characteristic thought and conduct of ten generations of history on this western continent. We must not betray the fathers: and we must not jeopardize the future. Bigotry and intolerance can be allowed no place in our community and our country, or in our own lives, if we would be true to our heritage and destiny. After the first World War the Klan, and Shirt Organizations, and the Black Legion and other such agencies, as alien to the real genius of Americanism as darkness is to light, raised the voice of hatred and kindled the spirit of animosity

in our midst. Coughlinism and the so-called Christian Front movement have been, I believe, as vicious in these last years, and as surely as they have been the enemies of democracy they have been the allies of Nazism and fascism. We must prepare now to prevent not only the disasters that are imminent, but the rise and further development of the evil spirit of hatred and persecution after World War number two is ended. We must gird ourselves with the spirit of goodwill, and with the whole armor of God, against every divisive influence that would lay waste our purpose and our power.

The attorney-general of the United States is not the only person who has evidence of the seriousness of the growing race and religious tensions and prejudice. All who have eyes to see, and ears to hear, have evidence, especially those who live in some of the major cities of the country, and are accustomed to visiting certain sections of those cities. Our own city is among them. There is tension between the negroes and the whites, tension that manifests itself in a variety of ways, and that must be resolved if outbreaks would be avoided. There is of course tremendous prejudice still against the negroes, and not only personal prejudice, but prejudice that is organized. We needn't review the history or the nature of this prejudice to realize that it is a problem that is integral to the development of our national life. But we do need to acknowledge the fact that it is more of a problem now than it was ten years ago. It will do us no good to shut our eyes to the truth of the matter, or like the proverbial ostrich to bury our heads in the sand. We might as well be realistic, and recognize the danger, as we would recognize the threat of malaria, or of an approaching storm from the sea, or of increasing poverty or unemployment in our midst, and take what precautions we can against it.

There is anti-Catholic sentiment that ought to be dispelled, and anti-Protestant sentiment, based wholly on ignorance and hearsay, or on jealousy and rivalry. There are biases of many kinds that are poisoning and destroying that which we hold most dear. When will the straight and clear view take their place, and when will straight and clear thinking lead to understanding among the peoples?

The prejudice that we might refer to in particular this morning is that which is known as anti-semitism, which is still spreading, though 31 united nations appear to be vanquishing the one nation where it was most rampant. God grant that as we become the victors in the battle, we shall not become the losers in those causes for which the battle is being fought.

But it is not anti-semitism, or prejudice against the Jews, that is the theme of our thought today, but rather "what we owe to the Jews," and what our debt of gratitude is for. And so let us about face in our attitude, and study the genius of that little group of people, less than 20 million in the whole world today, who have given so much to mankind. By appreciating these gifts we might understand the people themselves better than we have before.

The Christmas season is not a Jewish festival. It is distinctly Christian. But it is a time in which it is not inappropriate for us to remember the Jewish background of Christianity.

What do we owe to the Jews? In the first place let us make it perfectly clear that we have no desire to discuss what we owe to the Jews as a race. As a group of people they have contributed to civilization much as other groups have contributed, in the fields of music, and philosophy, and business, and finance, and the like. But it may be argued effectively that the Jews are not a race anyway. European Jews are of many different biological types; physically they resemble the populations among whom they live. The so-called Jewish type is a Mediterranean type and no more Jewish, for example, than

the south Italian. Wherever Jews are persecuted, or discriminated against, they cling to their old ways, and keep apart from the rest of the population, and develop so-called "Jewish" traits. But these are not racial traits.

The Jews are a religious group, and it is as such that we are indebted to them.

We are indebted to them first of all for the leader of our faith, the Babe of Bethlehem, the martyr at Calvary, the Prince of Peace. His parents were both Jewish, born and reared in the Jewish faith and the Jewish tradition. Jesus himself was born and reared in the same faith and tradition. All Jewish boys were well trained in those days in the law and the prophets, and in the history and literature of their people. But we may safely guess that Jesus was one of the best trained of them all. His father and mother were pious Jews, they went up to Jerusalem each year to keep the passover, and they taught their children by precept and example to attend the synagogue, and to revere the covenant and the word of God. From the day that he was laid in a manger, because according to the story there was no room for them in the Inn, to the hour when he gave up the ghost at Golgotha, he never had, I am thoroughly persuaded, any intention of being anything but a Jew. "Not one jot or one tittle shall pass from the law," he said, "'til all be fulfilled." He believed in the Jewish law. When asked what one should do to inherit eternal life, he said, Keep the Commandments. And upon being queried with regard to the great commandment, he spoke of love for God, and love for one's neighbor, and he added, "On these two commandments hang all the law and the prophets." True he wanted to purify and revitalize Judaism. He wanted to redeem it from the pharisees and the chief priests, as we at times would like to redeem Christianity, and he wanted to universalize it, but he never wished or planned to forsake it. It was an historical accident, not a design on the part of the Galilean, that gave rise to Christianity as a separate and distinct religion. All kinds of fictitious tales have been invented about Jesus, both by Christians and by the enemies of Christianity; but the indisputable fact remains for all who stop to think, that we are indebted to the Jews for the greatest and most influential man that has ever walked the earth and blessed civilization.

And we are indebted to the Jews for at least four fifths of our Bible. For what we call our Bible and the Christian Bible is of course nothing more or less than the Jewish Bible with a quarter again as much added. From Genesis to Malachi is exclusively Jewish. And that last little fifth part of the whole, which is Christianity's or the New Testament, is to a very considerable extent a reiteration or extension of the Old Testament. Over and again in the gospels are the words "Ye have heard," or "It hath been said unto you," and even the Lord's Prayer and the beatitudes are derivative in content. Those passages in the New Testament which purport to be in fulfillment of Old Testament prophesy, and which include the phrases "as it was written" and "in order that it might be fulfilled" link the two testaments together, and suggest that Christianity is but the development of Judaism. We are indebted to the Jews for our Scriptures, and the richest and best book that mankind possesses.

And in the third place we are indebted to the Jews for the Church, the synagogue, or the gathering together of the people, which dates back to the time of the captivity when the children of Israel no longer had their temples to frequent, but assembled periodically to read the law and to remember Jehovah, their God. The synagogue is the institution after which the church is patterned, and from which it received its birth.

And in the fourth place, even the Sabbath is borrowed from the Jews. True, we ob-

serve the first day of the week instead of the seventh, which is what they observe. But nevertheless our practice of setting the day aside, and of using it for religious observances, is inherited from them.

Two more factors in our debt to the Jews we must mention. Judaism has been the great monotheistic religion of the world. The development of the idea of God in the life of the Hebrew people, and as traced in their own writings, is one of the most wonderful and significant chapters in all human history. The spirit of Israel is in that great statement, "Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." That is perhaps the Jew's noblest contribution of all to civilization,—that high spiritual concept of the one Lord God. Christianity has sometimes been tempted to deviate from that monotheism, but if Christianity is true to the monotheistic tradition, it owes a greater debt than it can ever pay to Judaism.

And the last factor that we would mention as part of the Judaistic and Christian emphasis and way of life is in the realm of moral and ethical teaching. The moral and ethical codes of Christendom and of the western world were bequeathed to them by Judaism. Not only the ten commandments, but all the content of the preaching of the prophets! We take it all for granted now, and never reflect upon its origin, but the high moral character of Judaism and its great ethical passion are second only to its monotheistic tradition as a source of beauty and blessing and power to the children of men.

All this then is at least part of our debt to the Jews. There would be no Christianity without them. There would be no civilization such as we know except for the faith and the philosophy of that little group of inhabitants of the land bordering the Mediterranean Sea on the East before the time

of Christ, or except for their writings, and for their prophet, whom the Roman world deified, but whom they themselves failed to canonize.

The Jews rejected Jesus, yes, but largely because he was taken away from them, and no longer seemed their own. He was westernized and Romanized. It was partly the fault of the Jews, and partly the fault of the Christians, if we can think of them as two separate groups even in that time. Down the centuries the Christians have persecuted bitterly the parent group of their own faith. But always it was a matter of religion and not of race—until very recently—that was at the basis of the persecution.

Paul was a Jew, and it was Paul who said, God hath made of one blood all nations of men to dwell on all the face of the earth. There is no distinction among men which can be made on the ground of race. Paul was a Jew, but he became a Christian. There should be no lack of goodwill on religious grounds. But common cause and the deepest gratitude should bring all together in the unity of the spirit, which is the bond of peace.

May the Christmas season mean for us a deeper understanding of the debt that we owe to the father and mother of the Christchild, and to their fathers and mothers, and to their children's children, who cherished and have kept the Jewish faith. And may America, because of this understanding, and because of the growth of tolerance in general, become more and more a land of goodwill, crowned with brotherhood from sea to shining sea.

Announcing the First Annual Get-Together of the Men's Clubs of

B. M. H. Synagogue Hebrew Educational Alliance Temple Emanuel

Wednesday Evening, March 22nd, at 8:15 P. M. at Temple Emanuel, East 16th Avenue and Pearl Street.

AMER FOR MEN ONLY WISH

Men's Club of Temple Emanuel invites you to attend this evening to be devoted to closer fellowship between the members of our Clubs, so that we will know one another better. We hope that closer contact may serve to unify our efforts in matters of common interest and importance.

The program will include greetings from our Rabbis.

Our guest speaker is Mr. W. W. GRANT, President of CITIZENS FOR VICTORY, and active in many activities promoting good citizenship, mutual understanding and fair play between all Americans. His subject will be

"REFLECTIONS ON CURRENT EVENTS"

-- and he will include discussion of Anti-Semitism, and what Jews can do to combat it; Pending legislation barring attacks on minorities from the mails; Palestine; and other topics close to us all.

A Social Hour and Refreshments will follow. Make arrangements to bring your friends for a pleasant and interesting evening.

Next Wednesday, March 22nd, 8:15 P. M., Temple Emanuel.

MEN'S CLUB OF TEMPLE EMANUEL
- Hosts for 1944 -



Friday evening, March 10, immediately after short Temple Services.

A practical down-to-earth follow-up of our January Meeting, on ANTI-SEMITISM, ITS CAUSES, AND WHAT WE CAN DO ABOUT IT.

We feel that this subject on which Dr. Bradford Murphey and Professor Joseph W. Cohen dwelt was most informative. However, limited time did not permit us to get down to concrete instances and facts for every day consideration.

This Forum will give us all an opportunity to discuss specific cases, and determine practical means of meeting this vital problem.

The discussion will be led by five minute talks by the following of our members:

CAPT. LOUIS BLOCK, Public Relations Officer at Lowry Field ROBERT GAMZEY, Managing Editor, Intermountain Jewish News DR. CHAS. J. KAUFMAN, Medical Director, National Jewish Hospital HAROLD J. SAKS, Regional Director, Anti-Defamation League DAVID H. STEIN, Active for years in practical approach EDWIN J. WITTELSHOFER, Chairman, Anti-Defamation League

Come prepared to express your own suggestions from the floor.

A social hour with refreshments will follow.

LADIES INVITED

Reserve the date, Friday evening, March 10, at the Temple

MEN'S CLUB OF TEMPLE EMANUEL

Temple Services will be over at 8:30, there will be no sermon. A special General Membership Meeting of the Temple will be held promptly at 8:30 for the purpose of electing five trustees whose terms have expired. Our Forum will follow immediately after the Temple Meeting, at about 8:45 P. M.

MEN'S CLUB FORUM

ON CURRENT JEWISH PROBLEMS

January Meeting

Wednesday evening, January 19, 8:15 P. M., at the Temple

Ladies Invited

An Interesting And Comprehensive Discussion Of ANTI-SEMITISM, ITS PSYCHOLOGICAL AND HISTORICAL BACKGROUND

By

Dr. Bradford Murphy, Assistant Professor of Psychiatry at The University of Colorado School of Medicine, Lecturer on Educational Psychology at Denver University, Consultant on Psychiatry to the Denver Public Schools, the National Jewish Hospital at Denver, the National Lutheran Sanitarium and the Childrens' Hospital.

And

Professor Joseph W. Cohen, Professor of Philosophy at the University of Colorado, Chairman of the University of Colorado Senate Committee on Culture and The World Crisis, Co-Author of the outstanding recent book, "JEWS IN A GENTILE WORLD.

Open question and answer period will follow.

Moderator
Dr. Charles J. Kaufman,
Director, The National Jewish Hospital

The meeting will be interesting and informative and we urge your attendance and participation. The subject is one of vital and daily importance to every one of us.

A social hour with refreshments will follow.

Reserve this date, Wednesday, January 19th, at the Temple.

Ladies Invited

MEN'S CLUB OF TEMPLE EMANUEL

ACQUIRE THE HABIT -- ATTEND REGULAR FRIDAY NITE SERVICES

MEN'S CLUB FORUM

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MEN'S CLUB OF TEMPLE EMANUEL

ACQUIRE THE HABIT -- ATTEND REGULAR FRIDAY NITE SERVICES

econd Forum

A Call To The Educated Jew



Louis D. Brandeis

AMERICAN JEWISH ARCHIVES

DEPARTMENT OF YOUTH AND EDUCATION ZIONIST ORGANIZATION OF AMERICA 41 EAST 42ND STREET, NEW YORK, N. Y.

Preface

T WAS natural for Mr. Brandeis to seek to interest the educated Jew in Zionism. He has always believed that education must be the foundation stone of all civilized society and that educated men have a special function to perform in human affairs. They must provide their fellow-men with the courage and wisdom essential to the formation of sound judgment on the perplexities of life. "Democratic ideals can be attained only where those who govern exercise their power not by alleged divine right or inheritance, but by force of character and intelligence . . . From the educated Jew far more should be exacted."

This pamphlet, entitled "A Call to the Educated Jew," first issued a quarter of a century ago, has lost nothing of its persuasiveness, timeliness, or fervor. Indeed, events have made this message more convincing and urgent. Zionism, basic and inevitable in Jewish life, has triumphed over all opposition. Anti-Zionism survives only as an unfortunate habit—as an idea it is puerile. "The establishment of a legally secured Jewish home is not only a dream. For more than a generation brave pioneers have been building the foundations of our new-old home."

Mr. Brandeis may reflect with gratitude on the progress of Jewish Palestine, and with satisfaction on the share he has had in bringing it about.

SOLOMON GOLDMAN
Chairman, Advisory Council,
Department of Youth and Education, Z. O. A.

May, 1941.

AMERICAN IEWISH

This address, first delivered in 1914, has become a classic in Zionist literature and is herewith reprinted by special permission of its author,

Justice Louis D. Brandeis.

1

While I was in Cleveland a few weeks ago, a young man who has won distinction on the bench told me this incident from his early life. He was born in a little village of Western Russia where the opportunities for schooling were meager. When he was thirteen his parents sent him to the nearest city in search of an education. There—in Bialystok -were good secondary schools and good high schools; but the Russian law, which limits the percentage of Jewish pupils in any school, barred his admission. The boy's parents lacked the means to pay for private tuition. He had neither relative nor friend in the city. But soon three men were found who volunteered to give him instruction. None of them was a teacher by profession. One was a newspaper man; another was a chemist; the third, as I recall, was a tradesman; all were educated men. And throughout five long years these men took from their leisure the time necessary to give a stranger an education.

The three men of Bialystok realized that education was not a thing of one's own to do with what one pleases—that it was not a personal privilege to be merely enjoyed by the possessor—but a precious treasure transmitted; a sacred trust to be held, used and enjoyed, and if possible strengthened—then passed on to others upon the same trust. Yet the treasure which these three men held and which the boy received in trust was much more than an education. It included that combination of qualities which enabled and impelled these three men to give, and the boy to seek and to acquire, an education. These qualities embrace: first, intellectual capacity; second, an appreciation of the value

of education; third, indomitable will; fourth, capacity for hard work. It was these qualities which enabled the lad, not only to acquire but to so utilize an education that, coming to America, ignorant of our language and of our institutions he attained in comparatively few years the important office he has so honorably filled.

2

Whence comes this combination of qualities of mind, body and character? These are qualities with which every one of us is familiar, singly and in combination; which you find in friends and relatives; and which others doubtless discover in you. They are qualities possessed by most Jews who have attained distinction or other success. In combination, they may properly be called Jewish qualities. For they have not come to us by accident; they were developed by three thousand years of civilization, and nearly two thousand years of persecution; developed through our religion and spiritual life; through our traditions; and through the social and political conditions under which our ancestors lived. They are, in short, the product of Jewish life.

Our intellectual capacity was developed by the almost continuous training of the mind throughout twenty-five centuries. The Torah led the "People of the Book" to intellectual pursuits at times when most of the Aryan peoples were illiterate. Religion imposed the use of the mind upon the Jews, indirectly as well as directly. It demanded of the Jew not merely the love, but also the understanding of God. This necessarily involved a study of the law. The conditions under which the Jews were compelled to live during the last two thousand years promoted study in a people among whom there was already considerable intellectual attainment. Throughout

the centuries of persecution practically the only life open to the Jew which could give satisfaction was the intellectual and spiritual life. Other fields of activity and of distinction which divert men from intellectual pursuits were closed to Jews. Thus they were protected by their privations from the temptations of material things and worldly ambitions. Driven by circumstances to intellectual pursuits, their mental capacity gradually developed. And as men delight in that which they do well, there was an ever-widening appreciation of things intellectual.

Is not the Jews' indomitable will—the power which enables them to resist temptation and, fully utilizing their mental capacity, to overcome obstacles—is not that quality a lso the result of the conditions under which they lived so long? To live as a Jew during the centuries of persecution was to lead a constant struggle for existence. That struggle was so severe that only the fittest could survive. Survival was not possible except where there was strong will—a will both to live and to live as a Jew. The weaker ones passed either out of Judaism or out of existence.

And finally, the Jewish capacity for hard work is also the product of Jewish life—a life characterized by temperate, moral living continued throughout the ages, and protected by those marvelous sanitary regulations which were enforced through the religious sanctions. Remember, too, that amidst the hardship to which our ancestors were exposed it was only those with endurance who survived.

So let us not imagine that what we call our achievements are wholly or even largely our own. The phrase "self-made man" is most misleading. We have power to mar; but we alone cannot make. The relatively large success achieved by Jews wherever the door of opportunity was opened to them is

due, in the main, to this product of Jewish life—to this treasure which we have acquired by inheritance—and which we are in duty bound to transmit unimpaired, if not augmented, to coming generations.

But our inheritance comprises far more than this combination of qualities making for effectiveness. These are but means by which man may earn a living or achieve other success. Our Jewish trust comprises also that which makes the living worthy and success of value. It brings us that body of moral and intellectual perceptions, the point of view and the ideals, which are expressed in the term Jewish spirit; and therein lies our richest inheritance.

Is is not a striking fact that a people coming from Russia, the most autocratic of countries, to America, the most democratic of countries, comes here, not as to a strange land, but as to a home. The ability of the Russian Jew to adjust himself to America's essentially democratic conditions is not to be explained by Jewish adaptability. The explanation lies mainly in the fact that the twentieth century ideals of America have been the ideals of the Jew for more than twenty centuries. We have inherited these ideals of democracy and of social justice as we have the qualities of mind, body and character to which I referred. We have inherited also that fundamental longing for truth on which all science-and so largely the civilization of the twentieth century-rests; although the servility incident to persistent oppression has in some countries obscured its manifestation.

Among the Jews democracy was not an ideal merely. It was a practice—a practice made possible by the existence among them of certain conditions essential to successful democracy, namely:

First: An all-pervading sense of duty in the citizen. Democratic ideals cannot be attained

through emphasis merely upon the rights of man. Even a recognition that every right has a correlative duty will not meet the needs of democracy. Duty must be accepted as the dominant conception in life. Such were the conditions in the early days of the colonies and states of New England, when American democracy reached there its fullest expression; for the Puritans were trained in implicit obedience to stern duty by constant study of the Prophets.

Second: Relatively high intellectual attainments. Democratic ideals cannot be attained by the mentally undeveloped. In a government where everyone is part sovereign, everyone should be competent, if not to govern, at least to understand the problems of government; and to this end education is an essential. The early New Englanders appreciated fully that education is an essential of potential equality. The founding of their common school system was coincident with founding of the colonies; and even the establishment of institutions for higher education did not lag far behind. Harvard College was founded but six years after the first settlement of Boston.

Third: Submission to leadership as distinguished from authority. Democratic ideals can be attained only where those who govern exercise their power not by alleged divine right or inheritance, but by force of character and intelligence. Such a condition implies the attainment of citizens generally of relatively high moral and intellectual standards; and such a condition actually existed among the Jews. These men who were habitually denied rights, and whose province it has been for centuries "to suffer and to think," learned not only to sympathize with their fellows (which is the essence of a democracy and social justice), but also to accept voluntar-

ily the leadership of those highly endowed, morally and intellectually.

Fourth: A developed community sense. The sense of duty to which I have referred was particularly effective in promoting democratic ideals among the Jews, because of their deep-seated community feeling. To describe the Jew as an individualist is to state a most misleading half-truth. He has to a rare degree merged his individuality and his interests in the community of which he forms a part. This is evidenced among other things by his attitude toward immortality. Nearly every other people has reconciled this world of suffering with the idea of a beneficent Providence by conceiving of immortality for the individual. The individual sufferer bore present ills by regarding this world as merely the preparation for another, in which those living righteously here would find individual reward hereafter. Of all nations, Israel "takes precedence in suffering"; but, despite our national tragedy, the doctrine of individual immortality found relatively slight lodgment among us. As Ahad Ha'Am so beautifully said; "Judaism did not turn heavenward and create in Heaven an eternal habitation of souls. It found 'eternal life' on earth, by strengthening the social feeling in the individual: by making him regard himself not as an isolated being with an existence bounded by birth and death, but as part of a larger whole, as a limb of the social body. This conception shifts the center of gravity not from the flesh to the spirit, but from the individual to the community; and concurrently with this shifting, the problem of life becomes a problem not of individual, but of social life. I live for the sake of the perpetuation and happiness of the community of which I am a member; I die to make room for new individuals, who will mould the community afresh and not allow it to stagnate and remain forever in one position. When the individual thus values the community as his own life, and strives after its happiness as though it were his individual wellbeing, he finds satisfaction, and no longer feels so keenly the bitterness of his individual existence, because he sees the end for which he lives and suffers." Is not that the very essence of the truly triumphant twentieth-century democracy?

3

Such is our inheritance; such the estate which we hold in trust. And what are the terms of that trust; what the obligations imposed? The short answer is noblesse oblige; and its command is twofold. It imposes duties upon us in respect to our own conduct as individuals; it imposes no less important duties upon us as part of the Jewish community or race. Self-respect demands that each of us lead individually a life worthy of our great inheritance and of the glorious traditions of the race. But this is demanded also by respect for the rights of others. The Jews have not only been ever known as a "peculiar people"; they were and remain a distinctive and minority people. Now it is one of the necessary incidents of a distinctive and minority people that the act of any one is in some degree attributed to the whole group. A single though inconspicuous instance of dishonorable conduct on the part of a Jew in any trade or profession has farreaching evil effects extending to the many innocent members of the race. The prejudice created may be most unjust; but we may not disregard the fact that such is the result. Since the act of each becomes thus the concern of all, we are perforce our brothers' keepers, exacting even from the lowliest the avoidance of things dishonorable.

But from the educated Jew far more should be exacted. In view of our inheritance and our present opportunities, self-respect demands that we live not only honorably but worthily; and worthily implies nobly. The educated descendants of a people which in its infancy cast aside the Golden Calf and put its faith in the invisible God cannot worthily in its maturity worship worldly distinction and things material. "Two men he honors and no third," says Carlyle—"the toil-worn craftsman who conquers the earth and him who is seen toiling for the spiritually indispensable."

And yet, though the Jew make his individual life the loftiest, that alone will not fulfill the obligations of his trust. We are bound not only to use worthily our great inheritance, but to preserve and, if possible, augment it; and then transmit it to coming generations. The fruit of three thousand years of civilization and a hundred generations of suffering may not be sacrificed by us. It will be sacrificed if dissipated. Assimilation is national suicide. And assimilation can be prevented only by preserving national characteristics and life as other peoples, large and small, are preserving and developing their national life. Shall we with our inheritance do less than the Irish, the Serbians, or the Bulgars? And must we not, like them, have a land where the Jewish life may be naturally led, the Jewish language spoken, and the Jewish spirit prevail? Surely we must, and that land is our fathers' land: it is Palestine.

The undying longing for Zion is a fact of deepest significance — a manifestation in the struggle for existence. Zionism is, of course, not a movement to remove all the Jews of the world compulsorily to Palestine. In the first place, there are in the world about 14,000,000 Jews, and Palestine would not accommodate more than one-third of that number. In the second place, this is not a movement to compel anyone to go to Palestine. It is essentially a movement to give to the Jew more, not less, free-

dom—a movement to enable the Jews to exercise the same right now exercised by practically every other people in the world—to live at their option either in the land of their fathers or in some other country; a right which members of small nations as well as of large—which Irish, Greek, Bulgarian, Serbian or Belgian, as well as French or English—may now exercise.

4

Zionism seeks to establish in Palestine for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life; where they may expect ultimately to constitute a majority of the population, and may look forward to what we may call home rule.

The establishment of the legally secured Jewish home is no longer a dream. For more than a generation brave pioneers have been building the foundations of our new-old home. It remains for us to build the super-structure. Jewish life cannot be preserved and developed, assimilation cannot be averted, unless there be reestablished in the fatherland a center from which the Jewish spirit may radiate and give to the Jews scattered throughout the world that inspiration which springs from the memories of a great past and the hope of a great future.

The glorious past can really live only if it becomes the mirror of a glorious future; and to this end the Jewish home in Palestine is essential. We Jews of prosperous America above all need its inspiration.

AVUKAH—THE AMERICAN STUDENT ZIONIST FEDERATION

111 Fifth Avenue, New York City

Founded in 1925, AVUKAH (Hebrew for Torch) is the University section of American Zionism. There are AVUKAH chapters in more than 50 colleges and universities in the United States and Canada. The aim of AVUKAH is to conduct a program of Zionist education among the Jewish Student Body. Such a program includes student participation in work for an organized democratic Jewish community in America.

JUNIOR HADASSAH

1860 Broadway, New York City

Founded in 1921, JUNIOR HADASSAH, is an organization of young women (the junior section of HADASSAH) whose aim is the development of democratic, Jewish and Zionist responsibility among its members. To further this aim, JUNIOR HADASSAH includes in its program, material educating for intelligent living in a democracy, which faith is intensified and made meaningful through participating in constructive work for the upbuilding of the Jewish Homeland.

MASADA

111 Fifth Avenue, New York City

Organized in 1933, MASADA is the youth division of the Zionist Organization of America. The name MASADA is derived from the name of the fortress which held out bravely against the Romans who had beseiged Jerusalem. MASADA has a fourfold aim, to wit: (a) The strengthening of Jewish community life in America; (b) the establishment of an autonomous Jewish community in Palestine; (c) the furtherance of the Hebrew Renaissance; and (d) the defense of Jewish rights.

YOUNG JUDAEA

111 Fifth Avenue, New York City

Founded in 1909, it is the aim of YOUNG JUDAEA to develop selfreliant, creative, hardy, Jewish youth dedicated to the service of America and the Jewish People. Club members receive a good grounding in their Jewish heritage with special emphasis on the subjects of Zionism and Palestine. New clubs are steadily being organized for children and young people between 12-18 years of age.



ISSUED BY
ZIONIST ORGANIZATION OF AMERICA
111 Fifth Avenue, New York City
1939

The Zionist Movement

THE ZIONIST movement is the organized effort of the Jewish people to solve the problem of its homelessness by the creation of a Jewish National Homeland in Palestine.

In olden times, Zion was the designation for the Government quarters in Jerusalem. At the end of Jewish antiquity, the term "Zion" symbolized the entire fabric of Jewish life in Palestine. In the Middle Ages, the term "Zion" was used by the great Hebrew poets to denote Eretz Israel. It had both a religious and political meaning. Throughout the centuries of Jewish Diaspora life, the continued longing for Zion, that is to say, for the rebuilding of our ancestral home in Palestine found powerful expression in Jewish prayers, homilies and ceremonials.

In modern times, the term Zionism was first used by Hebrew writers in the latter part of the nineteenth century in connection with the Hibath Zion movement, whose objective was to establish Jewish agricultural settlements in Palestine. With the appearance of Theodor Herzl in 1896 Zionism assumed the character of a political movement.

Background of the Zionist Movement

Throughout the centuries of Jewish Diaspora life, the non-Jewish world considered the Jews as an ethnic group and referred to them as a nation. In England, the term Jewish nation was used as late as 1865.

The desire of the Jews for emancipation and the fear that the insistence on nationhood would lose them the coveted liberties led them as well as their liberal allies to deny the national character of Jewish life. They regarded Jewishness as racial or religious only. The rise of the Jewish emancipation movement in Western Europe and the ascendancy of liberalism, coincided with the rise of the nationalist movement in Western Europe. The development of the latter has nullified the efforts of the former. No sooner was the emancipation of the Jews in the West completed, when the Nationalist movement began to gain momentum. At first inspired by noble motives, nationalism, in many countries soon took on an anti-Semitic coloring. The growing Jew-hatred in every part of the West, culminating in the Dreyfus trial shortly before the end of the century, checked somewhat the tendency to Jewish universalism as it expressed itself in assimilation, and gave impetus to a renascence of Jewish Nationalism.

The alternative to assimilation-national dissolution and the destruction of the Jew as a group—is Zionism. Zionism aspires to revitalize all Jewish energies and give birth to new forces. Its objective is to re-energize Jewish consciousness and to reestablish a Jewish homeland in Palestine. Zionism implies Jewish nationalism, but more than the biological nationalism now in vogue. Since the Jewish community is largely held together by a spiritual consensus, Jewish nationalism is mainly of a spiritual character, free from race hatred and race prejudice. It does not spell bellicosity or aggression. It asks for political guarantees only, because they are necessary to safeguard their cultural and economic life. Zionism, therefore, implies a deepening of Jewish consciousness, a widening of the Jewish horizon, and an effort to regain our heritage in Palestine—that is to say, the establishment of a publicly recognized national Jewish home in the country of our ancestors.

Creative Changes Through Zionism

The building of the Jewish National Home can only be brought about through the release of new energies in the Jewish people and through certain necessary changes in its outlook.

- 1. As the result of historic pressure the Jewish people has been forced everywhere into an unhealthy economic mold. This mold must be broken, and the elements of the Jewish people redistributed, with greater emphasis on the land (of which Jews have for centuries been largely deprived) and industry (from which the Jews were for many centuries excluded). This implies a psychological and moral revolution which it is the function of Zionism to foster and which it has, in effect, already helped to bring about.
- 2. For close on two thousand years the Jewish people has been the helpless plaything of history. To a large extent it has therefore accustomed itself to a precarious existence dependent on the whims of other peoples. A second moral revolution brought about by Zionism is the realization that the Jewish homeland, reconstructed with world approval, by Jewish effort, in the land of Jewish origins, is the only adequate answer to the problem of Jewish insecurity.

Why Palestine?

Two sets of reasons make Palestine the inevitable choice as the Jewish homeland: they are (1) internal, (2) external.

- 1. The continuous cultural history of the Jewish people has given to Palestine a compulsive place in Jewish consciousness. As a psychological factor, therefore, Palestine has a unique power in awakening Jewish enthusiasm and the Jewish will to create. To ignore this factor, as some try to do, or deny it, is to throw away the greatest single creative urge in the Jewish people.
- 2. The continuity of relationship between the Jewish people and Palestine is almost universally admitted and ratified by the nations of the world. This is proved by the action of the League of Nations, with separate approval by America, in confirming England's Mandate over Palestine with the express proviso that it shall facilitate and encourage the building of the

Jewish National Home there, and that the Jewish people is in Palestine as of right and not on sufferance.

In view of our almost miraculous accomplishments in Palestine, the answer to the question why Palestine becomes obvious. The beginning of Zionist colonization in Palestine coincides with the beginning of the Jewish colonization in the Argentine. The Jewish colonies in the Argentine have progressed very little if at all. They have made no contribution to Jewish cultural life and have created no permanent Jewish values. The old generation of colonists is dying out and the new one is deserting the colonies and settling in the cities where it will be absorbed by the Spanish environment. But the Jewish colonies in Palestine are centers of life and activity and the foundation of a new Jewish civilization. The failure of Jewish colonization in Argentina and other countries and its success in Palestine are basically due to the character of the land in the one case, a country where the Jew has remained a stranger, and in the other, Palestine—the country of our hope and future because it is the land of the great Jewish past.

Achievements of Zionism

When the World War ended, the Jewish population of Palestine was about 55,000. Today (1939) it is close to 450,000. This mass transplantation of Jews to Palestine is all the more extraordinary when we remember three facts. (1) Palestine was, twenty years ago, a land handicapped by neglect, ruined by long misrule, and considered by many unfit for colonization and development. (2) The Jews have for centuries been deprived of the right to develop those faculties which make for pioneering, and have long ceased to think of themselves as a colonizing people. (3) The free flow of immigrants into Palestine was always checked through one expedient or another by the Mandatory.

Further: the funds for the building of the first areas of the Jewish homeland had to be gathered (as they still are) on the basis of a voluntary appeal. It was not until money sacrifices on the part of donors, and much greater sacrifice of life and labor on the part of the first pioneers, had proven the practicability of Palestine, that private initiative stepped in to hasten the growth of the Jewish Homeland.

A few years ago it was still possible to "list" Jewish achievements in Palestine. Today a book is needed to set forth the scope and variety of private, public and semi-public enterprises in the country; the colonies, cities, industries, schools, organizations—all building up a powerful, living organism still in rapid process of expansion.

It suffices, as evidence of the practical success of Zionism, to point out that Palestine today absorbs more Jewish immigrants from lands of oppression than all the other countries of the world together. It has, in the last eighteen years, rescued a quarter of a million Jews from the despair of the exile.

Possibilities of Palestine

The Palestine of the British Mandate consists of two areas, one to the west of the Jordan, the other to the east, called Trans-Jordan. The total area is about 24,000 square miles, the total population about 1,750,000, of which about 350,000 are in Trans-Jordan. Up to the present, Jewish settlement has been artificially confined by British restriction to Palestine on the western side of the Jordan. Trans-Jordan can and will be opened to Jewish settlement. The obstacles in the way of this achievement are infinitely smaller than those which faced the Jews in the settlement of cis-Jordan Palestine.

Cis-Jordan Palestine, it is conservatively estimated, can support a population of some four millions. A still greater number can be settled in Trans-Jordan. The argument that Palestine can settle only a small fraction of the Jewish problem is without foundation. It dates from the period when the very possibility of Jewish colonization in Palestine was denied.

The Arab Problem

The recent terrorism in Palestine has considerably disturbed both Jews and non-Jews. Ill wishers of Zionism consider this unrest to be proof of the difficulties inherent in large-scale Jewish colonization in Palestine. They argue that the more the Jewish population in Palestine grows, the fiercer will be the resistance of the Arabs. What, however are the facts in the situation?

There are about a million and a quarter Arabs in both sections of Palestine. By far the vast majority live in pre-medieval poverty and ignorance, and the greatest progress among Arabs has been made in the areas adjacent to Jewish settlement. There the Jews have given them employment. They have by their example, taught them improved methods of agriculture, and have been a force in raising their standards of living. The labor, capital and enterprise systematically applied by the Jewish settlers, and the benefits which they have yielded have not been restricted to the Jews, but have also enriched the Government and the Arabs. Nor have they been confined to the people of the country, for they have attracted several thousand Arabs from the adjoining territories of Syria and Transjordan, especially the Hauran, who wish to take advantage of the superior economic position created by Jewish effort.

The Arabs have profited very largely by their sales of land to Jews, by securing employment in Jewish agricultural settlements and urban undertakings, and by learning the improved agricultural methods and enjoying the medical service introduced by the Jews.

The Royal Commission, investigating the Arab riots of 1936, had the following to say about the benefits derived by Arabs from Jewish settlement:

"The large import of Jewish capital into Palestine has had a general fructifying effect on the economic life of the whole country.

"The expansion of Arab industry and citriculture has been largely financed by capital thus obtained.

"Jewish example has done much to improve Arab cultivation, especially of citrus.

"Owing to Jewish development and enterprise, the employment of Arab labor has increased in urban areas, especially in the ports.

"The reclamation and anti-malarial work undertaken in Jewish colonies have benefited all Arabs in the neighborhood.

"Institutions, founded with Jewish funds primarily to serve the National Home, have also served the Arab population.

"The general beneficent effect of Jewish immigration on Arab welfare is illustrated by the fact that the increase in the Arab population is most marked in urban areas affected by Jewish development."

As for the claim that Arabs have been deprived of their lands by Jewish purchases, an official investigation has disclosed no more than 570 families, many of them Bedouins, which by any stretch of the imagination might claim to have been made landless, because of the Jews over a period of twelve years. Thus at the utmost fifty families a year may have lost their land, for which, incidentally they received ample compensation. Even so the percentage of Arabs supposedly made landless by Jewish land acquisition amounts to but 1.9% of the total Arab landless population. It is the effendi—the landlord and the usurer—who deprives the peasant of his land, not the Jews.

On the other hand it is well that we note the following facts:

1. Palestine is not the national and ancestral homeland of the Arabs; 95% of the Arabs live outside of Palestine on territory comprising over a million square miles.

2. Before the World War, the Palestine Arabs never

claimed nationhood or statehood for Palestine.

3. Only two generations ago, the entire Arab population of Palestine was less than 300,000 but the number of Arabs living

in the various Arab countries was over 20,000,000.

4. The Palestine Arabs, representing only a small part of the Arab people, are divided into a large number of groups, completely lacking in national unity or in a community of either religious, national or economic interests. There are Mohammedan and Christian Arabs. There are Bedouins living the way their ancestors lived thousands of years ago, and fellaheen, poor farmer tenants and agricultural workers, having very little in common with the Bedouins. There is a small group of rich Arab feudal lords, most of whom have a permanent residence in Paris or Cairo. They represent the class of the Levantine absentee landowners who have little in common either with the fellaheen or Bedouins. In addition, Palestine Arabs are divided into many hostile tribes. According to the best anthropological opinion, the Palestine Arabs do not represent a common ethnic but rather linguistic group. Their claim to separate nationality has no foundation either of anthropological or political reality. As it is, there are already too many Arab states, none of them sufficiently strong to be independent. They are all dependent on one or the other foreign power for their very existence. Iraq is dependent on England; Syria on France; etc. The most solid of the half dozen Arab states is Saudi Arabia which is not a state in the modern meaning of the term but a sort of satrapy. It has no contact with the outside world, nor has it any of the forms of modern civilization. The more recent Arab states, Iraq, Transjordan and Syria (to be independent soon) are divided into so many hostile groups that their future is very dubious.

The rise of the Jewish emancipation movement in Western Europe and the ascendancy of liberalism, coincided with the rise of the nationalist movement in Western Europe. The development of the latter has nullified the efforts of the former. No sooner was the emancipation of the Jews in the West completed, when the Nationalist movement began to gain momentum. At first inspired by noble motives, nationalism, in many countries soon took on an anti-Semitic coloring. The growing Jew-hatred in every part of the West, culminating in the Dreyfus trial shortly before the end of the century, checked somewhat the tendency to Jewish universalism as it expressed itself in assimilation, and gave impetus to a renascence of Jewish Nationalism.

The alternative to assimilation-national dissolution and the destruction of the Jew as a group—is Zionism. Zionism aspires to revitalize all Jewish energies and give birth to new forces. Its objective is to re-energize Jewish consciousness and to reestablish a Jewish homeland in Palestine. Zionism implies Jewish nationalism, but more than the biological nationalism now in vogue. Since the Jewish community is largely held together by a spiritual consensus, Jewish nationalism is mainly of a spiritual character, free from race hatred and race prejudice. It does not spell bellicosity or aggression. It asks for political guarantees only, because they are necessary to safeguard their cultural and economic life. Zionism, therefore, implies a deepening of Jewish consciousness, a widening of the Jewish horizon, and an effort to regain our heritage in Palestine—that is to say, the establishment of a publicly recognized national Jewish home in the country of our ancestors.

Creative Changes Through Zionism

The building of the Jewish National Home can only be brought about through the release of new energies in the Jewish people and through certain necessary changes in its outlook. Jewish National Home there, and that the Jewish people is in Palestine as of right and not on sufferance.

In view of our almost miraculous accomplishments in Palestine, the answer to the question why Palestine becomes obvious. The beginning of Zionist colonization in Palestine coincides with the beginning of the Jewish colonization in the Argentine. The Jewish colonies in the Argentine have progressed very little if at all. They have made no contribution to Jewish cultural life and have created no permanent Jewish values. The old generation of colonists is dying out and the new one is deserting the colonies and settling in the cities where it will be absorbed by the Spanish environment. But the Jewish colonies in Palestine are centers of life and activity and the foundation of a new Jewish civilization. The failure of Jewish colonization in Argentina and other countries and its success in Palestine are basically due to the character of the land in the one case, a country where the Jew has remained a stranger, and in the other, Palestine—the country of our hope and future because it is the land of the great Jewish past.

Achievements of Zionism

When the World War ended, the Jewish population of Palestine was about 55,000. Today (1939) it is close to 450,000. This mass transplantation of Jews to Palestine is all the more extraordinary when we remember three facts. (1) Palestine was, twenty years ago, a land handicapped by neglect, ruined by long misrule, and considered by many unfit for colonization and development. (2) The Jews have for centuries been deprived of the right to develop those faculties which make for pioneering, and have long ceased to think of themselves as a colonizing people. (3) The free flow of immigrants into Palestine was always checked through one expedient or another by the Mandatory.

without foundation. It dates from the period when the very possibility of Jewish colonization in Palestine was denied.

The Arab Problem

The recent terrorism in Palestine has considerably disturbed both Jews and non-Jews. Ill wishers of Zionism consider this unrest to be proof of the difficulties inherent in large-scale Jewish colonization in Palestine. They argue that the more the Jewish population in Palestine grows, the fiercer will be the resistance of the Arabs. What, however are the facts in the situation?

There are about a million and a quarter Arabs in both sections of Palestine. By far the vast majority live in pre-medieval poverty and ignorance, and the greatest progress among Arabs has been made in the areas adjacent to Jewish settlement. There the Jews have given them employment. They have by their example, taught them improved methods of agriculture, and have been a force in raising their standards of living. The labor, capital and enterprise systematically applied by the Jewish settlers, and the benefits which they have yielded have not been restricted to the Jews, but have also enriched the Government and the Arabs. Nor have they been confined to the people of the country, for they have attracted several thousand Arabs from the adjoining territories of Syria and Transjordan, especially the Hauran, who wish to take advantage of the superior economic position created by Jewish effort.

The Arabs have profited very largely by their sales of land to Jews, by securing employment in Jewish agricultural settlements and urban undertakings, and by learning the improved agricultural methods and enjoying the medical service introduced by the Jews.

The Royal Commission, investigating the Arab riots of 1936, had the following to say about the benefits derived by Arabs from Jewish settlement:

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claimed nationhood or statehood for Palestine.

3. Only two generations ago, the entire Arab population of Palestine was less than 300,000 but the number of Arabs living

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5. All that virtually remains of the pro-Arab argument of the ill-wishers of Zionism is the supposed antagonism of the Palestine Arab population. The majority of this population however, is conservative and peace loving. The Arab restlessness in Palestine, which is traceable to family feuds between a few of the ruling families, was intensified by foreign propaganda, primarily conducted by Fascist, Nazi and Communist Agents. It took Great Britain some time to realize the effectiveness of the anti-British character of the foreign propaganda in Palestine. But now that it has a clear estimate of the injury this propaganda has done to British prestige, it is doing all that it can to counteract and suppress it.

How Is the Work to Be Furthered?

In order that the larger Zionist program shall be fulfilled in the early future, it is necessary for Jews to realize that the days when Palestine was regarded as a romantic gesture are gone forever. There are millions of Jews in every part of the world eager to integrate their lives and the lives of their children with the Jewish Homeland. There is room for them in Palestine. The task is therefore one of realistic, broadvisioned statesmanship.

With all its extraordinary achievements, Zionism is still at the beginning of its history. The few years of Zionist success have, as their most important implications, the demonstration of the essential practicability of the Jewish Homeland, both from the point of view of Palestine's potentialities and the creative energies of the Jewish people.

The World Zionist Organization

The Zionist Organization in its present form was founded in the year 1897, when the first Zionist Congress was called by Dr. Theodor Herzl in Basle, Switzerland. At that Congress the following platform, known since as the Basle Program, was adopted, and has remained the official statement of purpose of the Zionist movement:

"Zionism aims to create a publicly secured legally assured home for the Jewish people in Palestine." This objective is incorporated in the Mandate over Palestine entrusted to Great Britain by the League of Nations.

The Zionist Organization is made up of hundreds of thousands of members, formed into local groups in every country in the world.

The World Zionist Organization is divided, first, into landsmanshaften or territorial units; and then into three major groups; the General Zionists, representing the liberal middle classes; the Poale Zion-Zeire Zion, representing the Socialist labor elements; and the Mizrachi, representing the Orthodox wing of the World Zionist Organization. Each territorial unit consists of sub-divisions such as Districts or Societies and is autonomous in its internal affairs. But matters of international policy and budget are decided by the World Zionist Organization whose supreme authority is the World Zionist Congress. The Congress meets every other year at a place and country designated by the permanent governing body called the Actions Committee (General Council), which is elected by the Congress for a period of two years. The Congress is composed of delegates democratically elected by adult dues-paying members (Shekel payers) and is the sovereign authority in all Zionist matters determining the political, financial, cultural and colonization policies of the Organization. The constitution of the Zionist Organization affords autonomy to individual units, interfering as little as possible with internal affairs of the various territorial and party groups.

The World Zionist Organization with headquarters both in Jerusalem and in London had already, in the early years of its existence, established financial institutions to enable it to operate on a large scale. It established the Jewish Colonial

Bank in 1899 and the Jewish National Fund in 1901. The purpose of the former is to finance Jewish commerce and industry, while the objective of the latter is the collection of funds for the acquisition of land in Palestine. The land purchased by the National Fund is the inalienable property of the Jewish people and is leased to farmers at a nominal fee. In the course of the thirty-eight years of its activities, the Jewish National Fund has collected over \$26,000,000, has acquired over 440,000 dunams of land, and has settled over 50,000 Jewish farmers on the land. The Jewish Colonial Trust, whose original capital was £15,000, is now an important financial instrument of the World Zionist Organization and through its Palestine subsidiary, the Anglo-Palestine Bank, a powerful instrumentality in the agricultural, commercial and industrial development of Palestine.

In the year 1920, the Zionist Organization, faced with the problem of large-scale operations in Palestine, established the Palestine Foundation Fund, better known as the Keren Hayesod, which finances the budget of the Jewish Agency for Palestine. The Keren Hayesod has collected by means of annual contributions from Jews all over the world a sum of over \$30,000,000, all of which was used for the economic development of the Jewish Homeland. These \$56,000,000, which were invested in Palestine in the course of the last twenty-five years, have encouraged private Jewish capital to make major investments in the Jewish Homeland, and according to available statistics, the total Jewish investments, including national capital to Palestine since the termination of the World War amounts to \$400,000,000.

The Zionist Organization has thus laid such economic foundations in Palestine as to enable the country to absorb from 60,000 to 75,000 Jewish immigrants a year. The potential power of the present Jewish settlement in Palestine is sufficient to make the country the greatest Jewish immigration center in the world.

Non-Zionists and Work for Palestine

There are many Jews who look with sympathy on the idea of settling Jews in Palestine, and of building up a Jewish National Home, but who do not share the philosophy of the Zionist movement.

A form of cooperation between non-Zionists and Zionists has been created in "The Jewish Agency," the President of which is always the President of the World Zionist Organization, and on which equal representation is given to Zionists and non-Zionists.

The Jewish Agency is the official Jewish body recognized by the Government of Palestine as the representative of the Jewish people in its work for the upbuilding of the Jewish National Home.

Numerical Strength

The present numerical strength of the Zionist Organization, as demonstrated by the number of delegates to the last Zionist Congress, is over 1,250,000, of whom about one-fifth is to be found in the United States. But the numerical strength of the Organization does not represent the total strength of the Zionist movement. While the Shekel-paying membership of the Zionist Organization is 1,250,000, the number of contributors to the various Zionist funds in all lands is over 2,000,000. The majority of the Jewish people in all lands is linked up with the Zionist movement. The majority would be still larger if the three million Jews of Russia were legally permitted to participate in Zionist activities. As a result of the financial restrictions in many European countries, many Zionist funds are deprived of support of a number of important Jewish groups.

Why You Should Join the Zionist Organization of America

The Zionist Organization of America is a branch of the World Zionist Organization and the instrument for harnessing the forces of American Jewry for the upbuilding of Palestine and for the furtherance of the Jewish Renaissance.

Zionism, as expressed in organized form, is the program whereby the Modern American Jew may spiritually link himself with the present and future of his people. Zionism, as the expression of a national philosophy gives substance and content to one's Jewish life. Throughout the world grave problems arise to threaten Jewish existence, to undermine Jewish civilization. Zionism is an aggressive, idealistic force to restrict disintegration from within and annihilation from without. Zionism is the creed of Jewish courage. It demands of the Jew that he face the world with pride in a rich history and confidence in a noble future. Because Zionism is based on social justice, because it is the highest modern expression of the Jewish mind, it has enlisted the forward looking Jewish leaders in every land. To men like Albert Einstein it offers a clear, progressive, self-respecting platform on which they may build for themselves and for their people.

The Zionist Organization of America is an association of men and women whose organized effort facilitates the upbuilding of Palestine and interprets to public opinion the aims and purposes of the Zionist movement. The greater its numerical strength, the more facilities the Organization has to attain its goal—in Palestine and in the United States. Under its auspices, millions of dollars have been raised to rebuild Palestine. Schools, colonies, social and cultural institutions constitute an impressive network of agencies to foster Jewish spiritual and physical development.

AMERICAN JEWISH ARCHIVES

APPLICATION FOR MEMBERSHIP

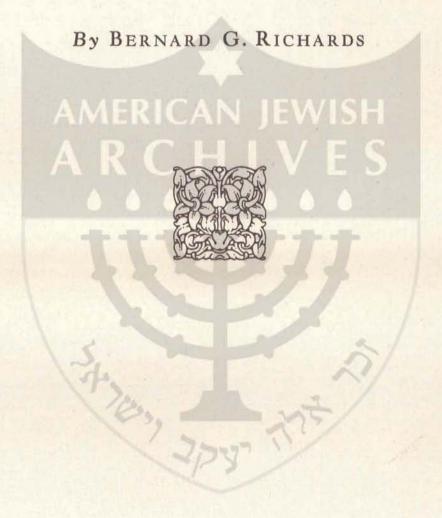
ZIONIST ORGANIZATION OF AMERICA

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NEW YORK CITY

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Reform Judaism and Zionism



Reprinted from THE NEW PALESTINE
September 11, 1942

Reform Judaism and Zionism

THE story of the evolution of the official attitude of Reform Judaism in America to the Zionist movement is a stirring and at times dramatic one. Over a period of almost exactly one hundred years Reform has By BERNARD G. RICHARDS

The History of a Conflict of Ideas Within American Jeury

so fierce and stormy that it equalled in intensity the turbulent fight between the Misnagdim and Chassidim of an earlier generation. In this violent struggle for supremacy, both the defenders of the estab-

lished order and the innovators invoked the intercession of heads of the governments under which they lived, these governments having in one way or another sanctioned So unfortunate and unattractive was this aspect of the

or recognized Jewish institutions of the time.

struggle that it created circumstances under which not the Jews, but the non-Jews, took part in shaping, this

time not the destiny only, but the divine services and religious practices of the Jews. By the same token Christian rulers often determined the attitude of the Jews toward national or Messianic aspirations. Thus, it was the King of Prussia, Frederic Wilhelm III, who in 1812 was responsible for the prohibition "against making any reforms or innovations." This meant a veto of the

several proposals outlined by David Friedlander which called, among other measures, for the "abolition of all

prayers having a national Jewish coloring."

gone all the way from passionate and vehement denunciation of Zionism to steps constituting, if not an implicit acceptance of the ideology of the movement at least a full recognition of the reality of the Jewish national restoration. The change was not easily achieved, and the century was scarred by numerous skirmishes. Many, too, were the "casualties" of the ideological fray.

The beginning of Reform anti-Zionism starts with the origins of Reform itself. Propelled by a desire to adapt themselves to their surroundings in a more exacting new time, and actuated also by a nobler motive, to acquire knowledge and enlightenment, the Jews of Germany evolved a theory of modern religious beliefs and practices which, while seeking to retain its ties to ancient traditions, nevertheless, departed in revolutionary manner from fundamental tenets and observances. In no direction was Reform Judaism so startlingly radical, nor so intensely emphatic, as in its departure from the conception of Jewish national restoration. Yet, the anti-Zionist motive may be said to have been the least logical of the basic ideas of Reform, least essential to the elaboration of a complete ideology, and most exposed to the charge of being founded in fear of what the outside world would say. The heat and fervor with which this argument has been stressed, displays a sense of strain and uncertainty which may be the surest manifestation of its inherent weakness.

Handicapped Early Reform

Whether in Germany itself, where Reform Judaism arose, or in the United States, where its formidable development took place, the anti-nationalist position of the movement, the deepest of its negations and the most patent denial of the claim to historic continuity, aroused the greatest resistance to the general appeal of its religious philosophy. That the distinguished founders like Abraham Geiger and Leopold Zunz from the beginning, and their notable followers later, invoked the sanction of history and tradition, claiming that Judaism has throughout adopted modifications of belief and practice, was no proof against the acts of abrogation which spelled a violent break with the past.

Reform in Germany naturally had a difficult struggle to establish itself and the declarations of the first congregations were as tentative as their steps were halting. The decisions were necessarily made hesitant and uncertain by reason of the powerful resistance to Reform which was offered by the Jews who observed the orthodox or traditional forms of religion. In fact the conflict between established Orthodoxy and the incipient Reform was

"America Our Zion"

Born in Germany, Reform Judaism was brought up in the United States. We hear the most distinctive anti-Zionist note right at the beginning in Charleston, S. C. On March 19, 1841, Rabbi Gustav Poznanski, formerly spiritual leader of an advanced congregation in Hamburg, and now preacher of the Congregation Beth Elohim, in the course of a sermon declared that "this country is our Palestine, this city our Jerusalem". This pronouncement was afterwards given more sonorous form by a rabbi, who echoing the sentiment at one of many conventions, exclaimed that America is our Zion, Washington, our Jerusalem.

Outside of Charleston, there were no steps taken anywhere in the interests of the Reform movement before the year 1840. The services of all congregations were conducted along traditional lines with certain changes or modifications being introduced only gradually.

The first out-and-out Reform congregation made its appearance in Albany, New York. Here, in 1846, the congregation elected as its minister Rabbi Isaac M. Wise, who had recently arrived in this country. Under his leadership a number of radical changes were introduced in the services and ritual and such was his aggressiveness and determination that he became the center of many controversies. The orthodox element in his congregation was not slow in making its dissatisfaction felt. and at one New Year service a group of his opponents surrounded him and forcibly ejected him from the pulpit.

However, the resourceful leader of radical ideas, and the future organizer and creator of a formidable Reform movement was not to be daunted, and he was soon after to be heard in pronounced manner on many aspects of the evolving theories, including the subject of the relationship of Judaism to Zion. In his address delivered as President of the Central Conference of American Rabbis, at the gathering held in Montreal in 1897, Dr. Wise referred to the Zionist movement, which was then beginning to stir the Jewish world, and declared that "the honor and position of American Israel demand imperatively that this conference, which does represent the sentiment of American Judaism, minus the idiosyncrasies of late immigrants, do declare officially the American standpoint in this unpleasant episode of history". In accordance with his proposal the conference, by unanimous vote, put itself on record as follows:

"Resolved, That we totally disapprove of any attempt for the establishment of a Jewish state. Such attempts show a misunderstanding of Israel's mission, which from the narrow political and national field has been expanded to the promotion among the whole human race of the broad and universalistic religion first proclaimed by the Jewish prophets. Such attempts do not benefit, but infinitely harm, our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are foreigners in the countries in which they are at home and of which they are everywhere the most loyal and patriotic citizens.

"We reaffirm that the object of Judaism is not political nor national, but spiritual, and addresses itself to the continuous growth of peace, justice, and love in the human race, to a Messianic time when all men will recognize that they form one great brotherhood for the establishment of God's Kingdom on earth."

But what Dr. David Philipson in his "The Reform Movement in Judaism" calls, "the most succinct expressions of the theology of the Reform movement that had ever been published in the world," was adopted at the Pittsburgh Conference of 1885, this declaration thereafter having become widely known as the Pittsburgh Platform.

Pittsburgh Platform

The subject of Jewish national restoration was treated in article 5, which is as follows:

"We recognize, in the modern era of universal culture of heart and intellect, the approach of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore accept neither a return to Palestine, nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state."

In 1901, the Central Conference of American Rabbis again declared itself against the Zionist ideal, even to the extent of eschewing the possible implications of assisting in the work of colonization in Palestine. From then on Dr. Isaac M. Wise and other Reform leaders, either from the pulpits, through the official organ of Reform, *The American Israelite*, (founded and edited by Dr. Wise),

or in pronouncements by various assemblies gave vent to their opposition to the Jewish national aspiration.

Shortly afterward, however, the growing American Jewish community began to hear from the advance guard of what was to become an aggressive Zionist group within the Reform movement.

Before the assembly of the Central Conference held in 1899, Professor Caspar Levias, of the Hebrew Union College, read one of the most remarkable expositions of Zionism that had ever been heard in this country. The irresistible logic of his argument, the sound scholarship on which it was based, and the eloquence of his plea elicited much praise from both friends and foes in attendance. The address was as daring as it was effective. Dr. Wise, the President and founder of the College, who always professed admiration for Dr. Levias's high attainments, especially in the field of Semitic philology, could not refrain from complimenting the speaker. But after a while, Dr. Levias, despite all compliments, was out of the College under circumstances which are always explained in several ways but which have only the same one, and in this case tragic, result.

Rabbi Felsenthal

Early in the new century, Rabbi Bernhard Felsenthal, for many years leader of the Sinai Congregation of Chicago, made his first notable pronouncements in favor of Zionism and for years following, this distinguished scholar and outstanding spokesman of Reform continued his vigorous espousal of the Zionist cause, his "Juedische Thesen" being a most remarkable contribution to the philosophy of national Jewish restoration. To the assembly of the Central Conference of 1906 he submitted the following, a minority resolution:

"Be it resolved, to declare that in our opinion that anti thesis implied in the term Reform vs. Zionism is not warranted by the facts in the case. For every one, who with open eyes observes the actual state of affairs, knows that there are thousands of Jews who are real and honest reformers and at the same time real and honest Zionists. The alleged incompatibility of Reform and Zionism is, moreover, artificial, illogical and lacking substantial basis. In the assertion that Reform and Zionism are mutually exclusive, is just as much sense, or rather just as little sense, as in some one's saying that Homeopathy and High Tariff Policy are incompatible and mutually exclusive. A true anti thesis, justified by hard facts, would rather be Progress and Free Development on one side vs. Ossified or Petrified Reform on the other side."

But neither this nor similar declarations ended the matter, and the brave, scholarly and resourceful Rabbi Felsenthal, to the very end of his long and notable career, had many an occasion to break a lance for the cause of Zion as the biography, written by his devoted daughter, Emma Felsenthal, amply testifies.

The slumbering fires of the controversy flared up again when in 1907, Professor Solomon Schechter, the new President of the Jewish Theological Seminary, delivered his first addresses on Zionism and provoked a rejoinder from Jacob H. Schiff, a friend and supporter of the Seminary, but at that time a pronounced anti-Zionist.

Mr. Schiff charged that Zionism represented a double allegiance, and hence involved disloyalty to true Americanism. Dr. Schechter and Dr. Harry Friedenwald, then leader of the Zionist forces, and other outstanding Zionists, vigorously repudiated this charge, and stressing the humanitarian and cultural aspects of the movement, showed that there could be no conflict between their devotion to America and their sympathy with the ideal of a restored Zion.

Nevertheless the debate took on the character of an unyielding and bitter battle of ideas, again arousing much intense feeling.

Mr. Schiff, of course, later modified his position, helped a number of Palestinian enterprises and then, toward the end of his notable career, seemed to be prepared to further the Zionist ideal in more definite and comprehensive manner.

The Magnes Debates

The term "ossified Reform", first used by Rabbi Felsenthal, was later employed with much effect by Dr. J. L. Magnes when this young insurgent first charged the citadels of concentrated Jewish influence and power, especially when he made the memorable attempt to bring about a return to traditional and basic conceptions of Judaism on the part of Temple Emanuel, the foremost progressive congregation in the United States, of which he had recently become associate rabbi. Dr. Magnes's brave efforts to introduce to this congregation the achievement of modern Hebrew literature, the literary creations in the Yiddish language, and certain new conceptions of nationalism, were notable in themselves. But his open advocacy of Zionism, and his challenge to various assimilationist ideas, made his short incumbency in his position a most dramatic incident in the history of the fashionable congregation.

Rabbi Silverman, who before his conversion was one of the most inveterate foes of Zionism, always answered Dr. Magnes's addresses with attacks on Jewish nationalism, and so the alternate lectures, representing both sides of the issue, turned the temple into a sort of debating society, attracting wide attention and furnishing a most exciting phase of the Reform Zionist controversy.

Another stirring event of the time which added fuel to the fire, and which both Dr. Magnes and Dr. Silverman touched upon in their discourses, though of course from different angles, was the sudden resignation in 1907 of three professors from the Hebrew Union College in Cincinnati. They were Max Margolis, Henry Malter and Max Schloessinger. The exact circumstances leading up to the resignation of the three professors have never been made entirely clear, and are as blurred and obscure as other aspects of recent American Jewish history, our utter indifference to the past remaining what it is.

Dr. David Philipson, who was as close to occurrences within the Hebrew Union College as any other man, makes no reference whatever to this incident in his recently published autobiography, "My Life as an American Jew". Entwined with the differences of point of

view between the directors and members of the faculty, were undoubtedly also temperamental incompatibilities.

However, the three professors were known to be in sympathy with Zionism, most of their opponents were of anti-Zionist leanings, and during the turmoil, the students, too, ranged themselves in two camps. Nevertheless the two versions of the event, the one given by leaders of the college, and the other by the Zionists, to an extent remain in conflict, a source of mystery and inconclusive speculation. However, Professor Schloessinger foresaw some of the future trends. "Reform Judaism", he wrote at the time, "will be Zionistic or it will not be".

Rabbi Max Heller

Of significance equal to that of the Levias statement, were the addresses delivered on many occasions, and the fine essays and newspaper articles written over a period of years by Rabbi Max Heller of New Orleans. As President of the Central Conference of American Rabbis from 1909 to 1911 he constantly led the battle against the majority within the Conference which was in violent opposition to Zionism. For years his was the most persistent and most challenging of the voices raised in behalf of Zionism in the Reform camp.

Writing in The Maccabaean in February, 1910, Dr. Heller gave utterance to the following, typical of his views: "Zionism is, lastly, our one refuge from the most serious of all dangers, from the individual demoralization of our manhood and self-respect. No set of people can live contentedly under social ostracism and administrative discrimination, can return persistently its patriotic loyalty in exchange for persistent maltreatment, can endure for long periods, whether with or without protest, the breaking of promises in the line of religious toleration, the coercion of conscience exercised by tyrannous majorities in countries nominally unsectarian, without a final utter loss of that self-respect, of that moral manhood which put the air of freedom, justice and equality above all material privileges of enjoyments. To live contented under unjust social contempt, to accept a fatherland without the possibility of a genuine sense of brotherhood, to endure all this for the sake of material comfort, is to sink to an animal level which rushes to the bottom of complete degeneracy. From this ultimate menace of spiritual death Zionism is the one rescue."

Though the Zionist minority within the Central Conference of American Rabbis and within the Union of American Hebrew Congregations may have been greatly encouraged by the utterances of Rabbi Heller in his capacity as President of the Central Conference, just as they were from time to time heartened by the expressions of other leaders of Reform, who cherished the Zionist ideal, the controversy nevertheless continued to rage rather violently and the Zionists were again and again defeated and set back at various official gatherings.

In the course of this long intellectual conflict centering around changes in liturgy and ritual, as well as declarations of principles, many notable, eloquent and courageous pleas for Zionism made by Reform leaders stood out. Beginning with Rabbi Felsenthal and Rabbi Gustav Gottheil, the list was enriched by such distinguished names as Rabbis Max Heller, Stephen S. Wise, Adolph Radin, David Blaustein, Abba Hillel Silver, J. L. Magnes, Max Raisin, Joel Blau, Samuel M. Dainard and later Edward L. Israel, Joseph Silverman and others.

Equally distinguished, if not more celebrated, were also the outstanding opponents of Zionism, and the names of Rabbis David Philipson, Kaufmann Kohler, Samuel Schulman, Moses J. Gries, Solomon Foster, Samuel H. Goldenson, Isaac Landman, Jonah B. Wise, Louis Wolsey, H. G. Enelow, Louis Grossman, Emil G. Hirsch and quite a number of others will easily occur to those who are at all familiar with the controversy.

The Congress Episode

Although the Union of American Hebrew Congregations favored the establishment of an American Jewish Congress as a central body of American Jewry as early as 1903, both the Union and the Central Conference opposed most vigorously the new movement for an American Jewish Congress, when it was launched in 1914, chiefly because of the nationalist implications of the undertaking.

The above two Reform organizations had placed themselves on the side of a group of other organizations which favored a limited conference, as against a democraticallyorganized congress; but when an agreement between all elements was reached in 1917, on a restricted program for the Congress (eliminating all philosophical conceptions of Jewish life), all interested organizations accepted the limited formula which in Article 3 provided for "the securing and protection of Jewish rights in Palestine".

This agreement was actually not lived up to, either by the Union or by the Conference, each of which body had been allotted a certain number of delegates to the Congress, but which delegations never came to the session in Philadelphia in 1918.

This left Rabbi Samuel Schulman, one of the leading negotiators for peace, and a hard worker in the framing of the agreement, in an awkward and, I surmise, disappointing position, his personal inclination having been to go through with the understanding and to attend the Congress.

The Changing Scene

In the interval between the early negotiations and the holding of the Congress in 1918, a number of significant occurrences took place, and the Balfour Declaration, on November 2, 1917, brought several new reactions to Zionism on the part of members of the Reform group. While some, and perhaps the majority of former opponents, were inclined to reckon with the logic of events and to accept the Jewish Homeland as a reality, others, mostly the die-hards, became more set and firm in their resistance.

Hence, that ill-starred minority group of thirty persons, rabbis and others, which framed a protest against Zionism, addressed to the Peace Conference of Versailles, and which sent Rabbi Isaac Landman to Paris in 1919 as its representative.

Whatever petition he was able to present to some offi-

cials of the Peace Conference, Rabbi Landman's trip to Europe was hardly gratifying to him or his associates, and while he may have received some encouragement from the Hon. Henry Morgenthau, while the latter was sojourning in the French Capital, his contacts with members of the authorized Jewish delegation, which presented to the Peace Conference the accepted pro-Palestine proposals, and especially with Mr. Louis Marshall, who also had something to do with Reform Judaism, were not so happy.

However, the mission of the rump delegation was soon forgotten, and when the decision of the Peace Conference of Versailles in favor of a Jewish Palestine was a year later confirmed by the Conference of San Remo, the Central Conference of American Rabbis, meeting in Rochester, in 1920, adopted the following resolution:

"Together with world-Jewry, the Central Conference of American Rabbis rejoices in the decision of the San Remo Conference of the Allied Powers to grant Great Britain a mandate over Palestine in conformity with the Balfour Declaration. We are deeply conscious of the historic moment of this generous and constructive step.

"For the first time since the second Destruction of the Temple, the Jew will be given the chance of securing not merely a refuge for his harassed brethren of the lands of darkness; but the growth of an indigenous Jewish life and culture, the intensification and vivification of his historic faith under the impulse of its own creativity.

"We deem it the privilege and the duty of the Jews of this country to respond to the fullest extent to the call that has come to us from San Remo, to aid unstintedly in this work of the redemption, of the restoration of our land and people.

"We desire, therefore, to offer our support to the agencies of the Zionist Organization of America, whose task it will be to collect and direct the necessary forces, spiritual and material. The time has come for united action, and we offer ourselves, for the good of the people and faith to which we have consecrated our lives." Signatures were of: James G. Heller, Max Heller, G. Deutsch, Horace J. Wolf, Abraham J. Feldman, Jacob H. Kaplan, Benjamin Friedman, Morris S. Lazaron.

Echoes of the division within Jewry were heard again in 1922 at the Congressional hearing on the Joint Congressional Resolution for endorsement of the Jewish Homeland by the United States Government. Jewish opponents were heard in the persons of Rabbi Philipson and Rabbi Isaac Landman.

Toward Unification

The attempt to bring about a working agreement between the opposing elements in Jewry, which led to the formula for cooperation constituting the program of the American Jewish Congress held in 1918, led to other endeavors to adopt a compromise or to attain a synthesis for joint labors. The plan of a Jewish Agency, replacing the idea of a world congress which was included in the first proposals to the Peace Conference and then abandoned, was first evolved in 1922 and after years of negotiation between Chaim Weizmann and the late Mr. Louis

Marshall and their respective associates, finally saw realization when the Agency was established in Zurich, Switzerland, in 1929.

The representatives of Reform Jewry had joined in the American pact looking toward participation in the Agency. This was another step in the striving for understanding or unification.

At the 35th Council of the Union of American Hebrew Congregations, held in Columbus, Ohio, in 1937, the following resolution on Palestine was submitted by Rabbis James G. Heller, Samuel M. Gup and Morris S. Lazaron:

"Resolved, that the Union of American Hebrew Congregations in Council assembled expresses its satisfaction with the progress made by the Jewish Agency in the upbuilding of Palestine. We see the hand of Providence in opening the Gates of Palestine for the Jewish People at a time when a large portion of Jewry is so desperately in need of a friendly shelter and a home where a spiritual, cultural center may now come for all Jews, irrespective of ideological differences, to unite in the activities leading to the establishment of a Jewish homeland in Palestine, and we urge our constituency to give their financial and moral support to the work of rebuilding Palestine."

The Chairman reported that the above resolution was unanimously concurred in by the members of the Resolutions Committee present, and moved its adoption. This was seconded by Dr. Jonah B. Wise and carried without discussion.

The Die-Hard Minority

As a climax to the story, the Central Conference perhaps came closer than ever to accepting the implications of Zionism when in August, 1941, at the session in Cincinnati, it adopted a resolution favorable to the creation of a Jewish army for the defense of Palestine. Even this was not accepted without a struggle by the remnant of the once powerful anti-Zionist element. Following the 1941 session this minority organized its scanty numbers, and recently held a closed gathering in Atlantic City, as

a result of which a statement was issued, repudiating Jewish nationalism as tending "to confuse our fellow men about our place and function in society" and also diverting "our attention from our historical role to live as a religious community."

Though other significant episodes in the long story of this struggle of ideas must necessarily remain unrecorded in this limited review, it should, however, be noticed that the voices of the opponents were heard not only in Jewish publications and assemblies, but also in non-Jewish quarters and periodicals and indeed in official American circles. Dissenting opinions were heard on a number of occasions in connection with favorable utterances heard in Congress, or petitions to our Government, as in the case of the Joint Congressional Resolution.

Today the entire complexion of Reform Judaism is changing, in more ways than one, by the infiltration of ever more Jewish men and women of Eastern European origin into the membership of the temples and central Reform organizations. The continued evolution of Reform ideology, and the swing of the pendulum from extreme to more moderate modification of Jewish ritual are also indicative of change. Unmistakable were the signs of the times, when in 1941, Rabbi James G. Heller, son of Rabbi Max Heller, and the late Rabbi Edward Israel, both active Zionist leaders, were chosen to the respective posts of president of the Central Conference of American Rabbis and Executive Secretary of the Union of American Hebrew Congregations.

By the same token the Zionist movement, too, is changing its form and character by the inclusion of large numbers of recruits from the ranks of the Reform fold of Judaism. These changes, involving various aspects of the organization or reorganization of the community, with the pressure of urgent, immediate, practical needs against the stressing of ideology, point to some of the tendencies that are gradually making for the greater unification of American Jewry.

ZIONISM

Zionism and the New Opposition

by MILTON STEINBERG

AMERICAN JEWISH

Reconstructionism and Zionism

by IRA EISENSTEIN

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ZIONISM AND THE NEW OPPOSITION



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ZIONISM AND THE NEW OPPOSITION

The First Organized Opposition to Zionism

For the first time in decades, Zionism in America is confronted by formal and organized Jewish opposition. The new resistance centers in a group of non-Zionist Reform rabbis who have, of late, constituted themselves a permanent committee for the presentation and implementation of their point of view.

There had always been dissent from Zionism in Reform circles. At one time it was so widespread and general as to be virtually universal. But that dissent seemed to be waning. Under the influence of Zionist education, under the pressure of world events, and as a result of the attitudes with which many of the younger Reform rabbis came to the rabbinate, anti-Zionist sentiment gave every evidence of tapering off slowly but steadily. In recent years, numbers of former anti-Zionist rabbis were converted to non-Zionism, non-Zionists to a full Zionist adherence. The Central Conference of American Rabbis, the official association of Reform rabbis, responsive to the change in the temper of its membership, adopted positions increasingly sympathetic toward the Zionist ideology and program. What is more, such opposition as had persisted tended until recently to be sporadic and individual. It was a matter of individual rabbis' issuing statements of warning and disapproval. Now the non-Zionists have determined to call a halt to their long retreat. They have resolved further to give formal and collective expression to their convictions. And they hope, among other things, to enlist the support of like-minded laymen-all with the ultimate purposes of establishing non-Zionist societies in every community and, also, a non-Zionist organization on a national scale.

The immediate occasion for this bold and forceful move would seem to have been the fact that, at its latest annual assembly, the Central Conference of American Rabbis adopted a resolution endorsing the establishment of a Jewish army to be composed of Palestinian and stateless Jews. Against this action, the non-Zionist members of the Conference protested on the grounds that it constituted a breach of an understanding, entered into several years ago, under which the Conference was to remain officially neutral toward Zionism. It is not our purpose to enter into the merits of this controversy. Suffice it to say that honorable and thoughtful men disagree conscientiously on the point - which would seem to indicate that different groups understood the agreement differently. The fact, however, that a resolution in favor of a Jewish army could be adopted, and that by a majority of two to one, revealed to the non-Zionists their numerical weakness in their own rabbinical association, convinced them that they could no longer control the policies of the Central Conference on the issue, and forced them to create new instruments for communicating their convictions. This enterprise was invested with added urgency by virtue of the fact that it was not only the C.C.A.R. which was being won over to Zionism but the American Jewish community as a whole. Those who opposed Zionism therefore had reason to fear that, unless they acted promptly and vigorously, their case might be lost altogether.

And so, on June 1 and 2, 1942, a conference of Reform non-Zionist rabbis convened in Atlantic City. This meeting, if newspaper reports are to be believed, experienced considerable difficulty in arriving at a consensus. Not all the non-Zionist rabbis, it would seem, were equally vigorous about their non-Zionism. The statement of principle which emerged as one of the major accomplishments of the convocation bears out this supposition. It is manifestly a "compromise" docu-

ment. Be that as it may, a pronouncement did emerge, a charter, as it were, of non-Zionism. This was then circulated for signature among the members of the C.C.A.R., gaining the adherence of some ninety rabbis.

In addition, the meeting undertook to establish a Committee on Lay-Rabbinical Cooperation, for the purpose of publicizing the non-Zionist viewpoint and of setting up analogous non-Zionist bodies in the various American Jewish communities. The first fruitage of this program has now appeared. The Committee on Lay-Rabbinical Cooperation has released a pamphlet entitled The Flint Plan—a Program of Action for American Jews. In this brochure three documents are contained—the first, a reprint, with introduction, of the statement of principle adopted by the Atlanic City conference; the second, a preface written by Rabbi Morris S. Lazaron, chairman of the Committee; and the third, a description by Rabbi Elmer Berger of Flint, Michigan, of the success of his efforts to organize a non-Zionist group in his community.

Now we have learned of the organization of the "American Council for Judaism," created to implement the non-Zionist—actually, anti-Zionist—program on a national scale.

Importance of Answering "The Flint Plan"

How much importance ought be ascribed to this movement, to the documents it has published, and to the program it has undertaken is open to debate. On the one hand, it should be observed that its adherents constitute not only a fractional minority of the American rabbinate as a whole, but a minority even of the Central Conference of American Rabbis. In addition, it is to be noted that many of the signatories to the document have, as individuals, long been articulate in their opposition to Zionism. A case then can be made for the contention that Zionists can safely disregard the whole enterprise as a sounding in concert of attitudes which have heretofore been voiced singly.

On the other hand, it must not be overlooked that some of the signatories are men of prominence and prestige, that they may well provide a rallying point for Jewish lay non-Zionists, that they may, in addition, by their program give aid and comfort to anti-Zionist Gentiles, especially to those in the British Colonial Office who have long been eager to shut off Jewish immigration to Palestine, to liquidate the Balfour Declaration and to freeze the Jewish homeland in its present status. Those who are convinced of the Zionist doctrine, who see the fearsome urgency which invests the Zionist program, who know that only in Palestine have hundreds of thousands of our persecuted brethren any hope of a decent future, and who recognize the need of a Jewish Palestine for the revival of Judaism-those who share these convictions, dare not take the chance of ignoring this latest development. Too much that is precious is at stake.

In any case, the non-Zionist rabbis are earnest and conscientious men. They have issued a statement expressive of their viewpoint. Were that statement demonstrably without the slightest influence, it would deserve a respectful hearing and merit careful analysis.

Such an analysis will be attempted here. It will be undertaken for the reasons we have already indicated—a prudent concern over what may well turn out to be a dangerous development, and deference to the honest opinions of those who dissent from the Zionist theory and practice. But this writer believes that still another purpose can be served by such a critique as is to follow. It should reveal to all who are fair-minded and dispassionate how feeble, how tenuous and how confused is the case against Zionism.

The Statement of Principle

Of the three documents which compose The Flint Plan we shall concentrate on the text of the first—the Statement of Principle. For this, as a collective utterance, is obviously

the most important. This too contains the essential underlying position of the other papers.

The main body of this Statement of Principle is of a general character. The document begins by asserting the interdependence of all men and groups, stating that no people can be secure and free unless security and freedom be the lot of all. It affirms faith in the democratic way and in the general ethical principles of prophetic religion. It insists that Jews, wherever they may live, must enjoy the same rights to the good life as men of other faiths and backgrounds. To all of which, every Zionist, every rabbi, every person who believes in God and in the teachings of Scripture will gladly say, "Amen."

Then the statement turns to Palestine. Here unfortunately it becomes turgid and confused. It recognizes that Palestine is "dear to the Jewish soul." It concedes the importance of "Palestinian rehabilitation towards relieving the pressing problem of our distressed people." It pledges "unstinted aid to our brethren in their economic and cultural and spiritual endeavors." So far, quite obviously, the pronouncement is all pro-Palestinian. But then come the reservations and dissents. And since those are the crux of the matter, the passage in which they are contained may well be quoted in full:

"In the light of our universalistic interpretation of Jewish history and destiny, and also because of our concern for the welfare and status of the Jewish people living in other parts of the world, we are unable to subscribe to or support the political emphasis now paramount in the Zionist program. We cannot but believe that Jewish nationalism tends to confuse our fellowmen about our place and function in society and also diverts our own attention from our historic role to live as a religious community wherever we may dwell. Such a spiritual role is especially voiced by Reform Judaism in its emphasis upon the eternal prophetic principles of life and thought."

It is noteworthy of this passage, in the first instance, that none of the grounds of dissent stands out from the enveloping texts. It is difficult to isolate the points which are being made. And it should be observed, in the second place, that none of the key phrases is defined. The document gives no indication as to what it means by "political emphasis," "universalistic interpretation," or even by "other parts of the world." Does it mean parts other than Palestine, or other than the United States? In other words, is the statement apprehensive of the effects of Zionism on European Jewry, American Jewry or both?

There is then in these crucial sentences a vagueness, an unhappy lack of lucidity—and that just at the point at which every proposition should be clear beyond the peradventure of a doubt. Such obscurity of intent, such looseness of expression are most unfortunate in a document as important as this.

We must then presume to introduce clarity where it does not exist. Venturing to interpret the statement in the light of itself and of the other documents, we suppose the following to be the central objections which the pronouncement puts forth against Zionism:

- Zionism is a secularist movement, and as such incompatible with the religious character of Judaism.
- 2. It is a political movement, and as such inconsistent with the spiritual emphasis of Judaism.
- It is a nationalistic movement, and as such is out of keeping with the religious character of Judaism and with its universalistic outlook.
- 4. Zionism is a threat to the welfare of Jews (whether European or American is not stated). It is a threat in that it confuses Gentiles in their thinking about Jews (in what respects, the statement does not make clear), and in that it imperils the status of Jews (how is again left undefined).

Now let us examine these assertions seriatim.

The Charge That Zionism Is Secularist

The writer, like all religious Jews, is concerned and alarmed by the growth of secularism in American Jewish life, and, for that matter, in modern life as a whole. But it is apparent to him that his non-Zionist colleagues have been guilty of an egregious blunder in having identified secularism with They have apparently overlooked the fact that there is a great deal of secularism in contemporary Jewish life which has nothing to do with Zionism. There is the secularism of the Jewish community center, of the typical Federation and Welfare Fund uninspired by religious motivations, of Jewish self-defense organizations, of the great masses of Jews with no synagogue affiliations. Indeed, there is more than one type of quite secular anti-Zionism. Now it is good that a lance be tilted against secularism in Jewish life and tilted with the utmost vigor. But when the secularist peril is attacked, let it be attacked in all its forms. Why only in its Zionist manifestation?

But even more important, the non-Zionist rabbis have closed their eyes to the very conspicuous fact that Zionism is, in origin and present motivation, closely associated with the Jewish religion. After all, Zionism has its sources in the utterances of the prophets. It was supported by the teachings of great rabbis and sages throughout the long sweep of Jewish history. All these alike conceived Israel in terms of nationhood. All these alike looked forward to a reconstitution of the Jewish people in its own land. Certainly, our non-Zionists would not charge Jeremiah and Johanan ben Zakkai and Judah Halevi with being secularists. As for contemporary Zionism, so far is it from being secularist in essence that it includes Mizrachi, Conservative and Reform elements alike. The fact is, in brief, that most Zionists are synagogue-trained and synagogue-going Jews. The notion that only a non-Zionist can be religious or that a Zionist must be non-religious is totally devoid of any basis of fact.

This is not to deny that there are many irreligious Zionists. But then, for that matter, there are many Jews of the same type who are not Zionists. This circumstance is a challenge to every teacher of the Jewish religion, to every layman devoted to it. It is one sector of the modern struggle between faith and denial. It is a field on which every person possessed of a religious faith must do battle. But the issue is between secularism and religion. Zionism is irrelevant to that issue.

The Charge That Zionism Is Political

The signatories to the statement object further to "the political emphasis" which now marks Zionism. Since they have not defined that phrase, one must construe it as best he can. Now this phrase has two possible meanings. It may refer to the use of political methods to effect Zionist purposes in Palestine, or else to the political form which Zionists envisage for the emergent Jewish community of Palestine. Let us consider each interpretation in turn.

The signatories to the pronouncement, be it remembered, are altogether sympathetic to the end products of the Zionist movement, to the fact that it provides a haven of refuge for the homeless Jews of the world, to the fact, further, that Jewish life in Palestine has been marked by significant social and cultural attainments. They pledge their unstinted aid to the continuance of practical effort in Palestine. But surely they must realize that, to achieve a program of Palestinian rehabilitation, it is necessary to deal with governments, with foreign offices, and with other political agencies. For this purpose, obviously, political instruments are needed. How else, without a Jewish Agency to deal with the British government, can one hope to influence the Colonial Office in matters of immigration, land sale, etc.? If, in objecting to an undefined "political emphasis," it is this against which they protest-then their position is hopelessly inconsistent. For then they are endorsing the goals but rejecting the only means by which these goals may be reached.

Or do they put on the phrase, "political emphasis," the second connotation, namely, the political structure for Palestinian Jewry which is envisaged by Zionists? Do they object, in other words, to the notion of a Jewish state with a flag, governmental machinery and all the other appurtenances of statehood? But Zionists themselves are not agreed on this as the necessary future form of Jewish Palestine. There are, to be sure, some Zionists for whom such an idea looms large. But most Zionists are by no means committed. They know that the whole conception of the state and state sovereignty may be drastically revised in the post-war period. They contemplate with equanimity any number of possibilities aside from conventional statehood for Jewish Palestine. They are insistent only on continued Jewish immigration to Palestine, on cultural and communal self-determination for Palestine, and on the conferring on Palestinian Jewry, when it becomes a majority in the land, of the same measure and forms of political self-expression as will be accorded to other small peoples resident on their own soil.

And can the non-Zionist rabbis ask for anything else? They are sympathetic to what is in Palestine. They recognize the need for, and the wisdom of, continued Jewish immigration into Palestine. Suppose then that within a decade, thanks to the continued immigration which the non-Zionist rabbis endorse, Jews come to constitute a majority in Palestine. Would the non-Zionist rabbis deny to the Jews in that land rights of self-determination, whatever form these may take akin to those which are allowed to all other peoples in analogous situations? Would they, in other words, concede to the Syrians or Armenians whatever measure of political self-realization the post-war world will permit—but not to Jews? Would they penalize the Palestinian Jews just because they are Jews?

The Charge Against Zionism As Nationalistic

The third major point of opposition to Zionism, propounded by the Statement of Principle, is that Zionism as a

nationalist movement is incompatible with the essential nature of Judaism. Now, when the non-Zionist rabbis object to Jewish nationhood, they object in the first instance to a definition of Judaism. Accustomed to defining Judaism in terms of religion, they naturally resent any attempt to characterize it in terms of nationhood. But on this score, as closer scrutiny will reveal, they are quarreling merely over a word. For they themselves concede that Judaism is more than a religion. Thus Rabbi Lazaron refers to Judaism as a "religiocultural heritage." Both he and the Statement speak of the Jewish people. (Has anyone ever called the Methodists a people?) Obviously, even to the non-Zionist rabbis there are present in Judaism elements beyond religion. There is a people also, and a culture, a heritage. Judaism is then, by their own admission, more than a creedal communion. There is a large plus beyond religion. To characterize religion and this plus, Zionists use the words "nation" and "nationhood." Non-Zionists seem to dislike the words. They prefer to speak of "people," of "religio-cultural heritage." Since they find certain words distasteful, they are entitled not to employ them. But they should recognize that it is names over which they are stickling. They do not quarrel with the Zionists on essences. Indeed, in the main they have agreed with Zionists on this score ever since the Reform rabbinate abandoned the Pittsburgh Platform, which defined Judaism as a religious communion, and adopted the Columbus Platform, which describes the Jewish people as a historic people and Judaism as its historical religio-cultural experience.

But behind the non-Zionist opposition to the concept of Jewish nationhood moves a deeper and more earnest motivation—the thought that Jewish nationhood is particularistic, the Jewish religion universalistic, and hence that the two are irreconcilable. Here the signatories would have done well to have taken their cue from the prophets whose words they, like all other religious teachers, revere. For the great literary prophets were the originators and limners of the uni-

versalistic message to mankind and yet they were at the same time devoted lovers of the Jewish people, of Zion and of Zion rebuilt. Indeed, in a sense, this is one of the special and unique contributions of the prophets to the whole universalistic vision. They were the first not only to dream the universalistic dream but also to perceive that that dream can best be realized through particularism, individual and social. Universalism, as they saw it, involves not the surrender of Israel's individuality and nationhood but their fulfilment and dedication to the service of all mankind.

Universalism, in other words, can be of two types: It can be a cosmopolitanism which envisages the ultimate disappearance of all diversities among men, political, religious, cultural and national. It is to this that the signatories seem to incline when they object to Jewish nationhood on the grounds that it is a denial of universalism. But if that is the case, ought they not on the same score object to the preservation of a distinctive Jewish religion? Were such a challenge addressed to them, they would respond no doubt by saying that the Jewish religion is a particular religion but that it achieves universalism by dedicating itself to the best interests of all mankind. But cannot Jewish nationhood or Jewish culture also be so dedicated? In other words, having posited a misconception of universalism, they involve themselves inescapably in paradox and self-contradiction.

There is fortunately another type of universalism, which enjoys the two-fold advantage of being true to the Jewish tradition, and at the same time self-consistent. This is the universalism which holds that every individual, every faith, every people, every culture, every nation must be itself to the full; but that every individual and every social entity must realize itself not for its own sake but always for the glory of God and the service of all mankind. In this conception, particularism and universalism supplement each other under the principle of polarity. America realizes itself when it is truest to its own American potentialities and brings these to

the service of universal humanity. And Judaism realizes itself and its own universalistic commitment by expressing its individuality and bringing the fruitage thereof to the altars of God and man.

But if this be so, if true universalism is particularly fulfilled for universal ends, then the establishment of a Jewish homeland in Palestine, the stimulation of Jewish cultural creativity, the awakening of Jewish spiritual life on the soil which once nursed it, the creative assertion of Jewish nationhood, are not, as the non-Zionist rabbis insist, a denial of essential Judaism. They are, provided all this is done *l'shem shamayim*, in the spirit of religious idealism, its fulfilment.

The Charge That Zionism Endangers Status of Jews

The last of the objections to Zionism contained in the non-Zionist pronouncement voices the warning that "Jewish nationalism tends to confuse our fellow men about our place and function in society" and that it may affect adversely "the welfare and status of the Jewish people living in other parts of the world." Since the statement, as we have already observed, does not go further to clarify itself, it is difficult to be certain as to exactly what it means at this point. But if normal non-Zionist argumentation can be taken for precedent and guide, then the non-Zionist rabbis are expressing the fear lest Zionist interests on the part of Jews be regarded by Gentiles as tokens of divided political loyalty and hence of deficient Americanism. This point has been made so often that, whether or not it be the purport of the phrase we are now discussing, it would be well to deal with it. Let the facts then speak first.

No American Zionist entertains any political allegiance except to the American commonwealth. Zionists defer to no one in the wholeheartedness of their American loyalty. They acknowledge one political sovereignty—the American; one faith—Judaism; and two cultures—the American and

the Hebraic. In such a position, there is nothing that in the least impairs their American patriotism. That American Jews shall be devoted, over and beyond their American loyalties, to the saving of their European brethren, to the achievement for them of a free and good life, to the revival in Palestine of Jewish cultural and spiritual values, and to the establishment there of an autonomous Tewish commonwealth-all these are consistent with Americanism, with Judaism, and with elemental decency. And every fairminded American has recognized that fact. No president from Woodrow Wilson to Franklin D. Roosevelt has seen anything inconsistent in a devoted Jewish American's being also a Zionist. A great American like Louis D. Brandeis saw no contradiction in the two interests. Even anti-Semites looking desperately for verbal clubs with which to beat Jews have found nothing to their purpose in Zionism or in Zionist activities by American Jews.

Nor is it easy to perceive why the non-Zionist rabbis fear that Zionism will tend to confuse Gentile thinking about Jews. It is, in the first place, an open question whether the typical Gentile would find the word "nation" more difficult to comprehend than the phrase employed by Reform Rabbis, "religiocultural experience of the Jewish people." Again, the thoughtful and informed Gentile knows that Judaism is a many-faceted tradition, marked by cultural and national elements as well as by religion, that it is in many respects sui generis. The disinterested Gentile is disinterested. The ignorant and confused Gentile needs education. Now, we Jews constitute a unique group. We are not a church only, nor a nation in the conventional sense, nor a culture like other cultures. We are all of these and more, and yet none of these, strictly speaking. We are, in a sense other than meant by Scripture, a "peculiar" people. It takes time and patience to make our nature clear to non-Jews. But the difficulty arises not generally from the words we choose but from the facts. And if we are going to teach others to understand us, then

let us, at the least, tell them the truth (Heaven knows it is innocent enough) about ourselves and our somewhat complicated identity.

Nor does there appear to be the least ground for the fear lest Zionism affect the status of Jews adversely. The anti-Semitism of pre-war Poland and Rumania, of Hitlerite Germany and of American Jew-baiters had nothing whatsoever to do with Zionism. They sprang from native social, psychic and economic roots. This writer fails to discern a single evidence for the supposition that Zionism has ever awakened anti-Semitic moods or set anti-Jewish pressures into motion. All he can see in recent Jewish experience is the indisputable lesson that, once anti-Semitism breaks loose, Zionism and its achievements can be most useful.

The End Product of the "Flint Plan"

So much then for the inherent worth of the case made by the anti-Zionist rabbis. But there is one last and climactic criticism which must be leveled, not only against the Statement of Principle, but against the other documents printed in its company. All three texts profess a concern for the continued rehabilitation of Palestine. Rabbi Lazaron says pointblank, "The issue is not Palestine reconstruction." And Rabbi Berger echoes his sentiment. But the effect, no matter what their words, is to impair Palestine reconstruction. These documents cannot but have strengthened the hands of persons in the British and American governments who are unsympathetic to continued Jewish immigration into Palestine. These statements cannot but confuse American public opinion. For the person who reads as he runs will not observe the finespun arguments on theory, and the nice distinctions which the non-Zionist rabbis draw between Zionist ideology and the concrete Zionist program. He can infer only that Jews are of a divided mind about this whole business of settling other Jews in Palestine and conclude by invoking a plague on both houses and then washing his hands of the whole matter. These statements can certainly have no other effect than a reduction of contributions to Palestinian causes. Indeed, Rabbi Berger insists that his non-Zionist group in Flint is determined to achieve representation in the local Welfare Federation. For what purpose, one wonders. To see to it that the Jewish National Fund has more money to buy land and the Keren Hayesod larger sums with which to settle immigrants?

In brief, the end product of the whole non-Zionist enterprise is this: that, in the degree in which it is successful, it will operate to close the doors of Palestine in the face of those who need it with so desperate and burning an urgency, will dim the hopes of those who look to Eretz Yisrael for a better future, and perhaps contribute to the frustration, for the whole House of Israel, of that dream which it has cherished through long, laborious centuries.



RECONSTRUCTIONISM AND ZIONISM



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For too long have we Jews considered Zionism a cause to be defended or attacked in isolation. Zionism is not a project, a single job that has to be done by a group of interested backers. Zionism must be part of a larger outlook, and as such evaluated. The Reconstructionist viewpoint makes Zionism one of its fundamental principles. In the platform of Reconstructionism, in the writings of the group which advocates the philosophy, Zionism has always played an important role. It is, therefore, desirable to clarify precisely how this viewpoint envisages Zionism in a manner different from that in which it is envisaged by other philosophies which accept it merely as one of several legitimate movements in Jewish life.

The Two Poles of Jewish Life

The Reconstructionist viewpoint may be best understood if it be made clear that we Jews have entered upon a new stage in our history. During the first thousand years, our people learned how to live as a nation upon its own soil. During the next two thousand years, our people learned how to live as a nation away from its own soil. It seems to us that the period which we are now entering is one in which we shall have to learn how to live as a people both on the land and away from the land at the same time. In other words, we begin with the assumption that the Jews, at least for the discernible future, are destined to remain a diaspora people in many parts of the world, particularly in the United States, while, at the same time, possessing a central homeland in Palestine.

This means that, hereafter, the Jewish world will have two poles: the homeland and the diaspora. This viewpoint immediately negates the attitude of those Reform rabbis who insist that Judaism must renounce its dependence on Palestine and hail the dispersion as an unqualified blessing. This negates, also, the philosophy of those who say that there is no future for the Jews whatsoever in the diaspora, that only in Palestine is it possible for Jews to live a Jewish life, or even to survive as Jewish individuals, because of the inherent and inevitable anti-Semitism which Jews will face in all other lands. This negates finally the vagueness and insufficiency of other viewpoints which have not committed themselves on the question.

Insufficiency of Other Viewpoints

At the latest Zionist convention, the question was discussed: What to teach about Zionism, and how, and to whom? The first of these questions should be answered unmistakably in this way. Zionism should be taught as the establishment of the homeland to constitute the second pole of the Jewish world. And the first implication to be drawn from that statement is that American Jewry will never thoroughly understand or wholeheartedly support Zionism, until and unless it recognizes in Zionism the attempt to create an equal and coordinate pole to the Jewish communities of the outside world. The apathy of many thousands of Jews to Zionism does not arise out of ideological or intellectual opposition. Most Jews never heard of Rabbi Lazaron or Rabbi Wolsey. American Zionists have managed to scrape together only 50,000 members in the ZOA, because American Jews have never appreciated the truth that Palestine would stand in a reciprocal relationship to diaspora Jewry. To put it quite plainly: American Jews have never been able to see how a yishuv in Palestine was going to help them to live a better, or richer or more interesting Jewish life. They have never been able to see just what they were going to get out of Zionism.

The philanthropic appeal has largely failed. Jews moved only by the desire to help fellow Jews have never been quite satisfied that Palestine is the safest investment in security. In the normal course of abnormal events, clouds of danger have formed over the Palestinian sky from time to time, and those Jews who have seen in Palestine only a haven of refuge, who feel no other moral or spiritual attachment to Eretz Yisrael, have questioned its value. They think purely in terms of dollars and cents, security and danger, and ratios between investment and results. This is hardly what Zionist idealists hoped for.

Even the beautifully elaborated doctrine of Palestine as a cultural center has not been clarified. The words are repeated thoughtlessly. When one takes the trouble to ask just how this cultural center is envisaged, one is treated to vague generalities about Palestine "radiating" culture. The picture is one of the sun radiating light. This envisagement is valid insofar as it presupposes that Palestine will send forth something to the diaspora which diaspora Jewry cannot create for itself. But, unfortunately, it asumes that everyone knows what culture means, or that American Jews, for example, will be interested in the culture that Palestine radiates. Besides, so long as culture is generally conceived as poetry, music and art, the hardboiled American Jew wonders whether it is necessary to go through all this anguish and distress and sacrifice in order to paint a few pictures or sing a few songs.

Here the Reconstructionist viewpoint is extremely helpful. It begins, not with abstract concepts or with misconceived notions of loyalty to a cause; it begins with the Jews as we know them, their needs, their problems, their doubts. The Jew of today is found to have three major wants: (1) he wants to belong to a group which shall be recognized by the world as legitimate, which shall recognize him as a legitimate member of it, and which shall concern itself with him as a human being; (2) he wants to know how to live by the wis-

dom and the moral insight of a cultural tradition; he wants to occupy his hours of leisure with satisfying and enriching experiences; (3) he wants to be fortified and sustained by a religious tradition. He wants, in other words, what every Jew has always gained from affiliation with the Jewish people: Israel, Torah and God—status, a way of life, and a religious faith.

Now the plain fact is that American Jewry, as it is constituted, cannot ever hope to offer these to the American Jew without the creative assistance of the Jewish people as a whole, especially without the community of Jews in Palestine. Living as a Jew in the diaspora is a part-time business, even for the most active of Jews. Except for a few professionals, Jews give to the task of being Jewish a small fraction of their time and attention. They need the help of a group for whom Judaism is the exclusive and all-engrossing task.

Zionism and Jewish Status

How will the vishuv help the American Jew to satisfy these needs? We might look somewhat more closely at the first of these: the need to belong to a vital, vigorous, self-directing, self-governing people. At the present time in Eretz Yisrael, the Jews have created the instruments for selfgovernment. Though they are not permitted to exercise all the functions of a state, they have set up a pattern of statehood, in their municipalities, in their cooperatives and in their larger governmental structure, which should act as a stimulus and an inspiration to us. Since the breakdown of the ghetto and the old kehillot, we Jews have almost forgotten that we have the capacity for self-government. The dramatic truth is that anyone who is acquainted with Jewish self-government in Palestine today is thoroughly disgusted with the chaos of American Jewry's organization, while, at the same time, he is possessed of a profound faith that we here are capable of organizing and conducting a Jewish communal life.

When we talk of culture, we do not mean only painting and music and poetry. We mean the structure, the fundamental anatomy of our community. Culture is a serious and weighty word; it is not frothy and frivolous. If we want to know how American Jewry ought to organize itself, we should look to Palestine. Naturally, we must make adjustments in view of our position here as a religio-cultural minority. But Palestine helps us to realize how shabby and pitiful is our Jewish life here. Since the war began—the war against us, since 1933—what have we achieved? The world has turned upside down; how have we adjusted our community organization to the new conditions? There were duplication, waste, inefficiency, indifference then; all these are still with us. Palestine gives us the measure of our inadequacy. It shows us how far we are from satisfying the needs of our Jews. It explains why Jewish enthusiasm is so great there, and so feeble here.

Yet, even to have the pishuv to point to is a considerable comfort. The pyschological sabotage to which we Jews have been exposed has all but destroyed our faith in ourselves. We Jews need Palestine for our pride, our self-respect. A glance at our achievements reminds us that we are still a people to be reckoned with, capable of building, restoring, reviving.

Zionism and Jewish Culture

In pursuance of the ideal of reciprocity, we should now turn to the second of the vital needs of the Jew: namely, to associate himself with a satisfying and enriching cultural tradition. Some time ago, a student at a university remarked: "The boys are ashamed of being Jews because ... of the cultural lag between Judaism and the rest of life." What did he mean by "cultural lag"? He meant that nothing had been done to bring the Torah up to date. He and his fellow students, in their yearning to be part of a living

and vital people, were not satisfied to be reminded again that in ancient Palestine there was a jubilee every fifty years so that land could go back to the original owners, or that no Hebrew slave could serve forever in payment for a debt. This is interesting history; but the self-respecting student who is honest with himself does not feel like resting on the laurels of his primordial ancestors. What was there today, now, here, to which a Jew could point as a manifestation of our people's ethical impulse, or moral consciousness, our passion for righteousness? Even if we could point to the contribution of the Jew to the rise of the labor movement in America, we would only be appropriating movements and individuals into our ranks without justification. The Jewish labor movement was Jewish in the disreputable racial sense. If anything, it was, at least in its origin, a revolt against Judaism, its religion, its traditions, its national life. In very few instances have Jews been inspired by Judaism to carry on social reform here in America.

But in Palestine we find a different picture. There the kevutzah, the Keren Kayemet, the cooperatives, the whole network of social and economic institutions have been reared upon the foundation of the Jewish spirit, the spirit of justice, the spirit of Torah. The ideal of sharing, the ideal of self-labor, the ideal of aruhat bat ami—of healing and kindness and mercy—the ideal of reclaiming the desert for life and civilization, the ideal of self-abnegation for the sake of those not yet fortunate enough to have entered the land—these ideals, active and alive in Palestine, spring from the very soul of Israel. To know them is to be happy and proud to be a Jew.

But again we should be violating the polarity of Jewish life if we permitted ourselves to derive all our self-respect from the achievements of Jews five thousand miles away, even as it is vain to pride ourselves on the accomplishments of Jews three thousand years ago. Their work must be

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translated into terms of our own position here. And the opportunity is of unprecedented significance, because in Palestine our fellow Jews are seeking a formula for the maximum of democracy, for the solution of the problem of reconciling individualism with collectivism. American communists think of Russia as their spiritual homeland, fascists regard Germany as their spiritual homeland, and we Jews may, without shame, look upon the *yishuv* as our spiritual homeland, particularly those aspects of it which reflect the spirit of the prophets. A spiritual homeland should provide us with ideals by which to judge our own social structure. Our need for identifying ourselves with an ethically progressive people can be satisfied by knowing Palestine and striving to transplant its idealism into our own soil.

Zionism and Jewish Religion

The third need which the American Jew feels, for a sustaining faith, is also partly supplied by Eretz Yisrael. We cannot, of course, discover at this early date the religious philosophers who shall interpret experience for us. Palestine may not develop them for a long time to come. But we Reconstructionists should regard the upbuilding of Palestine itself as a manifestation of a powerful faith. What a vindication it is of centuries-old hope that our people are once again privileged to return to their land! And what a demonstration of undying faith it is for them to undertake their task under conditions like those which they have to face! Their heroism, their courage, their capacity to revive after staggering blows are sources of religious inspiration, if we only saw them as such. And every line that is written by every Hebrew poet in Palestine, which reflects that heroism, that courage and that will to live is potential liturgy for our synagogues. Reconstructionism insists that our religious life must and can be enriched by the significant experiences of Jews in all generations, from the Exodus from Egypt to the exodus from Germany.

Jews who have learned how to satisfy these three basic needs become strong, unshakable, firm in their conviction of their own worth and of the worth of the people to which they belong. As we have it in our power to help Palestine come back to life, so, reciprocally, Palestine has it in its power to confer these blessings upon us.



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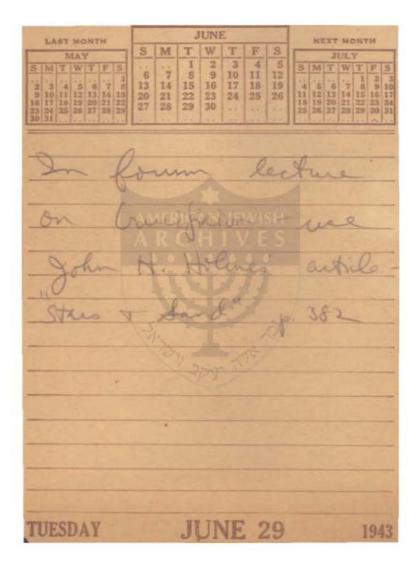
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The Human Greatness Of Jesus

A Sermon by REV. JACOB TRAPP

November 29, 1942

at the

FIRST UNITARIAN CHURCH OF DENVER



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The Human Greatness of Iesus

"And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."—Luke 4:43

The high chant from the poet-lips of Jesus, said Emerson, became in the next age, "This was Jehovah come down out of heaven. I will kill you, if you say he was a man." To worship Jesus as a god is to resign his greatness to realms beyond our reach. Its practical effect is to reduce his humanness to a shadow, an apparition, a semblance of a man, wholly subservient to a role and a destiny which were predetermined in every detail. His human greatness becomes not less, but more, when we consider him as a man among men, one of those "divine bards who are the friends of my virtue, of my intellect, of my strength."

The offspring of humble parents among the Hebrews of ancient Galilee, Jesus grew up in an age of religious formalism and political oppression. Aflame with the inspiration of the prophets and poets of his own race, and with his own great genius for high things, he arose to tell of the Kingdom of Heaven, first among his peasant neighbors on the hills and by the waters of the north, afterwards among the priests in the very temple at Jerusalem itself, to suffer at last the penalty of his independent thought, reviled as a seditious and blasphemous upstart, crucified by foreign soldiers, deserted by most of the members of the little cult who had followed and loved him.

To bring him before us as he moved about on earth: his face tanned by the sun and the winds of Galilee, his feet dusty with the highways of Samaria, his lips sometimes parched for cold water from the wells and his body hungry for the fruit of his native hills, his soul sometimes cast down by doubt and disappointment, his feelings annoyed by the vulgar importunities of curious crowds or by the impertinence

of Scribe and Pharisee—this is to see him as he was, a brother of us all; one who was tried in all things as we are; one who wept and loved and hungered and rejoiced; one who aspired and dreamed great dreams; one whose pity and burning indignation were but the two profiles of one face, in which high courage glowed, and tenderness, and manly strength, and deep human compassion.

By means of historic imagination we can thus picture him, with confidence that the portrait cannot altogether miss the human reality of the man. But to know him more intimately we must listen to a voice that spoke on the Galilean shores in the days of old. There were those who heard him with friendly ears; there were friendly tongues that repeated his words (teaching, as was the custom, in memorable aphorisms); there were friendly hands at length to write them down. However friendly the ears and tongues and hands, we know that the process could not have been an accurate one so great was the lapse of time before the biographies were produced. Yet we need not grope to find this light that shines like a beacon from the mountain-tops above the obscuring mists. And we need not strain our ears to hear. For through the babble of voices that bandy his name with their ten thousand contradictory connotations there comes in unmistakable accents a voice alive with divine breath, melodious witness of one man's singular genius for high things.

To the ancient query, "Who do men say that I am?" every mind has a right to its own answer, and mine replies, "More than all else thou seemest to me a man, one who was greatly and superbly human, one who could have said with the authority of great truth, "I am human, and nothing human is alien to me." My thoughts of the great Galilean flower best in the sunlight of that conception.

The consummate charm of the Gospels is not so much that they reveal him in their contradictions, but that their contradictory accounts cannot hide him.

They cannot hide the man, first of all, who had the physical senses of the poet, who saw the world about him with an alertness and an impressionability exceptional among men. He saw the mountains of the holy land of his fathers; the thicket-covered crag where bleats the lost sheep; the lilies of the field arrayed in a beauty finer than the costliest raiment of Solomon; the peasant's plot of waving grain; the frail reed in the river shaken by the wind; the rock and sand by the dry stream by which, for good or ill, men built their houses;

the moth, and the rust, and the gnat floating in the wine. These things entered into the poetry of his speech and testify eloquently to his genius for teaching, bespeaking also the affectionate tenderness that went forth from the man toward nature and all things human.

He watched the ancient process: behold the fig tree and all the trees—where they now shoot forth: ye see it and know of yourselves that the summer is nigh. The seeds spring up and grow, man knoweth not how. The earth beareth fruit, first the blade, then the ear, then the full corn in the ear. The cloud rising in the west presages a shower, and it comes to pass.

He knew the day's work. His stories reflect the toil and customs of his people: tillage, vine-growing, wine-making, shepherding, fishing, baking, mending and sweeping, affairs of money and civil law. He saw the merchant's caravan pass through Nazareth. He saw the plowman who did not look back but kept his eye on the furrow ahead. He saw the peasants go forth with sickles because the time of the harvest was come. The shepherd, the swine-herd, the fisherman, the woman putting leaven in her three measures of meal, the Scribe and his phylactery, the physician, the taker of toll at the gate, the joy-makers and the children in the market-place, the thief in the night and the harlot in alley or portico, the unjust steward and the riotous young spendthrift, the widow dropping her mite in the alms-box and the hypocrite making long prayers in public—out of such incidents in the life of the people he created superb illustrations and parables. He had power to see. He had profound sympathy and depth of understanding, so that his words had color and fragrance not only, but universality and pith.

He not only saw supremely but he felt supremely. This was deeper than his philosophy and his purpose. It was the bias of his soul, the good earth of his nature, out of which his philosophy and his purpose grew to be so beautiful and strong. He loved men not as a corollary to a philosophic maxim that they were children of the Most High. It was because he loved, and because of the insight of his genius, that he saw in men the flower or the smothered potentiality of Godhood. He went about doing good, not with a sense of duty, but with a sense of fulfillment.

His compassion for the multitude because they are distressed and scattered as sheep not having a shepherd; his charity for the outcast and the oppressed; his love of children, of Lazarus and Martha and Mary, and of the erring, impulsive Peter, of the despised publicans with whom he ate and drank; his cry of huge forgiveness from the cross; these are among the grandest and tenderest chapters in the history of man.

Like the greatest of sages and the greatest of poets and the greatest of saints, he could assimilate the world to himself. He had that imaginative compassion which is the essence of religion and the warmth of all true humanism, and which gave his deeds their quality of beauty and his words their scope and vitality.

His ability to see was more than a matter of awareness. It was also insight. Jesus was a great seer of the real values of life. He knew what counts when man is estimated by eternity and not by time, by his infinite possibilities and not by his ephemeral whims, desires, vanities. He knew the heritage of man, his birthright in a kingdom that stands forever above the world's petty and factitious successes and honors. He saw through shams: the pretense of the complacently well-to-do and the sanctimonious wearers of long robes and broad phylacteries. He knew that the body is more than raiment, and that man can not live by bread alone. He knew, and there is more humanism packed into this one sentence than in whole libraries of sermons, that the sabbath was made for man and not man for the sabbath.

Never by the magnificence of king or palace, nor by the marvels of temple architecture, nor by the silver trumpets blown daily by the priests from the gleaming towers of the temple to usher in the sunrise over Jerusalem, never by these nor by anything else that glittered or was noisy, was his sure vision disturbed of the greater beauty and the more imposing grandeur that reside within the tabernacle of man. If on occasion such disturbment threatened, he called his disciples and retired to the Mount of Olives, there to cleanse his vision for that single-eyed appreciation of spiritual worth which was the wonder of his life.

He came so close to certain ultimate spiritual realities that we are startled and amazed, until we remember how magnificent was the heritage of his people, in which his genius was nurtured and to which it reacted.

He saw that a real kinship of man to man depended not upon the accidents of a common blood and parenthood, but upon the spiritual relationships of a spiritual household with common spiritual aims. "He that doeth the will of the Eternal and the Divine is my mother and my brother and my sister." He knew that love begets love and that hate begets hate, that the judger shall be judged, that whosoever shall humble himself shall be exalted. With courageous initiative he shifted the emphasis from action to motive, from the outer to the inner life: not that which entereth the mouth (as in the old dietary prescriptions of the ritualistic legalists) but that which proceedeth out of the mouth defileth a man; everyone that lusteth after evil in his heart has already committed that evil; the Kingdom of God is within you. His vision of the good life was not one of mechanical observances and obediences but of a goodness that flows spontaneously from the heart towards the heart's treasure which it loves—spontaneity and wholeness in the love of fine things. "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven."

As Jesus was a man of supreme observation, supreme feeling, supreme insight, he was also a man of great thought. He drew on the rich tradition and literature of his people, as he drew on the life around him. He kept conning over and over all that he heard or observed, or read or felt or devised. He withdrew to the quietness of grove or desert in order to think. We who with our round of ceaseless activities afford ourselves but the flimsiest opportunities for thought, who with our modern plotting and planning for self-aggrandizement in business, politics or learning so often find ourselves resourceless when alone and thrown back upon the secret places of our own hearts, should remember that the "man of sorrows and acquainted with grief" was also a man of thought. Out of the struggles of his brief career came insights that topped the centuries, texts which no sermons have ever exhausted. The common people heard him gladly, we are told. They responded to his generous emotions, though at times they comprehended not a tithe of what came from his wealth of intellect, nor divined his spiritual genius, any more than the stage-drivers, ferry-men and wharf-loungers who loved Whitman the comrade divined Whitman the poet.

The price which Jesus paid for his prophet's vision of the unseen completeness was a poignant realization of the imperfection and incompleteness of the world about him. For his supreme vision of righteousness he saw all the more clearly the world's unrighteousness. When now and again his human indignation flamed forth, it was but the obverse side, the other face, of the passion of pity that was in him. Though he preached the glad tidings of the human kinship with the divine, and bade men rejoice and be exceedingly glad over it, how his soul must have shuddered at times as the pearls of man's higher life were cast before the swine of his hatreds and selfish ambitions. This was inevitably deepened by the abuse and isolation he endured, by his final passion and crucifixion, and by his sensitiveness to the pain and tragedy of others. He was crucified many times before Calvary.

Thus Jesus became known to us as "the man of sorrows and acquainted with grief" (from Isaiah's picture of the "suffering servant")—so much so that we have sometimes forgotten or overlooked the joyousness of his message and the poetry of his life. For this reason, and because we have been conditioned to reading the New Testament with a kind of pious seriousness, we have missed the humorist that shines forth from the human character of Jesus.

He founded his little order with a jest, saying to Simon and Andrew the fishermen, "Come ye after me, and I will make you to become fishers of men." He delighted in such humorous pictures as that of the busybody with a stick of timber in his eye, solicitously searching for the fleck of dust in his neighbor's eye; the superficially scrupulous literalist punctiliously straining out the gnat before drinking his cup of wine, only thereafter to swallow a camel; the short man trying by worrying to add a cubit to his stature; the rich man laboriously worming his way into heaven by comparison with the much easier feat of a camel squeezing legs. hump and all through the eye of a needle; the new wine expanding and bursting the old bottles; Martha cumbered with much serving; the Pharisees trying to catch him with their question, "It is lawful to give tribute to Caesar," thus trying to ensnare him in either a seditious or an unpatriotic reply, and his adroit answer-he must be dull indeed who cannot imagine the glint in his eye with which Jesus sometimes enlivened his talk or cleverly turned a trying situation. Grotesque exaggeration, grotesque whimsies, the delicate humor of gentle realism, the grim humor of irony—these come down to us in the voice of Jesus.

The story of the closing days and hours of his life becomes in the hands of the theological interpreters but a supernatural rite in which the Lamb of God is slain for the sins of the world. The drama, instead of an almost unbearably tense human drama, becomes a sort of dreadful puppet play, with all parts assigned and all actors obediently performing according to the pull of the strings. The Jews, most of whom

did not know what was happening on that fateful day, are supernaturally instigated and maddened to the unprecedented procedure of demanding the execution of a fellow-Jew at the hands of the Romans. Judas plays the predestined role of betrayer, only to hang himself when he realizes fully what he has done. Pilate's heart is hardened. The Romans, not because they enjoy cruelty and fear the fanatical Jews, but because their role is so assigned to them in the predestined plan, scourge and crucify this rebel.

But what drama permeates the closing scenes of the life of Jesus when we substitute human beings for these puppets of a preordained plan!

He is tried for blasphemy before an illegal Sanhedrin, convened at night and during the holy days, and convicted. He is rushed off to Pilate in the early morning hours by Roman soldiers, followed by the priests whose temple monopoly in Jerusalem made them a sort of "Vichy" group collaborating with Rome. Thus Pilate and a small group of Quislings from among his own people manage to get him condemned to the Roman execution of death by crucifixion, which meant that the Romans must have been convinced that he was either an actual rebel or a dangerous agitator.

It may be—we cannot tell for certain—that Jesus had messianic expectations concerning himself and his role. If so, his genius for high things, which warned against miracle and sign and told him that the kingdom of heaven could come only gradually as it grew in men's hearts, was at war with these expectations. It may be that Jesus expected an eleventh hour vindication on the cross. If so, that hope gradually faded from his soul. As his life-force faded from him, as his failing spirit heard no answer from that voice which had never failed him when it was the voice of his own singular genius for high things, he cried, in his final and deepest agony, "My God, my God, why hast thou forsaken me?"

It may be although I doubt it, that Jesus himself thought, as his biographers later have him indicate, that he must first die and be resurrected before returning in triumph with the new millenium. His disciples came to expect that. That they saw him in dreams and apparitions is not to be wondered at. It would have been strange had they not. That in an uncritical age they interpreted those experiences in terms of a resurrection and an ascension is also not to be wondered at.

They held their goods in common, that little sect of Jewish believers in Jesus as Messiah, expecting his imminent return. And then the gentile world took up the new sect. It became a powerful religion and went on its strange career down the centuries to our time.

Although scholars have found the quest for the historical Jesus a fruitless one, his living influence in all of its strange power and beauty lived on in his disciples and could never be wholly extinguished by the elaboration and perpetuation of theological trivialities which has characterized the history

of the Christian religion.

Dr. Albert Schweitzer summed up the work of the Biblical scholars in a great book entitled, "The Quest of the Historical Jesus." He concluded that the historical Jesus could not be found, yet the human figure of the Gospels, the man beloved by his disciples and by countless millions since, the figure enriched by tradition and majestically enhanced by the adoration of countless followers, made so profound an impression on Dr. Schweitzer as to change his entire life. This man, a great organist, an expert on the music of Bach (concerning whom he wrote a definitive work), possessor of the highest degrees both in theology and philosophy, turned to the task of gaining a degree also in medicine. He then financed a mission in darkest Africa by giving organ concerts throughout Europe, with the idea, not of theological conversions among the natives of Africa, but of passing on the tremendous impulse of human helpfulness which came to him as a result of the powerful and energizing influence of the Great Galilean.

"The divine bards are the friends of my virtue, of my intellect, of my strength," said Emerson. "They admonish me that the gleams which flash across my mind are not mine, but God's; that they had the like, and were not disobedient to the heavenly vision. So I love them. Noble provocations go out from them, inviting me to resist evil, to subdue the world, and to Be. And thus, by his holy thoughts, Jesus serves me, and thus only."

A genius for high insight was his, a genius for expression, a richly human personality which the Gospels, each of them written after his death and for a special purpose, do not so much reveal as they are unable to hide. He saw the beauty of the world, and loved it, and related it to himself, and the human. He knew the day's work, the labor by which man lives, and he related it to the deeper needs of man's life. He was a great seer of the real values of life. He loved men, because he saw in men the beauty or the smothered potentiality of the divine.

Overarching what seemed to be the physical finality of his death was the light of a great hope and a great spiritual triumph. Rome and the powers in league with Rome had succeeded in killing the body but not the spirit. They had caused a man's breath to cease and his heart to stop beating, perhaps even his soul to yield momentarily to an agony of doubt and despair. They had stilled the voice of a great teacher and robbed his disciples of his physical presence, only to drive his spiritual presence deeper and more mightily into their souls, only to cause a matchless triumph in death for that which they had sought by violence to obliterate from life.

Because Jesus was so greatly human, because so vital and original a force went forth from his life that centuries of theological misconceptions could not obscure it nor tons of vulgarization bury it, still to us can come a freshness of inspiration from that spirit which lies hidden, and yet revealed, in his words, and whose influence is direct, speaking to our better selves. And still he comes to us in this battlescarred world, as he came to the men of old who knew him not, and sets us to the tasks which the Son of Man is to fulfuill through us. And as we take up those tasks, as we struggle toward the light through the toils, conflicts and sufferings of our time, seeking still that better future which is to be wrought through the divine in all men, we shall learn, in our own experience, in the ineffable mystery and wonder of our own souls, who he is who said, "The Kingdom of God is within you."



Fireside DISCUSSION Group

OF THE

ANTI-DEFAMATION LEAGUE B'NAI B'RITH

ARCHIVES

THE RITUAL MURDER ACCUSATION

(Revised)

AMERICAN JEWISH ARCHIVES

THE RITUAL MURDER LIE

INTRODUCTION

In recent times, Nazi Propaganda has revived the most malicious accusation ever levelled against the Jews-namely, the charge that the Jews require human blood for ritual purposes.

It is the aim of this pamphlet to show that the accusation was first made against the early Christian church by the Roman pagans; that Christian apologists, during the first five centuries of the Christian Era, obtained assistance from Jews in repelling this grievous charge; that this anti-Christian calumny was finally laid to rest, and that by a strange process of human perversion, the blood libel appeared again, centuries later, in a more virulent form as a Christian charge against the Jews.

Starting with the Norwich case in the 12th century, it was repeated as late as the 19th century in various parts of Europe, and in the Nazi-controlled press since the advent of the Hitler regime. In every case, it has been found false by the courts and condemned by Christian religious and lay leaders.

THE LIBEL IS BORN

The ritual murder lie, in its inception, was a vicious libel against early Christianity. Hostile pagans, who claimed that they had observed at close range, the secret ceremonies of the Christian community, charged that a newborn babe, covered with flour, was delivered to the neophyte Christians as a mystical symbol of initiation. These neophytes were said to have inflicted deadly wounds on the innocent child, drunk its blood, and torn asunder its quivering limbs. A mutual consciousness of guilt on the part of the perpetrators guaranteed secrecy of the heinous act.

The ritual murder accusation against the Christians was maintained for a great many years. The Church Fathers from the second to the fifth century repeatedly and energetically defended Christianity against the charge of eating human flesh at their religious gatherings. Among the first Church Fathers was Justin Martyr, executed in 165 C. E., who included a discussion about the charge in the tenth chapter of his "Dialogue with the Jew, Tryphon."

This discussion is of particular importance since it contains evidence, emanating from a hostile source (Justin was not well disposed toward the Jews), about the attitudé of the Jews to this pagan accusation. Justin puts the following question to Tryphon:

"Do you blame us, my friends, also for the fact that we do not live in accordance with the law; that we are not circumcized as your forefathers, and that we do not, like you, keep the Sabbath?

"Do you blame us for our way of life, and our customs, and particularly do I ask you—do you also believe that we eat human beings—that after a sumptuous meal, we extinguish the lights and indulge in sexual orgies?"

Tryphon's answer is as follows:

"These charges about which the mob speaks do not deserve credence for they are in full contradiction of human nature."

These few words from the mouth of a representative Jew, (for Tryphon was a respected member of his group) show that contemporary Jews regarded the charge as unjustified and false.

It is clear from the Dialogue—not only were the Jews not involved in any manner in the making of the charge against the Christians, but they regarded it obviously as unbelievable, high moral standards of the Gospels.

The Church Father Athenagoras, who directed his "Apologies" to the Emperors Marcus Aurelius and Lucius Aurelius Commodus (177 C. E.), writes in Chapter III that "three main charges were made against us":

- 1. Atheism
- 2. Thyestean banquets (Banquets at which human flesh is eaten)
- 3. Incestuous unions.

Similarly, Theophilus of Antioch in his first book, "Autolycus," Chapters IV and XV, repudiates these false charges. The most noteworthy defense is to be found in the Church Father Tertullian's "Apologia," Chapter VII, and in his "Nationes," Chapters XV to XVI. The vigor with which he fights these accusations is sufficient evidence of their stubborn persistence among the populace.

"You must not," cries Tertullian, "believe the tales. Even if you have believed, I deny that you wish it; even if you should wish it, I deny that you

can do the thing. Then how can others do it, if you-cannot? Why cannot you, if others can? Oh, we have another nature, I suppose! Dog-minded men, perhaps, of Sciapods? A different arrangement of teeth, other muscles for incestuous lust? You, Sir, who believe this or any man, you can do it yourself as easily as believe it. You are a man yourself and that is just what the Christian is. You, Sir, who cannot do the thing ought not to believe it of another. For a Christian too is a man, and exactly what you are.

"Let your error blush before the Christians, for we do not include even animal's blood in our natural diet. We abstain on that account from things strangled or that die of themselves, that we may not in any way be polluted by blood, even if it is buried in the meat." (It is interesting to note that the early Christians abstained from the eating of blood). "Finally, when you are testing Christians, you offer them sausages full of blood; you are thoroughly well aware of course that among them it is forbidden; but you want to make them transgress. Now I ask you, what sort of a thing is it, that when you are confident they will turn with horror from animal's blood, you should suppose them greedy for human blood-unless perhaps you yourselves have found it sweeter. . . . I will not refute the charges brought against us, but I will turn them against those who bring them; so that, in this too, all men learn that they will not find in Christians what they are unaware of in themselves, and that at the same time they may blush to accuse-No, I will not say that the worst of men are accusing the best, but I will put it, as they would wish, and say their equals-(but)-you have prepared to call us enemies of the human race rather than of human error."

(Elsewhere, Tertullian writes that they, the Romans, "used as a pretext to defend their hatred the absurdity that they take the Christians to be the cause of their disaster to the state, of every misfortune of the people. If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky does not move or the earth does, if there is a famine, if there is a plague, the cry is at once: Christianos Ad Leones—'The Christians to the lions'!" Augustine, in the City of God, puts it axiomatically Pluvia Defit. Causa Christiani Sunt, "Is there a shortage of rain, surely Christians are the cause.")

Minucius Felix in his "Dialogue Octavius," which is recognized as the oldest document in Christian Latin literature, refers twice to the charge of ritual murder in Chapters IX-X and XXX-XXXI. There is also a refer-

ence in Origenes' "Against Celsus," Chapter VI, XXVII and Eusebius' "Church History," Chapter V, 1.

Strack, in his comprehensive volume, "The Jew and Human Sacrifice," emphasizes the fact that "within the church there has never been practiced a blood ritual, although it did exist among the Gnostics." This statement points to the real source of the libel. Gnostics, as well as Christian Gnostic sects, as Strack points out in his book, are supposed to have indulged in Thyestian Banquets. These abominable rites are deeply rooted in Paganism.

The charge of ritual murder was made first, whether rightly or wrongly, against Pagan adherents of the cult of Dyonisius. It appears probable that charges against Christianity were caused through the confusion of heretical Christian sects with Christianity proper. Persons who were close to Christianity could hardly have been so confused, but outsiders might easily have been so. This may explain why, according to Justin's text mentioned previously, the Jews did not share that suspicion, against the Christians.

According to the comprehensive book by Frank, "The Ritual Murder Before the Court of Truth and Justice," Regensburg, 1901, the following factors are supposed to have been responsible for the origin of the libel:

- (1) Christians, out of fear of their enemies, held their divine worship in the dark of the night and in secret places, The "kiss of peace" at worship, the fact that after the sermon all who did not receive communion had to leave the place of worship, and that only after this had been done, the real celebration of mysteries began, contributed to the fact that the suspicion of child murder did not disappear.
- (2) Pagan judges subjected slaves of Christians, women and children, to torture, in order to obtain confessions which they used as evidence of the accusations.
- (3) It must not be forgotten that even at the time of the Apostles there existed various sects which at their meetings engaged in the wildest orgies, and partook of blood as a religious act. Since the members of the sects were regarded as Christians, the abominations which they practiced were attributed to Christians.

The Church Fathers and Bishop Epiphanius, (fourth century) who is the author of the "History of Sects," compared the members of some sects to dogs and swine; and the Church Father Bishop Irenaeus of Lyon (died 202) complains that pagans were filled with abomination towards the Church on account of the behavior of these sects.

This short summary of the causes of the libel shows that in the ritual murder charge made against early Christianity there were fused the knowledge of the criminal secret cults of some sects with the unbounded hatred of the Pagans against Christianity. The classical Jewish writings, the Mishna and the Talmud, have left no trace whatsoever of the charge.

THE RESURRECTED BLOOD LIBEL IN THE MIDDLE AGES

The blood accusation acquired a sad notoriety in the history of morals. A thousand years after the pagan charge against the Christians had been laid to rest, it was dug out of the tomb of forgotten crimes and hurled by the Church against the Jews, with devastating results

The resurrection of the blood libel in the twelfth century was due solely to the malicious use made of this archaeological discovery. No one in the Middle Ages would have thought of making so preposterous an accusation against the Jews, had its prototype not already been available in the history of Christianity. It is significant that neither Bishop Agobard of Lyon, who wrote two violent polemics against the Jew (840 C. E.), nor Rudolf of Mainz (1145), who incited the populace against the Jews, describing them as enemies of Christianity, made any reference to the blood accusation. This gives ample proof that it was not a common belief.

It should also be emphasized that the blood libel against the Jews was unknown in non-Christian countries. In the Persian empire, under the rule of the Arabs and the Osmans, even within the reach of power of the cruel tribes of the Berbers, the Jews never had the need to defend themselves against the suspicion of "Ritual Murder." Above all, the overwhelming testimony of the Mohammedan world must be cited. It is noteworthy that in the Middle Ages, from the frontiers of China to Gilpralter, there was not a single Moslem who would have raised the accusation against the Jews that they require the blood of non-Jews for ritual purposes. This fact is the more surprising since there were larger Jewish communities by far in the Moslem world than in Europe,—and since there was no dearth of rabid Jew-haters among Arab writers who surely would have raised the blood libel charge, had they ever thought of it.

The fact that the medieval blood libel was patterned after a calumny a thousand years old, which had long ago disappeared from the consciousness of the people, proves that its origin is not to be searched for in the phantasy of the populace. The blood libel in its origin is not a superstition but a lie intentionally disseminated; unfortunately, it has always found believers. It belongs not in the field of folklore, but in the history of criminal jurisprudence. There are many cases in which, in subsequent periods of history, this meanest of all weapons was used against the Jewish people.

IMPORTANT CASES OF THE BLOOD LIBEL

In all these cases the Jews, or a Jewish sect, were accused of using the blood of Christians for ritual purposes, especially in the preparation of Mazzoth (unleavened bread) for the Passover Seder. A similar charge was made against the early Church in connection with the rite of the Lord's Supper.

1. WILLIAM OF NORWICH

The first historical instance dates from 1144 when William of Norwich was found dead in a wood outside the town on the second day of Passover, and it was alleged that he had been killed by the Jews. He was buried in the Cathedral and miracles were said to have been wrought at his tomb. How little value was placed on the popular belief was shown by the fact that the Sheriff of Norwich permitted the Jews to take refuge in the Castle, and refused to allow judicial proceedings to be taken against them. This did not, however, stop the remains of William of Norwich from being venerated as those of a Martyr.

2. HUGH OF LINCOLN

The case of Little St. Hugh of Lincoln has been presented by Joseph Jacobs, in the volume "Jewish Ideals and Other Essays," (pp. 192-224). After a careful examination of the account of Matthew Paris and the annals of the abbey of Burton-on Trent, the Assize Rolls of the Justices Errant in Lincoln, 39 Henry III, and the Tower Assize Rolls for 40 Henry III, the Medieval ballads, archeological and other data bearing on the subject, he comes to the following conclusion regarding the happenings at Lincoln during the month of August, 1255. The grounds for his deductions are furnished in his notes. We reproduce his entire story, as given by him on pages 219-224.

"On the eve of the first day of that month, a Saturday afternoon, a little boy, Hugh, son of a widow named Beatrice, aged eight years, while running after a ball at play, fell by accident into a gong or cesspool attached to the house of a Jew named Jopin, or Jocefin, two doors off the Jew's house at Lincoln. His body remained in this gong for some twenty-six days subject to the disintegrating forces of its nauseous contents. Meanwhile there had assembled at Lincoln a number of the most important Jews of England in order to attend the wedding of Belleassez, daughter of the Rav, or Chief Rabbi of the town, known to his Christian fellow-citizens as Magister Benedict fil, Moses de Londres, and to his Jewish flock as Rav Berachyah ben Moses, known also in Jewish literature as Berachyah de Nicole. . . He was the greatest Jewish schölar of his time in England, and to do honor to him most of the Chief Jews of England attended the wedding. In the midst of their festivities their joy was turned to horror and dismay by the discovery on Thursday, the 26th of August, probably the day after the wedding, of the disfigured body of little Hugh, distended by the gases of corruption, which had risen to the surface of the gong. We can imagine the horror of the party when Jocefin, the father-in-law of the bride, broke in upon the company assembled two doors off with the news of the ghastly discovery. The corruption of the body burst the walls of the stomach as soon as an attempt was made to remove it, and the entrails were dissevered from the body. Instead of announcing the discovery to the proper officials, the Jews, on the advice of Peitevin, the Dayan (judge) and Hagin committed the fatal error of attempting to conceal the body, or, at any rate, of removing it from the neighborhood of the Jewry. They cast it into Grantham's well, where it was discovered after three days, on Sunday, 29th of August, by a woman passing by. Among the crowd attracted by the discovery was one John of Lexington (a priest), who was familiar, from tradition and his reading, with the myth about the ritual murder of boys by Jews. As one of the canons of the Minister he saw the desirability of claiming the body as a further attraction for the cathedral, and his plan was assisted by the seeming miracle by which a woman in the crowd removed some obstruction to her eyesight by wiping them with some of the moisture exuding from Hugh's body. The parish priest attempted to compete with him for the possession of the precious charge, but the superior authority of Lexington overcame his protests. In a grand procession, grander than Lincoln ever yet had seen, the remains of little Hugh were transferred to a stone coffin in the South Aisle Choir, in which they remained undisturbed for over 500 years.

"Meanwhile Lexington had, by combined threats and promises, induced Jopin to make such a confession of the complicity of the Jews as could be twisted into evidence for making the boy a martyr of the faith. (Without a confession implicating all the Jews, little Hugh could not be raised to the position of a martyr. As a matter of fact, his name was never formally received into the Roman martyrology.) Here he was content to rest, having obtained for his cathedral an equal attraction to those of Norwich and Gloucester and the abbey of Edmondsbury. But Beatrice, the mother of the poor little lad, was not content with this, and hearing that the King was approaching Lincoln on his way from Scotland, went out to meet him, and laid the case before him.

"Henry III hated the Jews, while making use of them as sponges to replete his treasury. He had but six months before lost his power over them by selling them to his brother, Richard. Here he saw his chance of both gratifying his hatred and replenishing his treasury. He hurried to Lincoln, seized all the Jews he could find, silenced the only witness who could declare the truth by hanging Jopin, after having caused him to be dragged round the city tied to the tail of a wild horse, he brought the rest of the Jews up to London, hanged those who refused to trust themselves to the tender mercies of a Christian jury, holding its sitting in Lincoln, now aflame with infuriated passions, and only released the remainder after they had been imprisoned six months, when the term of his agreement with Earl Richard was over and he had them again at his mercy. The Franciscans, who constituted the noblest element in English life at the time, were on the side of the Jews-significant testimony to their innocence-but pleaded for them in vain. The protracted nature of the inquiry, the severest punishment of the victim, the wide publicity given to the accusation, caused the martyrdom of Hugh and the cruelty of the Jews to become a fixed element of belief in the popular mind of England, which has retained the memory of the boy martyr down to the present day. It was a tale, above all others, likely to touch the tender human soul of Chaucer, to which he refers in his 'Prioresse's Tale '.

"While the accusation rested on no particle of evidence, John Lexington succeeded in turning little Hugh's tomb into a shrine, and King Henry III obtained the ducats of the Jews at the expense of their suffering and degradation.

"We note that Chaucer's victim lived 'in Asie in the gret citee' instead of in 'merry Lincoln'. (For the divergences of the poem from the historic occurrence, we refer to Robert Kilburn Root's 'The Poetry of Chaucer'. pp. 190-98). In this connection, we quote Professor Grant's introductory comment. 'To understand the spirit which gave rise to stories such as that told by the Prioress, we must think ourselves back in a time when the antipathy which some Christians now feel against the Jewish race on purely social grounds had all the force of a religious passion. His blood be on us and on our children, shouted the multitude of Jerusalem; and the multitude of medieval Europe felt it a sacred duty that the blood guiltiness should be brought home to the self-cursed race. The pages of European history are stained with many stories of senseless persecution, which, though due doubtless in part to the fact that the Jews were rich while the Christians among whom they lived were poor, were possible only because of this mistaken religious zeal.'" (Ibid, p. 191.)

3. DAMASCUS (1840)

A charge of ritual murder was brought against the Jews of Damascus in 1840. The alleged victim was a Franciscan friar, Father Tomasso. The Jews were accused by the local catholics of the murder, and the charge was supported by the French consul.

A summary of the case is contained in an extract from a letter addressed to Sir Moses Montesiore by Rev. Joseph Marshall, Chaplain of H. M. S. "Castor":

"The result of my enquiries I will briefly submit to you. That two men, the Padre Tomasso and his servant, are missing, is beyond dispute. There is not the least reason to believe that the servant is murdered or dead; there is but little evidence that the Padre has been murdered, and not the slightest that he was murdered by Jews; on the contrary, evidence a priori is entirely in their favour, and that extorted by torture, if fairly considered, is equally so. However, as some others who have visited Damascus have expressed a contrary opinion, I think it necessary to state, in a few words, some of the grounds upon which I establish mine.

"I need not allude to their ceremonial and moral law; both are equally abhorrent of the act imputed to them; but perhaps they were fanatics influenced by an inward light stronger than their law. Fanaticism is not usually found among such men as Solomon Murad and Meyer Farki, with their compeers, the leading men of a highly respectable and wealthy community, as was evident from the appearance of their families even in distress...

"What testimony is there then to overcome these probabilities? Confession wrung from mortal agony and unsupported by circumstantial evidence! Their enemies do, to be sure, appeal to certain circumstances, such as the identity of the extorted confession itself: true, I believe it to be so perfectly identical as to lose all character of independenc. But there were other circumstances. There were animal remains found twenty-five days after the Friar had disappeared, in a running sewer in closer proximity to a butcher's stall than to David Arari's house. There was said also to be the mark of fire on the white marble pavement of the same gentleman's court. I saw it not, though the stone was pointed out. This mark, which did not exist, was supposed to be caused by the burning of the Padre's clothes, but there were certain stains on a wall which might be blood; I thought they might be anything else rather. Again, with the aforesaid animal remains there was found a piece of cloth such as might identify it with part of the Friar's cap. Is this circumstance consistent with the burning of his apparel, or did they spare that part only, which would most easily lead to detection?...

"The dullness of such reasoning defeats its malice. And this is (the type of) evidence for the charge procured by the bastinadoing of one hundred and twenty persons, in several instances, to death. I think its meagerness proves the negative, viz., that the poor victims had nothing really to confess... But might not the accused have brought forward positive evidence in their favour? One person did come forward to prove that he had seen the Friar in another part of the town subsequently to the date of the supposed murder. He was bastinadoed to death—a consummation not likely to encourage other witnesses to come forward; and indeed the Jews assert that moslems of the first rank in Damascus, if they dared speak, could have established an alibit for them in many cases...

"But it is indeed too unreasonable and unjust to lay on the Pasha of Damascus the whole blame of these proceedings, unequalled in atrocity since the days of the fourth Antiochus. The guilt must be equally shared by those who delivered up an innocent people into his hands; indeed their share is greater. He may plead that he was obliged to do these things by the nature of his office. The persecutors of the Jews cannot even shelter themselves under

such a plea as that. Indeed, if they be blameless, then is the Spanish Inquisition blameless also; the Auto-da-Fe being, in the last result, certainly the result of the civil power.

"Although I trust you will persevere in your meritorious exertions for the sake of humanity and truth, yet, as you ask my opinion as to the practicability of prudence of proceeding at once to Damascus, I must say that I do not think it advisable.."

4. TISZA-ESZLAR

The Tisza-Eszlar case refers to the disappearance of a fourteen-year-old girl, Esther Solymossi, on Friday, April 1, 1882, at the Hungarian town Tisza-Eszlar. Anti-Semitic agitation turned the suspicion against the Jews, several of whom were arrested by the local judge, Bary, who was only twenty years old, on the charge of having killed the missing girl for ritual purposes in connection with the approaching Passover (April 4). The babbling of a fiveyear-old son of the synagogue sexton, Joseph Scharf, elicited by means of presents and bits of sugar, and the testimony of his fourteen-year-old brother, obtained through threats and intimidation, formed the ground of the accusation. When, on June 18, there was drawn from the nearby river a body, which the district physician declared to be that of a fourteen-year-old girl and which many recognized as Esther, her mother denied that it was Esther's corpse, although she subsequently identified the clothes in which the body was found as those of her daughter. The body contained no such marks as the prosecution alleged to have been involved in the ritual murder. The shameful affair dragged on until August 3, 1883, and resulted in the unanimous acquittal of the accused. The verdict of the court was that "there was not the least ground for the assumption that E. S. had been murdered."

5. POLNA

The Polna libel of ritual murder grew out of the murder of Agnes Hruza in the spring of 1899. Missing from her home since the night of March 29, her body was found on April 1st in a forest near Polna, Bohemia. Her throat was cut and her garments torn. "Nearby was a pool of blood, some blood-stained stones, parts of her garments, and a rope with which she had been either strangled to death or dragged, after the murder, to the place where the body was found." The suspicion was directed upon Leopold Hilsner, a Jew, twe ty-three years old, a cobbler's apprentice of limited intelligence,

who had been a vagrant all his life. Though the testimony against him was at best purely circumstantial, and though it was proved that Hilsner was too weak to have committed the murder himself, he was sentenced to death for participation in the murder, while his supposed accomplices were undiscovered, nor was any attempt made to bring them to justice. The state's attorney and the attorney for the Hruza family tried to turn the case into one of ritual murder. An appeal was made to the supreme court on technical grounds and a new trial was ordered. A few days before the trial, Hilsner was frightened by fellow-prisoners, who told him that the carpenters working in the court yard were building a gallows for him and induced him to name his accomplices in order to gain a commutation of sentence. Falling into the trap, Hilsner named two accomplices, but on appearing before the judge, he retracted his charge. A little later he reiterated the charge, and then withdrew it again. The accused were able to produce perfect alibis and to clear themselves from guilt. In the meantime, the anti-Semitic agitation grew so violent that the various attempts to prove Hilsner innocent were futile. Particularly active in his defense was Professor Thomas Masaryk of the University of Prague (and subsequently the first President of Czechoslovakia). Despite the contradictory testimony of the witnesses at the second trial (October 25-November 14, 1900), Hilsner was pronounced guilty of having murdered not only Agnes Hruza but also Maria Klima, who was found dead in the same forest on October 27, 1898. At the same time he was condemned for libeling the two men. The court, evidently dissatisfied with the trustworthiness of the witnesses, did not allow the execution of Hilsner and changed his punishment to life imprisonment. In 1916, Hilsner was freed through a grant of amnesty.

Dr. Arthur Nussbaum (Der Polnaer Ritualmordprocess. Eine kriminalpsychologische Untersuchung auf aktenmaessiger Grundlage. Berlin, 1906,
pp. 259 ff.) has convincingly shown: (1) That Agnes Hruza's neck-wound
was not a Jewish butcher's cut, but more probably inflicted after death in
order to remove the rope tied around the neck; (2) that the amount of blood
to be expected under the circumstances was present; (3) that the reasons
given for Hilsner's guilt are entirely
null, that the statements of the witnesses
for the prosecution were not merely indefinite but in the course of time also
contradicted each other, i. e., are in themselves unworthy of belief; (4) that

throughout, no probable motive was adduced by which Hilsner could have been impelled to murder A. Hruza (either as the result of blood-thirstiness, or as a deed of perverse sexuality, or for the purpose of robbery).

6. KIEV

The Kiev case took place as recently as 1911-13. Taking on "the dimension of a real international scandal," it evoked the condemnation of the enlightened opinion of the leading nations. It marked the culmination of militant Russian anti-Semitism, and displayed to an astounded world the hideousness of its designs.

The protest of the Czech scholars, headed by that champion of justice, Professor Thomas Masaryk, declared: "Until the present time the prejudice about ritual murders existed only among the ignorant masses....In Kiev, however, it is for the first time supported by the governmental authorities... The Beilis trial may be a signal for new pogroms and new shedding of blood.... We protest against the attempts to support this horrible prejudice by the authority of the Government...against the endeavor to violate the law and sacrifice an innocent man to political antagonism and racial and religious hatred." (Cited by Alexander B. Tager, "The Decay of Czarism," p. 158.)

The Russian Minister of the Interior, Nicholai Malakoff, himself recognized that: "The opinion has grown up and is beginning to spread everywhere that there were no traces, no hints of such a crime, and that this whole case was arranged and staged by the Russian Government with special secret purposes. This opinion is beginning to find expression also abroad." (Ibid, p. 219.)

That this opinion was only too well founded has been fully demonstrated. At the trial, the Chief Procurator, Vipper, let drop these damaging words: "Some people feel like saying to us: "You wish to accuse Jewry, and this is your weapon in the political struggle. You are putting in the dock not Beilis, but the whole of Jewry...You wish to achieve through Beilis' conviction the restriction of Jewish rights; you are pursuing certain political aims.'" (Ibid, p. 179). The correctness of this statement was established by one of the leaders of the Right groups in the Imperial Duma, and one of the chief actors in the Beilis drama, Zamyslovsky. Speaking before the Governor-General of Kiev and the procurators in the trial, he declared: "The murder of the boy

Andrei Yustshinsky in Kiev does not play a minor role in the fate of the Jewish question... It has already rendered the service of burying for the time being the draft of the law for the abolition of the Pale of Jewish settlement." (Ibid, p 113) By alleging that the Jews were a bloodthirsty, cruel and criminal people, the reactionary forces hoped to silence all efforts on the part of the democratic elements to extend to the Jews equality of rights with the rest of the population.

It was only necessary to find a case that would lend itself to the charge of ritual murder. This was soon found by the leaders of the Black Hundred in Kiev. On the morning of March 12, 1911, Andrei Yustshinsky disappeared. On the 20th, his body was discovered in a cave on a deserted estate. An examination showed about fifty wounds in various parts of the body, inflicted by a sharp weapon. The report of Flavian, Metropolitan of Kiev and Galich, to the Supreme Synod, stated: "The official autopsy in the anatomical theater showed that the murderer cruelly tortured the defenseless victim. After this, on the demand of the State Attorneys, a second autopsy was made on the corpse of Yustshinsky and was followed by the arrest of the mother and stepfather of the murdered boy. Both the first and the second autopsies refuted the theory of a sexual or ritual motive in the crime."

Despite this evidence, the case was determined to be tried as a blood ritual. Even expert scientific testimony was procured by the plotters, who included the very Minister of Justice and other heads of state. The Czar himself knew and approved of the important moves in the case. The Jewish brickmaker, Mendel Beilis, was selected for the role of defendant. On the flimsiest of evidence, he was arrested and kept in jail for two and one-half years, while the plotters were endeavoring to build up an iron clad case against him. All the true evidence, which was obtained by government agents, was suppressed, and every effort was made to convict an innocent man. The Chief of the Kiev Provincial Gendarme Administration, A Shredel, wrote to the Vice-Director of the Department of Police, N. P. Kharlamoff, on February 14, 1912, in re murder of Yustshinsky:

"At present time, further inquests into the murder of Andrei Yustshinsky are being made exclusively by my assistant, Lieutenant-Colonel Paul Ivanoff, with the participation of the Captain of the Kiev City Police, Kirichenko. These inquests are mainly centered around the wife of a post office clerk, Vera Vladimirova Cheberiak, known to Your Excellency, and around pro-

fessional criminals closely associated with her, the majority of whom were deprived of rights or condemned to katorga. . . .

"An entire series of burglaries has been discovered recently, which has been committed in Kiev by the members of this band; they also robbed two stores selling firearms.

"It is interesting to observe that, since the murder of the boy Yustshinsky, the burglaries have been entirely discontinued, as well as the visits of the above-named burglars to the house of Cheberiak obviously because of some preliminary arrests. It is a probable assumption that the boy Yustshinsky was an involuntary witness of one of the criminal acts of this band, and that 'on account of fear, it was necessary to do away with him'. Therefore, each burglarly committed by the members of the gang is being investigated in detail and, as the facts of the case are clarified, the investigations of Captain of Police Kirichenko are sent to the court authorities.

"Considering the insufficiency of the evidence against him and the universal interest in the case which has acquired almost a European prominence, the accusation of Mendel Beilis in the murder of Andrei Yustshinsky may cause a great deal of unpleasantness to the officials of the Department of Justice, and may lead to just rebuke for the hastiness of their conclusions, nay, the one-sidedness exhibited during the investigation." (Ibid, pp. 254-56.)

These facts notwithstanding, the case against Beilis was pressed on, while the actual murderers were shielded. Despite all the efforts of the Government and its experts, after a trial lasting thirty-three days, a jury of twelve peasants acquitted Beilis of the charge framed against him. In true medieval style, the reactionaries attempted to turn the murdered boy's grave into a shrine for the credulous. (In addition to the account in Tager's book, see the article "Beilis Affair," in the American Jewish Year Book, 1914-15, pp. 19-64, and the Appendix, containing protests against the blood libel in Russia, signed by leading churchmen, authors, scientists and statesmen of Great Britain, Germany, France, Russia and America, pp. 65-89.)

WHY THE BLOOD LIBEL. WAS READILY BELIEVED

There were a number of reasons why the blood libel was so widely accepted by the populace in the Middle Ages:

(a) Although the Popes had consistently refused to give countenance to the libel and had repeatedly denounced it as false, the Christian Church was instrumental in creating an atmosphere of hostility and suspicion against the Jews. Thus it helped to prepare the soil in which the charge easily developed. For two thousand years, in innumerable sermons and ritual celebrations, the Jew had been presented as a participant, if not the main culprit in the crucifixion of Jesus. One can easily imagine the effect of this endless emphasis and repetition on the masses of Christians. For two thousand years there had been built up a wall of prejudice and misunderstanding. Half of this time the Jews in Europe were compelled to live in Ghettos. They were forced to engage in the menial trades or follow occupations despised by the rest of the populace. When the blood libel was exhumed, it soon found ready believers.

(b) Another factor which preclisposed the Christian masses to give credence to the blood libel was the mystic religious belief of Christianity in the peculiar quality of the blood as the means of atonement. When the controversies about the character of the transubstantiation had disappeared it came to be regarded as an unchallenged Christian dogma that mankind could be cleansed of its sin only through communion with the Saviour, who acted as an intermediary with God. In a solemn act, the communicant partook of the sacred wafer and wine. Both substances were by a miracle transformed into the very blood and body of the Christian's Saviour. The most dramatic moment in the history of Christianity, namely, the sacrifice of the Savior for mankind was renewed in every communion service with its resultant forgiveness to members of the Church. This means of atonement was not available to unbelievers-the Jews. Yet, so some Christians argued, the Jews must have been eager for atonement. Unable to obtain it through the Christian communion service, they were driven to try a near substitute; instead of the mystic blood of the Savior, they would offer up the blood of a believer in the Savior-a member of the Christian group.

To our way of thinking, such a line of thought sounds fantastic. It would, however, seem quite consistent to many a Christian worshipper in the Middle Ages.

(c) The economic factor must not be forgotten. The Jews in the Middle Ages were regarded as a legitimate source of income by the Emperors, Barons, Bishops and Churches alike. By means of fines for alleged crimes of individuals, the Jewish communities could be easily mulcted. Blood libels were frequently invented in order to extract compensation from the Jews. Sometimes the acquisition by the Church of supposed martyrs of Jewish malevolence proved to be lucrative. Such martyrs were endowed with miracleworking qualities, and the Churches became places of pilgrimage.

JEWISH USE OF BLOOD

In the Bible the institution of animal sacrifice was countenanced as a necessary concession to prevailing conditions. By stages it was cleansed of superstitious beliefs and spiritualized. Finally, it was completely discarded. Good deeds and prayer have gradually supplanted sacrifices ever since the Hebrew prophets denounced sacrifice as a heathen custom and stressed social justice as the basis of religion.

- (a) While the institution of animal sacrifice was still in being, the Hebrew priests, by means of dramatic object lessons attempted to demonstrate to the worshippers the futility of their beliefs and to wean them away from the worship of idolatry to that of ethical monotheism. Contemporary pagan priests considered the blood of the sacrificial animal as peculiar sacred matter, invested with all kinds of magic properties; the Hebrew Bible repudiated such beliefs and prescribed that the blood be covered over with dust or be poured out at the foot of the Altar. At heathen shrines the future of the worshipper was foretold from the condition of the sacrificial entrails, the heart and the lungs; the Hebrew priests insisted that these parts be completely burned. Whereas the heathen altars dotted the landscape under every leafy green and every rising hill, the Hebrew Bible restricted animal sacrifice to the sanctuary where it could be controlled and ethically transformed by the priest.
- (b) Atonement for sins did not, according to the Hebrew Bible, depend on the bringing of animal sacrifices, but fundamentally on making good the wrongs committed. Thus, in Leviticus, Chapter V, 21-26, it is stated that "If anyone sin and commit a trespass against the Lord, and deal falsely with his neighbor in a matter of deposit or of pledge, or have oppressed his neighbor or found that which was lost . . . and deal falsely therein, and swear to a lie: In any of all these that man doeth, sinning therein; then it shall be . . . that he shall restore that which he took by robbery, or a thing which he hath gotten by oppression . . . or anything about which he hath sworn falsely . . ."

Only after full restitution had been made could a sacrifice be brought. When, after the destruction of the Second Temple, all atoning sacrifices ceased and repentance, confession and prayer, in connection with the Day of Atonement, took their places, a rabbinical authority formulated the same principle, "The Day of Atonement atones for sins between man and God, but does not atone for sins between man and his neighbor, until the sinner has made restitution to his neighbor and conciliated him."

(c) Human Sacrifice:—Worshippers of monotheism were particularly exhorted not to countenance the most heinous practice of pagan sacrificial cults, the bringing of human sacrifice.

Leviticus XVIII: 21 reads: "And thou shalt not give any of thy seed to set them apart to Molech, neither shalt thou profane the name of thy God." Chapter XX: 2-5 adds: "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth his seed unto Molech, he shall be put to death; the people of the land shall stone him with stones. I also will set My face against that man and will cut him off from among his people, . . . And if the people of the land do at all hide their eyes from that man, when he giveth his seed unto Molech, and put him not to death, then I will set My face against that man, and against his family, and will cut him off, and all that go astray after him, to go astray after Molech, from among their people." (See also Deuteronomy XII: 31: XVIII: 10.) Such rites of the primitive past were ruled out from the worship of pure ethical monotheism. A protest against human sacrifice is presented in the story of the Sacrifice of Isaac, in Genesis XXII. The father of the Jewish people, Abraham, is told: "Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou art a God-fearing man, seeing thou hast not withheld thy son, thine only son from Me." What God demands is obedience rather than the blood of human beings. (See also Micah VI: 7-8.)

(d) Prohibition of the Eating of Blood:-

Of the sacrificial meat, the blood was forbidden. "Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it out upon the earth as water." (Deut. XII: 23-24; also XV: 23.) The law in Leviticus reads: "And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. Whosoever it be that eateth any blood, that soul shall be

cut off from his people." (VII: 26-27; also III: 17; and at greater length in XVII: 10-14; Genesis IX: 4-6. See also I Samuel XIV: 32-34; Ezekiel XXXIII: 25; and Acts XV: 29.)

The biblical laws form the basis of all later Jewish legislation. The preparation of meat calls for the removal of its blood by means of soaking and salting. Certain veins may not be eaten at all on account of the blood which they contain. Not only the blood of animals and birds is forbidden but even a drop of blood found in an egg must be removed before the rest may be consumed. If the drop of blood is found in the yolk, the whole egg is forbidden. (See Shulhan Aruch, Yoreh Deah, LXV.)

No express prohibition of the consumption of human blood appears in the Bible. The reason for this omission is correctly explained by Strack: "It is altogether beyond the imagination of Israelites as such to conceive that anyone could have the idea of partaking of human blood." (Op. cit., p. 127.) Rabbinic law does take cognizance of the matter. Maimonides, in the section of his ritual code, devoted to forbidden foods (Hilchot Maachalot Asurot VI: 1-2) states: "(1) Whoever eats blood to the amount of an olive, if intentionally, incurs the guilt of extirpation; if unintentionally, he brings the usual sin-offering. And it is made clear in the Torah that one incurs guilt only for partaking the blood of cattle, wild animals and birds, irrespective of whether they are clean or not. . . . But one does not incur guilt for partaking of the blood of fishes, locusts, creeping and swarming creatures or blood of man (i.e. the swallowing unwittingly of a few drops of human blood). Hence one may eat the blood of clean fishes and locusts; and even if he collected it in a vessel he may drink it. However, the blood of unclean locusts and fishes, like the milk of an unclean animal, is forbidden because it forms part of their bodies. The blood of creeping things is forbidden by rabbinic law, when it is separated from the body. And if one partakes of it, he is subjected to scourging. But the blood of the gums one may swallow. Thus if one bites into bread and then notices blood upon it, he scrapes off the blood and then eats, for the blood was separated from the body." (The same ruling appears in Shulhan Aruch, Yoreh Deah LXVI: 10.)

Strack cites these laws and correctly deduces: "All partaking of human blood (because the swallowing of a few drops of one's own blood, when the gums are bleeding cannot be taken into account) is accordingly forbidden the Jews unconditionally by their religious law." (Ibid, p. 129.)

Furthermore, the Jewish law prohibits the utilization of a dead person for any purpose whatsoever. (Abodah Zarah 29b). This law interfered with the use of corpses or of parts of them for superstitious purposes (Shulhan Aruch, Yoreh Deah CCCXL). It even served as a contributing deterrent in performing autopsies and of dissecting of corpses. (See Strack, Op. cit., pp. 129-31.)

There remain a few more accusations to be disposed of: first, the charge that the manufacture of the Mazzoth (unleavened bread for the Jewish passover) is surrounded by an air of mystery; second, the alleged symbolical use of red wine at the "Seder" ceremony.

Actually there never was any peculiar sanctity attached to the preparation and the baking of the Mazzoth. It is well known that in certain parts of Europe, such as Czechoslovakia, the manufacture of the Mazzoth from beginning to end was done exclusively by non-Jewish workers, one of the reasons being to counteract any suspicion about the ingredients used in the process of baking. There is no more mystery connected with the use of the Mazzoth than with the other symbolic foods used at the "Seder", such as "moror" (bitter herbs), "Karpeth" (parsley), "Charoseth" (a mixture of apples, nuts, spices and wine). With regard to the red wine allegedly prescribed for the Seder, it can be said with certainty that there are no religious prescriptions nor customs, which require the use of red Seder wine or differentiate generally between Seder wine and normally permissible wine. Though the use of red wine was and is permitted, it does not enjoy any preference whatsoever.

That a people which has so scrupulously avoided the use of blood should have been subjected to accusations of using blood for the purpose of preparing Mazzah, the unleavened bread for the Passover is one of the ironies of history. It is understandable only as the product of prejudice, malice and ignorance.

In view of the patent absurdity of accusing a whole people of the crime of human sacrifice, anti-Semites have frequently limited the accusation to certain Jewish sects such as the Chassidim, which was founded by the Baal Shem. Such an attempt was made by an infamous renegade, Paulus Meyer, in a letter which he addressed to the Priest, Joseph Deckert, and which was published in Vienna "Vaterland" on May 11, 1893. In it he claimed to have been a witness to a ritual murder performed by the Chassidim. When brought to court, he repudiated the very letter and denied that he ever witnessed such rites. He was sentenced to four months in the penitentiary. (See Joseph S.

Bloch, My Reminiscences, Vienna, 1923, Vol. II. Lawsuits against Dr. Joseph Deckert and Paulus Meyer.)

The Chassidim differ from the rest of Jewry as the Methodists, for example, differ from the Episcopalians or from the Presbyterians. They are bound by the same beliefs and traditions as all Israel. The name Chassid signifies pious. The Chassidim seek to offer God a worship of love and of joy. Their mysticism expresses itself in theosophic speculation and in ecstatic prayer, in song and in enthusiasm. True to their Jewish heritage, their teachings are deeply ethical. Their love of God is supplemented by genuine love of man, charity and kindliness. To accuse them of ritual murder is an insult to human intelligence and to decency.

DOCUMENTS

We append a few typical specimens of papal bulls, as well as edicts of emperors and kings, which have repeatedly denounced the ritual murder charge as unjustified. Among the Popes were Innocent IV, Paul III, Gregory X and Clement XIV; among the Sovereigns were the German Emperors Frederick II, Rudolph of Hapsburg, Frederick III, and Charles V; the Bohemian King Ottocar II; the Polish Kings, Boleslaw V, Casimir III, Casimir IV and Stephen Bathori, Czar Alexander I of Russia and Sultan Abdul Medjid of Turkey.

EDICT OF EMPEROR FREDERICK II - JULY, 1236

1. On the Blood Accusation.

"Moreover all men now living and going to live should know: As, in consequence of the murder of some boys at Fulda, a grievous accusation was brought against the Jews then living there, and hence a menacing public opinion arose generally against the rest of the Jews in Germany, on account of the sad event, although the traffic in secret crime was not revealed, we, in order to clear up the truth in respect of the before-mentioned accusation, resolved to summon before us from every quarter princes, magnates, and nobles of the Empire, as well as abbots and ecclesiastics, and to question them. Now as these were of divers opinions about the matter, and could not arrive at a satisfactory issue in relation thereto, we came to the conclusion that owing to the secret action taken against the Jews accused of the aforesaid crime, the matter could not be more suitably dealt with than by those who had been

Jews, and had been converted to the Christian faith, since these as adversaries would conceal nothing of what they know against those other Jews, or against the Mosaic books, or the whole series of the Old Testament. And although our conscience regarded the innocence of the aforesaid Jews as adequately proved on the ground of several writings, which had been brought to the knowledge of our Majesty, yet for the satisfaction no less of the uneducated populace than of the feeling of justice, according to our sound decision, and with the unanimous consent of the princes, magnates, nobles, abbots, and ecclesiastics, we sent extraordinary ambassadors to all the Kings of the West, by whom accordingly many converts experienced in the Jewish law were sent to our presence from the various kingdoms. We commanded these, who sojourned no short time at our Court, to trace out the truth, so that they might industriously investigate and inform us, whether there was any opinion existing among them (the Jews) which would induce them perchance to commit another crime, and which might have induced the Jews themselves to commit the aforesaid crime. Their ANSWER ran: 'Neither in the Old nor in the New Testament is it found that the Jews are greedy for human blood. Rather it is expressly stated in complete opposition to such an assertion in the Bible, which is called in Hebrew, "Bereshith," in the laws given to Moses, in the Jewish ordinances, which are called in Hebrew, Talmud, that they must altogether beware of pollution with any blood whatever, We add, and it is an addition which concerns us very closely, that those who are forbidden the blood, even of the animals allowed them, cannot have any thirst for human blood, because of the horror of the thing, because nature forbids it, and because of the relationship of species which connects them also with the Christians....and that they would not expose their property and life to peril.' We have therefore, with the agreement of the Princes, declared the Jews of the before-mentioned place to be entirely acquitted of the crime attributed to them, and the rest of the Jews in Germany of so grave an accusation. . . . "

BULL OF POPE INNOCENT IV. – JULY 5, 1247 AGAINST THE RITUAL MURDER ACCUSATION

"We have received the tearful plaint of the Jews of Germany that some princes, both ecclesiastical and lay, and other nobles and rulers of your districts and dioceses are plotting evil plans against them and are devising numerous and varied pretexts so as to rob them unjustly and seize their property, without stopping to consider that it is from the archives of the Jews, as it

were, that the testimony for the Christian faith has come forth. Despite the fact that, among other things, Divine Scriptures pronounces the law 'Thou shalt not kill,' and despite the fact that it prohibits the Jews, while solemnizing the Passover, to touch any dead body, nevertheless they are falsely accused that during this very festival they share the heart of a murdered child. This it is believed their Law enjoins, although it is clearly contrary to the law. No matter where a dead body is found, their persecutors wickedly throw it up to them. Because of this and many other imaginary crimes, they rage in their midst, although the Jews are not accused of these crimes, nor do they confess them, nor are they convicted of them. Contrary to the privileges mercifully granted the Jews by the Apostolic Throne, and in subversion of God and justice, the Jews are robbed of all their goods. These rulers oppress them by denial of food, by imprisonment, and by so many injuries and oppressions, by afflicting them with various kinds of punishment and by condemning an enormous number of them to a most shameful death, that the Jews are living, as it were, under the rule of the said princes, nobles, and potentates, in worse condition than did their ancestors under Pharoah in Egypt. From places inhabited by them and their ancestors from time immemorial, they are forced to go into miserable exile. Wherefore, fearing total extermination, they thought to have recourse to the protection of the Apostolic Throne. Now, since we do not want the said Jews to be unjustly harassed whose conversion our Lord in His mercy expects, for, in accordance with prophetic testimony, we should believe that a remnant of them will be saved, therefore, we command that you show yourself favourably disposed and kindly towards them, and that, after finding out whatever you can about the above, whatever may have been rashly attempted against the Jews by the said prelates, nobles and rulers, and after restoring everything to its usual status, you shall not permit the Jews to be molested undeservedly any further by anyone with regard to the matter mentioned above or with regard to similar ones."

PROCLAMATION OF CZAR ALEXANDER I, MARCH 6, 1817

"To his Excellency the Civil Governor of Grodno.

"In consequence of there being many denunciations, even at the present time, levelled against the Jews in regard to their being guilty of such abominable practices as murdering Christian children, in several provinces which have been severed from Poland and incorporated with the Russian territory, his Imperial Majesty, considering that such opinions have been so often refuted as to render them absurd and exceedingly unjust, and wishing to throw around the Israelites in his dominions that safeguard from wanton outrage which they deserve, has deigned to command me to apprize all governors in this realm, that it is his Imperial will and pleasure that no Jews be henceforth executed for the murder of Christian children, unless there be stronger evidence to support such charge than the mere prejudice that the murder has been committed for the sake of the blood; and that in case of a murder having been committed, of which suspicion shall have fallen on a Jew, the inquiry into the matter shall be conducted in a strictly legal manner, the same as is observed with men professing other creeds, who may lie under the imputation of having committed a murder.

"This Imperial Ukase your Excellency is required to see duly fulfilled.

"I have the honor to be,

(Signed) PRINCE ALEXANDER GOLITZIN."

FIRMAN OF SULTAN ABDUL MEDJID

"Let that be executed which is prescribed in this Firman.

"An ancient prejudice prevailed against the Jews. The ignorant believed that the Jews were accustomed to sacrifice a human being, to make use of his blood at their feast of the Passover.

"In consequence of this opinion, the Jews of Damascus and Rhodes (who are the subjects of our empire) have been persecuted by other nations. The calumnies which have been uttered against the Jews, and the vexations to which they have been subjected, have at last reached our Imperial Throne.

"But a short time has elapsed since some Jews dwelling in the Isle of Rhodes were brought from thence to Constantinople, where they had been tried and judged according to the new regulations, and their innocence of the accusations made against them fully proved. That, therefore, which justice and equity required, has been done in their behalf.

"Besides which, the religious books of the Hebrews have been examined by learned men, well versed in their theological literature, the result of which examination is, that it is found that the Jews are strongly prohibited not only from using human blood, but even that of animals. It therefore follows that the charges made against them and their religion are nothing but pure calumnies. "For this reason, and for the love we bear to our subjects, we cannot permit the Jewish nation (whose innocence of the crime alleged against them is evident) to be vexed and tormented upon accusations which have not the least foundation in truth, but that in conformity to the Hatti Scherif which has been proclaimed at Gulhane, the Jewish nation shall possess the same advantages, and enjoy the same privileges, as are granted to the numerous other nations who submit to our authority.

"The Jewish nation shall be protected and defended.

"To accomplish this object, we have given the most positive orders that the Jewish nation in all parts of our empire shall be perfectly protected, as well as all other subjects of the Sublime Porte, and that no person shall molest them in any manner whatever (except for a just cause); neither in the free exercise of their religion, nor in that which concerns their safety and tranquillity. In consequence, the present Firman, which is ornamented at the head with our "Hoomaioon" (sign manual), and emanates from our Imperial chancellerie, has been delivered to the Israelitish nation.

"Thus you, the above mentioned judge, when you know the contents of this Firman, will endeavour to act with great care in the manner therein prescribed. And in order that nothing may be done in opposition to this Firman, at any time, hereafter, you will register it in the archives of the tribunal; you will afterwards deliver it to the Israelitish nation, and you will take great care to execute our orders and this our sovereign will.

"Given at Constantinople, the 12th Ramanazan, 1256 (6th November, 1840)."

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Special thanks are due to Dr. Samuel S. Cohon for permission to quote extensively from his pamphlet.

QUESTIONS

- 1. How did the Christian Church defend itself against the blood libel?
- 2. Why were Christians in the Middle Ages ready to believe the blood libel against the Jews?
- 3. Why was there no charge of blood libel made by Mohammedans?
- 4. Name and discuss one or two of the outstanding Papal or royal edicts against the ritual murder charge.



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1. Introductory

2. Myth of Jewish Economic Dominance

3. Truth about Protocols of Zion

4. Ritual Murder Accusation

5. Facts About Fictions Concerning the Jew

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11. Two Pillars of Humanity-Bible, Judaism

12. Debt of Christianity to Judaism

Jews in the American Ensemble
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15. Jews in American Philanthropy

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Fireside DISCUSSION Group

OF THE

ANTI-DEFAMATION LEAGUE B'NAI B'RITH

No. XII

AMERICAN JEWISH

AR CHIVES

THE DEBT OF CHRISTIANITY TO JUDAISM

THE DEBT OF CHRISTIANITY TO JUDAISM

At the outset it might be well to mention the fact that all material contained in this pamphlet is derived from non-jewish sources.

"The established facts demand more than a moratorium upon the Christian misinterpretation of the Jew. The genuine disciple of Jesus may not halt here. The past and present injustice cannot be smiled away. CHRISTIAN REPENTANCE IN SACKCLOTH AND ASHES IS OVERDUE. The usual Christian story of Friday of Passion Week demands drastic revision. And a Christian confession of sin without any 'ifs' and 'buts' might help convince some of Jesus' own people that the Master's ethical ideal is being seriously pursued by some of his followers.

Indeed, Christianity might be very agreeably surprised if it accepted this challenge by history honestly to narrate what happened in Jerusalem on Nisan 14 some nineteen hundred years ago and thereafter throughout the Christian world."

CONRAD HENRY MOEHLMAN, D.D., Professor of History of Christianity, The Colgate-Rochester Divinity School.

Among the elements of strength credited to Judaism in comparative studies of the religions of the world are monotheism, moral government of the world, sin as violation of the law of God, the brotherhood of man, communion with God, spiritual worship, humanitarianism, purity of domestic life, religious education, the hope of a better future, and a unique religious literature.

Christianity was born within Judaism. Its early writings are saturated with references to the holy volume of Judaism. The arguments of the New Testament compositions can not be understood without the background of the Old Testament. A New Testament problem is settled when its solution agrees with the Old Testament.

The terminology of early Christianity and its approach to religion are Jewish. It is interested in monotheism, the kingdom of God, the Messiah, the judgment of the world, Abraham, David, the Passover, tabernacles, the rabbis, the scribes, and the temple at Jerusalem. The horizon of primitive Christianity is Jewish nationalism.

The principal bequest of Judaism to Christianity was Jesus of Nazareth. However much later Christianity may have departed from his ideals and reconstructed his gospel, the personality of Jesus started the Christian community.

Regarding the Jewishness of Jesus there can be no dispute. All attempts to establish the non-Jewish descent of Jesus end in failure. Jesus was aware of his Jewish origin. He participated in synagogue worship and temple ritual alike. He defended the sacredness of the Temple and the permanent validity of the Law. He selected disciples who were pious and observant Jews and confined their mission to the Jews. The Jesus of history was beyond doubt a Jew.

Paul was a Jew, and regarding his historicity there can be no debate. The very individual, personal, spontaneous correspondence accredited to him by tradition contains so many peculiar situations, emphases, and attitudes as to make it imperative to assume an altogether original personality. Though tinged with Hellenism, Paul was a Jew, born of Jewish parents, trained as a Jew, well acquainted with the Old Testament, employer of the Aramaic language and terminology. No primitive Christian doubted that Paul was of Jewish descent.

Thus, we see that the two individuals who were responsible for the founding of Christianity and who today are being worshipped by all Christians were without doubt, Jews.

The second half of the Christian debt to Judaism is the Bible.

James T. Shotwell in his extraordinary "Introduction to the History of History" says, "the Bible stands out as an epoch-making achievement—judged as historical material, the Old Testament stands higher today than when its text was protected by the sanctions of religion—judged in the light of its own time, the literature of the Jews is unique in scope as in power."

It is related of Ptolemy Philadelphius that he traded 100,000 captives to secure one copy of the Jewish laws.

The first Bible of the primitive Christian Church was the Jewish holy book, later called the Old Testament. The pages of the New Testament contain hundreds of quotations from this volume. A chapter like Acts 7 consists of almost fifty percent Old Testament material. Nine successive verses from Romans 3 are completely Old Testament.

The writings of the Old Testament were holy for the Christian Church from the beginning. Ignatius refers to Christians who refuse to believe in the gospels unless it is found in the Old Testament. And as the writings of the New Testament were gradually canonized, they were at first subordinated in authority to the Old Testament.

Early Christianity could not afford to abandon the Old Testament because its own holy book had so frequently quoted from the Jewish Bible, because the principal Christian dogmas were demonstrated by the allegorical interpretation of it, because the New Testament could not be understood without it, because the earliest life of the Christian community had been nourished by it, and because the idea of a new covenant presupposed that of an old covenant. Hence, the "oldest book in the world" with its mysteries, wisdom, ethics, and devotional and prophetic materials was appropriated by Christianity as its own property. The Old Testament became the bridge of Christianity.

The Christian accusation against Israel, has been that it participated in the events of Passion Week nineteen centuries ago. Suppose that participation were superlatively exaggerated. Even then it would be difficult to understand why twentieth century Judaism should be held responsible for a first century sin! This is going many generations beyond the third and fourth generation of the second commandment. The inconsistency of making the death of Jesus legal, voluntary, predetermined and predestined as an atoning sacrifice for the sin of the world, and yet villifying and persecuting those accused of bringing his case to the attention of the Roman procurator has not as yet dawned upon the authors of numerous text books used in Christian nurture courses. Is "revenge for Calvary" consistent?

However, let us see what various famous historians have to say regarding the crucifixion.

Hans Lietzmann, professor at the University of Berlin, says:

"There was but one trial of Jesus and that was by the Roman procurator Pilate. It is narrated in Mark 15:1-15.

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

A political indictment was presented against Jesus. He was accused of claiming kingship. Pilate's examination turned altogether on this, and his verdict and the inscription on the cross (This Is Jesus The King of the Jews) support the conclusion."

Forty years ago, Brandt, in his "Die Evangelische Geschichte" devoted an entire section to the question whether Jesus was actually put to death at the instigation of the Jews, and concluded that the description of the trial by Sanhedrin in Mark and that of the trial by Pilate in John were unhistorical. Pilate crucified Jesus, but a Christian church existed in Jerusalem to the outbreak of the war against Rome. The gospels originated at a time when Christianity could hope to exist only beyond Palestine. Their attitude was conditioned by this fact.

Professor A. B. Bruce, then of Free Church College, Glasgow, had no considerable reputation for radicalism, yet he confessed:

"For modern criticism, the passion story even in its most historic version is not pure truth but truth mixed with doubtful legend."

Professor Guignebert in his "Christianity Past and Present" says:

"According to all appearances, the efforts of our evangelists to absolve the Roman from guilt, and lay upon the Jews the entire responsibility for the crime, are not inspired by a desire to be true to the facts, but by a desire to humor the Roman authorities, for they were writing it at a time when these authorities were the sole support of the Christians against the animosity displayed toward them by the synagogue." In his "Short History of Christianity," Reinach said:

"The current belief that the Roman governor merely ratified a sentence pronounced by a Jewish tribunal is manifestly absurd. The Gospel narrative combines two traditions, one attributing the sentence to the Romans, the other to the Jews. But if the Jews had condemned Jesus, He would have been stoned, crucifixion being unknown to Hebrew law."

The Reverend Stephen Liberty, examining chaplain to the bishop of Gloucester, holds that the "Roman sentence was the only effective one in this case," that the Jewish trial was "negligible as an immediate cause of the crucifixion," and that John 18:31 must be interpreted not of "a settled condition of administration" but of the inability of the Jews to put a person to death during the Passover Festival. Otherwise John 18:32, 12:32 f, 5:18, 7:1, 25 provide much difficulty. Jesus would have been stoned, had the Jews and not the Romans executed him.

Professor R. Bultmann of Marburg is convinced that Jesus died upon the cross like other revolutionaries as a messianic prophet.

Why continue? History has rendered its decision.

The Christian record regarding Judaism is written in blood in all the countries of Europe. It was 1791 before the full rights of man were granted the Jew in France, while the Jews of Holland had to wait until 1793; those of Germany and Italy until 1870; those of Turkey until 1908; those of Russia until 1917; those of Spain until 1931 for a complete freedom. It was 1885 when the ghetto of Rome was at last destroyed. In 1870, the Jews of Rome were compelled to petition a Christian pope for the abolition of the Ghetto in the Eternal City under the very shadow of St. Peter's!

The current literature of the world complains of Jewish separatism, provincialism, assumptions, pride, distinctiveness, exclusiveness, failure in adaptation, eternal reference to Moses, Jeremiah, Nehemiah, Hillel, and Spinoza, commercial ability, selfishness, nationalism, desire for publicity, materialism, sentimentalism.

Professor Moehlman replies: "But did not our Christian ancestors compel the Jew to develop the traits their descendants criticize? Which racial group has not had national aspirations? After proclaiming the right of self-determination, the world over, would American Christians deny it to Israel? After centuries of exploitation by blackmail ought not the Jew to have become painfully exacting? Extraordinary cunning and risks have confronted the Jew throughout the millenia. He was forced to work his wits in barter and trade. He was steeped in contempt. He was persecuted and abused beyond endurance. Why deny him the natural right of developing the traits that alone enabled him to survive?

Among recent Christian acknowledgments of wrong done Israel, the statement by the Reverend Henry M. Edmonds of Birmingham, Alabama, delivered at the Vanderbilt School of Religion, deserves conspicuous notice.

"WE HAVE DAMNED YOU FOR THE VERY ATTITUDES WHICH WE OURSELVES HAVE MADE INEVITABLE. WE HAVE ROBBED YOU AND NOW CRITICIZE YOU FOR BEING SECRETIVE. WE HAVE DRIVEN YOU TOGETHER LIKE SHEEP IN A STORM AND NOW CALL YOU CLANNISH.

"WE HAVE TAKEN YOUR BIBLE OVER AND MADE IT OURS AND SAID NEVER A WORD OF APPRECIATION OF THE GENIUS FOR GOD WHICH PRODUCED IT. THROUGH ALL THE CHRISTIAN CENTURIES OUR RITUAL HAS RESTED UPON YOURS AND IN THESE DAYS OF ENRICHMENT OF WORSHIP WE DISCOVER ONCE MORE HOW RICH YOURS IS—BUT NO INTIMATION OF THANKS.

"WE HAVE CALLED PEACE A CHRISTIAN ATTITUDE, FOR-GETTING THAT IT WAS A JEW WHO FIRST USED THOSE WORDS, WHICH NOW BELONG TO HUMANITY, ABOUT BEATING SWORDS INTO PLOWSHARES AND SPEARS INTO PRUNING HOOKS."

Peter Ainslie of the Christian Temple, Baltimore, in his fearless way, put it:

"It has been most unfortunate that Christians have been so hostile against Jews through the centuries. It has reflected not only on them, but on Jesus whom they attempt to interpret. Their attitude was based upon a falsehood and the Christians' record makes perhaps the darkest page in human history. I hope the time will come when Christians everywhere will not hesitate to repudiate this conduct and declare it to be both unChristian and inhuman, whether done by kings, popes, priests, politicians, or populace."

The Christian dilemma has been thus described by John Haynes Holmes:

"Put the worst possible construction upon the connection of the Jews with Jesus' death! Hold them to be exclusively and cruelly responsible for this monstrous crime! They would still be guilty of nothing more or worse than other men have been guilty of under the same circumstances against their own greatest prophets and heroes."

The Reverend Allen E. Claxton, pastor of Trinity Union Methodist Episcopal Church, Providence, Rhode Island, also has dwelt upon the inconsistency in Christianity's attitude toward Judaism:

"I believe the time has come for Christians to take seriously the task of removing from the New Testament the implications that the Jewish race must pay eternal reparation for the death of Jesus. There is no evidence that the Jewish people as a whole agreed or had any part in the condemnation and crucifixion of Jesus. The New Testament tells us that the common people heard him gladly. Even if they had all agreed that he should be crucified, I can see no reason for condemning their children and their children's children because of this ancient error. If modern Christians today were being held up to scorn for mistakes of their leaders in the past, I wonder how we would answer for the Inquisition, the burning of John Huss, and the persecution of the witches in Salem. It seems to me an affront to Jesus that we should be so willing to forgive our leaders for their mistakes and not forgive Jesus' own countrymen for whom he himself prayed through his dying lips, 'Father, forgive them, for they know not what they do.'"

A RECENT CHRISTMAS MESSAGE OF THIRTY PROTESTANT LEADERS HAS NOT RECEIVED THE PUBLICITY IT DESERVES AS INAUGURATING A NEW ERA OF CORPORATE DISAVOWAL OF ANTI-SEMITISM. IT CONTAINED THE FOLLOWING:

"WE DEPLORE THE LONG RECORD OF WRONGS FROM WHICH THE JEWISH PEOPLE HAVE SUFFERED IN THE PAST OFTEN FROM THE HANDS OF THOSE WHO HAVE PROFESSED THE CHRISTIAN FAITH AND WHO HAVE YET BEEN GUILTY OF ACTS UTTERLY ALIEN TO CHRISTIAN TEACHING AND SPIRIT.

"WE DECLARE OUR DISAVOWEL OF ANTI-SEMITISM IN EVERY FORM AND OUR PURPOSE TO REMOVE BY EVERY AVAILABLE

MEANS ITS CAUSES AND MANIFESTATIONS IN ORDER THAT WE MAY SHARE WITH OUR FELLOW CITIZENS OF JEWISH HERITAGE, EVERY POLITICAL, EDUCATIONAL, COMMERCIAL, SOCIAL, AND RELIGIOUS OPPORTUNITY."

If all these things be true, the teachings of Jesus demand that modern Christians acknowledge them and make a confession of sin because of the thousands and thousands of unjust statements found in their literature as well as for the revenge in many forms taken upon Judaism.

There are only two tests which Christianity need fear. If Christianity in this twentieth century ceases to believe in its original ideals, its future will not be glorious. If Christianity, deceived by its achievements and its tradition, refuses to recognize what actually occurred back there, many will no longer walk with it. Out of a frank discussion of a distressing situation should come healing and a new life.

WHAT THIS STRICKEN WORLD NEEDS TO HEAR AGAIN ARE THE FUNDAMENTALS OF JUDAISM AND OF CHRISTIANITY: "THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, WITH ALL THY MIND; THOU SHALT LOVE THY NEIGHBOR AS THYSELF."

QUESTIONNAIRE

- 1. Assuming that the Christian world is sincere toward a mutual understanding; what, in your opinion, should be its first step?
- 2. Who would be the logical person to lead toward this understanding and how would he go about it?
- 3. What in your judgment are social consequences resulting from the maintenance of separate school systems by various religious groups?
- 4. How would you classify them with regard to good or evil accomplished by their existence?
- 5. Have you ever had any personal experience relative to the events of Passion week?
- 6. Do you believe the future looks bright for a Christian-Jewish understanding? Give reasons.

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