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Friday night sermons. 1951.

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# Temple Emanuel DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

Vol. XIII

January 12, 1951

No. 9

## Sabbath Services

Friday Evening, January 12, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"WHAT MAKES A TRUE FRIEND?"

Friday Evening, January 19, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"WHAT IS THE AMERICAN WAY OF LIFE?"

Saturday Morning, January 13, 11:30 A.M. Bar Mitzvah of David Hurst son of Dr. and Mrs. Allan Hurst

Saturday Morning, January 20, 11:30 A.M. Bar Mitzvah of Stephen Golden son of Mr. and Mrs. David Golden Published Bi-Weekly from September to June

#### Congregation Emanuel

16th Ave. and Pearl St. Denver, Colorado

#### TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman-Study AComa 2830

Rabbi Joel Y. Zion-Study, AComa 2830 Mr. A. B. Cowen, Honorary President Mr. Philip Milstein, President Mr. Samuel Rose, Executive Secretary Temple Office-AComa 2839

> SISTERHOOD Mrs. Milton Lorber, President

MEN'S CLUB Dr. Morris Kaplan, President

P.T.A. Mrs. A. E. Bowers, President Mrs. Samuel Schaefer, Honorary President

TEMPLE SUPPER CLUB Mr. Gerald Kay, President

EMANUEL CEMETERY Telephone AComa 2839

### Kaddish List

(Taken from Memorial Tablet)

#### January 12

D. C. Schoenberg Bessie T. Rodman Max L. Kahn Tillie Friedman

Augusta Weinberg Carrie S. Friedman Samuel Lehmann Morris Cohn Regina W. Levy Sam Mayer

Henrietta G. Tishler

#### Sisterhood Study Group

Monday, January 22nd, 1:30 P.M.

Rabbi JOEL ZION will review the much discussed movel

"IN SEARCH" by MEYER LEVIN

### - Sermon Notes

#### "WHAT MAKES A TRUE FRIEND?"

A man needs friends. There are few human beings capable of living solely within themselves. Particularly today, with the tensions under which all of us live, it is natural to seek the affection and warmth which genuine friendship can offer.

Yet all too often we are dissillusioned when someone we counted on disappoints us, and we realize that we have misplaced our confidence.

Solomon ibn Gabirol, the medieval Spanish poet, offered this pearl:

"There are three classes of friends; some are like food, with which thou canst not dispense; others like medicine which is needful occasionally; and others like an illness which thou dost never want."

What are the criteria of true friendship? How can we measure friendship? How can we really know? The sermon will attempt to answer these questions.

H.A.F.

#### "WHAT IS THE AMERICAN WAY OF LIFE?"

We hear on all sides of us that the American Way of Life is in great jeopardy today and that we must mobilize to meet the danger.

As we approach the birthdays of Washington and Lincoln, who helped shape this way of life, it behooves us to analyze our credo, so that we may understand really what America is and represents.

What is the American tradition? What do we believe in? Whence did we derive our most cherished ideas?

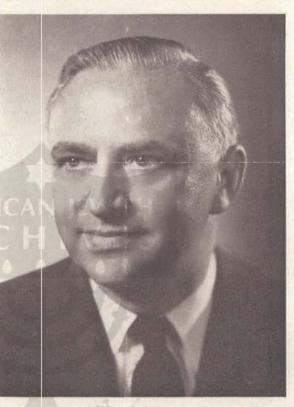
The answers to these questions will help us to mobilize not only physically, but spiritually as well. We will be strong only if we know what we are defending.

#### RABBI PHILIP BERNSTEIN GUEST SPEAKER AT MEN'S CLUB DINNER

Thursday Evening, January 11th, 7 o'Clock

The Temple Men's Club is proud to present Dr. Philip Bernstein... distinguished Rabbi, President of the Central Conference of American Rabbis and author.

We are very sorry that it will be impossible to accommodate everyone. Reservations therefore will be accepted in the order received.



# HOMECOMING STUDEN'TS ATTEND TEA-DANCE AT TEMPLE AND SEEK CONFERENCES WITH THE RABBI

On Tuesday afternoon, December 26, a lovely tea-dance and reception was held in the assembly hall of the Temple, under the auspices of the William S. Friedman Club.

This party was arranged so that the confirmands of the Temple who had been away at various colleges across the country, and who were home for their winter vacations, could come together and greet old friends. Many took advantage of the hospitality, and enjoyed the afternoon. The members of the Friedman Club did a fine job in preparing the reception.

Several impromptu discussion groups developed, and the Rabbi was visited by many individual students who posed questions regarding philosophy, religion, Judaism and Christianity. It is good to know that these young people, whose minds are being opened to the basic problems of mankind, feel free to return to their Rabbi and their Temple in the search for knowledge. Quite a few asked for individual and group appointments to talk over their problems.

By the way . . .

On the last Friday evening before the New Year, I preached a sermon in which the tone seemed to be gloomy. I expressed my grave forebodings over the fact that we were walking the path toward war again. I was reluctant to let the old year go out, because I feared that the new one would bring in its train much grief and world tragedy.

There were some in the congregation that evening who were critical, for they felt that the sermon gave them no hope, and left them only with a depressed and unrelieved

mood.

These people seem to me to have missed the point. True, I painted the future in dark and forbidding colors. But I read Dr. Slonimsky's meditation "On Being a Jew", in which he tried to show us that diligent application to the grand and noble ideals of Judaism placed us in the ranks of those who would always be seeking to make over the world in the image of goodness.

The optimism I can offer to relieve the gloom which clouds the New Year is the social message of our prophets. So long as we continue to believe in and work for the ideals our fathers propagated we enjoy a positive orientation toward life and its problems. So long as we continue to struggle for improvement of society, life makes sense.

Let me submit to you this message for the New Year, in the words of Albert Einstein, speaking to a group of school children:

"My dear children;

I rejoice to see you before me today, happy youth of a sunny and fortunate land.

Bear in mind that the wonderful things you learn in your schools are the work of many generations, produced by enthusiastic effort and infinite labour in every country of the world. All this is put into your hands as your inheritance in order that you may receive it, honour it, add to it, and one day faithfully hand it on to your children. Thus do we mortals achieve immortality in the permanent things which we create in common.

If you always keep that in mind you will find a meaning in life and work,

and acquire the right attitude towards other nations and ages."

H.A.F.

#### REMEMBER YOUR TEMPLE

What institution is more worthy of support than the Synagogue, which has always been the very heart and soul of Jewish life and is the symbol of Jewish dignity and idealism to the world? The outstanding Synagogues of America do more toward creating good will and proper understanding between Jews and non-Jews than all the other organizations put together.

This is because they stand for religion, which the average non-Jew respects. But more important than the good opinion of

our neighbors, is our self-esteem. We Jews have lived to defend a worthy cause through countless centuries and will continue to do so until the end of time.

What more idealistic bequest can one make than to remember the institution that has done so much good for so many people and has inspired hundreds of thousands to live better lives and to participate in every charitable and worthy endeavor?

(In making your will, do not forget Temple Emanuel)

#### MELVIN G. STRAUSS CAMP FUND

The Temple is very grateful to the many friends of our late beloved trustee, Melvin G. Strauss, for the establishment of a Camp Fund in his memory. The work of the camp which he supervised as chairman of the Camp Committee was dear to his heart and its success reflected his unselfish efforts.

Additional donors since our last bulletin are:

Mr. and Mrs. Samuel Goldberg

Mr. and Mrs. Percy S. Morris

Mr. and Mrs. J. P. Rosenbaum Mr. and Mrs. Charles Wilmore

Mrs. Seymour Simon

Mr. and Mrs. Ben Simon Roger and Howard Simon Mr. and Mrs. Harold Stuhlbarg Mr. and Mrs. Joseph Tonopolsky The Henry Winter Family Mr. and Mrs. David Jacobs

Proveiles a friend lovel at all Yimes and a broker is born frieradversity me hath to his own hunt But There is a friend That sticken closer Then a hother

There our friend and Thy fathers friend, forsake heither go wito they by hers house in the day Better is a meighbor for If.

#### Thesis

Everyone would like to have a friend, but a true friend is a rarity.

Man is really lonesome and afraid in this world. He longs for someone to touch and share with. - One question to Sphinx - ? " Fosdide - One puestion to Sphinx ? "

We are often cheated in the people we II. select. They disappoint us and we are disillusioned. Naked and shivering,
we then recoil. There are many busing who ext +

so often be disappointed. We must learn the distinction between the soul-satisfying genuine friend, and the superficial acquaintance. (Crowerles)

IV. What are the qualities of the true friend?

A. One who gives, without being asked. two brothers carrying what across to each other intermental B. One who risks, without thought of self. (Story from Talmud)

D. One who inderstands, without need of it.

D. One who feels, without restraint.

Order to find true friend and a much sole

V. In order to find true friend with these qualities, you yourself must be capable of expressing same qualities. Friendship is a two-way passage.

> "The only way to have a friend is to be one." Emerson

III. a.) Two gar elements of friendship (Quote Everson) trust tendences



There are two elements that go to the composition of friendship. One is truth.

A friend is a person with whom I can be sincere. Before him I may think aloud. I may even drop the undergarments of dissimulation, courtesy and second thought, and deal with my friend in the simplicity and wholeness with which one chemical atom meets another.

The other element of friendship is tenderness.

The only way to have a friend is to be one.

The essence of friendship is entireness, a total magnanimity and trust.

Emerson

Story from Talmud about friendship ----

A man had three friends. A heavy step is heard at the man's door. The gleam of a helmet is seen. The stranger is an officer of Rome, who is come to take the man to court to defend himself against certain charges made against him. The Jew is in terror. His limbs shake and his heart sinks - he is helpless. He thinks of his three friends. He will go to them and ask them to accompany him to the court of the emperor.

The first friend answers, "No, I can do no good by going, either to you or to myself."

The accused departs with sadness and seeks out his second friend. This one says: "Well, it is a very dangerous thing to stand at your side. The emperor may charge you with some offense against the law. If I am seen with you, he might think I share your guilt. However, I will go with you as far as the palace gate."

"No, that will not help me at all", the man replies. "I can manage to keep up my own courage as far as the gate. It is just at that point

that my spirit would fail me."

So he goes to his third friend, who says:
"Fear naught; I will go with you. I will go
with you right to the emperor's presence. I
will tell him that I know you and that I trust
you, and I will speak on your behalf, and I
will not leave until the affair is settled and
you are delivered from your trouble."

The real friend is ready to go to the very end, and to help to the utmost. Not of himself does he think, but of his comrade's need.

A small boy was lying on an operating table ready for a serious operation. He had asked that his father stay with him to hold his hand as they gave him the ether. Just before they slipped the ether mask over his face, he looked up to his father and said with trusting confidence, "You'll go all the way with me, won't you, Dad?" And the father replied, through his tears of understanding, "I sure will, son." That's what true friendship really means. It means going all the way.

RABBI HERBERT A. FRIEDMAN TEMPLE EMANU-EL B'NE JESHURUN 2419 EAST KENWOOD BOULEVARD MILWAUKEE 11, WISCONSIN TO: The Kossover Rabli promised to VISIT De Gulliner on me High Holy day but was prevented from doing so. The luthing remarked Had your father considered me his true friend, he much have falt mo

O friend, my bosom said,
Through thee alone the sky is arched,
Through thee the rose is red,
All things through thee take nobler form...
Me too thy nobleness has taught
To master my despair;
The fountains of my hidden life
Are through thy friendship fair.

A R C H I VEnerson

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Everyone would like to have a friend, but a true friend is a rarity.

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Fosdick - one question to Sphinx - "Is universe friendly?"

- II. We are often cheated in the people we select. They disappoint us and we are disillusioned. Naked and shivering, we then recoil.

  "There are many persons who eat and drink together, yet they pierce each other with the sword of their tongues." Talmud
- III. If we knew what to look for, we wouldn't so often be disappointed. We must learn the distinction between the soul-satisfying genuine friend, and the superficial acquaintance.

  (Proverbs)
  - (a) Two elements of friendship (quote Emerson) truth, tenderness.
- IV. What are the qualities of the true friend?
  - A. One who gives, without being asked. Two brother carrying wheat across to each other unbeknownest.
  - B. One who risks, without thought of self (Story from Talmud)
  - C. One who understands, without need of explanations. Silence of understanding.

    Jonathan and David
  - D. One who feels, without restraint.
    "For Jonathan loved David as much as he loved his own soul."
  - V. In order to find true friend with these qualities, you yourself must be capable of expressing same qualities. Friendship is a two-way passage.

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- Proverbs 17:17 A friend leveth at all times. And a brother is born for adversity
  - 18:24 There are friends that one hath to his own hurt, but there is a friend that sticketh closer than a brother.
  - 27:10 Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity; Better is a neighbor that is near than a brother far off

There are two elements that go to the composition of friendship. One is truth. A friend is a person with whom I can be sincere. Before him I may think aloud. I may even drop the undergarments of dissimulation, courtesy and second thought, and derivath my friend in the simplicity and wholeness with which one chemical atom meets another. The other element of friendship is tenderness.

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The Kossover Rabbi premsied to visit the Lubliner on the High Holydays but was prevented from doing so. He sent his son to present his excuses. The Lubliner remarked: "Had your father considered me his true friend, he would have felt no need to make excuses."

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Through thee the rose is red,
All things through thee take nobler form...
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### Congregation Emanuel



16TH AVE. AND PEARL ST.
DENVER 5, COLORADO
Rabbi Herbert A. Friedman
Rabbi Joel Y. Zion

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#### SABBATH SERVICES

Friday Evening, January 19, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN will speak on

"WHAT IS THE AMERICAN WAY OF LIFE?"

We hear on all sides of us that the American Way of Life is in great jeopardy today and that we must mobilize to meet the danger. As we approach the birthdays of Washington and Lincoln, it behooves us to analyze our credo, so that we may understand really what America is and represents. What is the American tradition? What do we believe in? Whence did we derive our most cherished ideas? The answers to these questions will help us mobilize not only physically, but spiritually as well. We will be strong only if we know what we are defending.

(Taken from Memorial Tablet)

Jennie Lewin Joseph Salzman

Robert Peyser Rae Adelman

SABBATH SERVICES 11:30 A.M. Bar Mitzvah of Stephen Golden son of Mr. and Mrs. David Golden

Henry Levine

SISTERHOOD STUDY GROUP Monday, January 22nd, 1:30 P.M. RABBI ZION will review "IN SEARCH"

#### "WHAT IS THE AMERICAN WAY OF LIFE?"

- 1) It was born in revolt
- 2) It was nourished on individualism
- 3) It will come to maturity under the progresive spirit of the prophets, searching for economic democracy as well as political.

French Revolution was against the church.

American Revolution was sponsored by the church.

### AMEHOW come? EWISH

In Europe, the church was on the side of entrenchment.

In America, the early Puritan church, based on Old Testament passion for social justice, was on the side of progress.

OT taught the dignity of man, and the rights of every individual to security, freedom, equal treatment before the law, fair pay for his labor, protection from exploiters.

All this we sum up in the phrase social justice.

And it is upon this premise that America is based.

THE AMERICAN WAY OF LIFE IS THE EMBODIMENT OF THE BASIC IDEALS OF JUDAISM.

To demonstrate this,

I have selected the words of Thomas
Jefferson in the Revolutionary War period,
James Russell Lowell in the Civil War period,
and FDR in our own day.

#### THOMAS JEFFERSON

a wise and frugal government which shall restrain men from injuring one another, shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned.

This is the sum of good government.

#### JAMES RUSSELL LOWELL

Stanzas on Freedom

Men! whose boast it is that ye Come of fathers brave and free, If there breathe on earth a slave, Are ye truly free and brave? If ye do not feel the chain, When it works a brother's pain, Are ye not base slaves indeed, Slaves unworthy to be freed?

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

#### FRANKLIN D. ROOSEVELT

Four Freedoms Speech, 6 January 1941

There is nothing mysterious about the foundations of a healthy and strong democracy. The basic things expected by our people of their political and economic systems are simple. They are:

equality of opportunity for youth and for others; jobs for those who can work; security for those who need it; the ending of special privilege for the few; the preservation of civil liberties for all; the enjoyment of the fruits of scientifi progress in a wider and constantly rising standard of living.

These are the simple and basic things that must never be lost sight of in the turmoil and unbelievable complexity of our modern world. The inner and abiding strength of our economic and political systems is dependent upon the degree to which they fulfill these expectations.

## (5

#### FRANKLIN D. ROOSEVELT

Second Inaugural Address, 20 January 1937

Here is the challenge to our democracy:

In this nation I see tens of millions of its citizens - a substantial part of its whole population - who at this very moment are denied the greater part of...the necessities of life.

I see millions of families trying to live on incomes so meager that the pall of family disaster hangs over them day by day.

I see millions whose daily lives in city and on farm continue under conditions labelled indecent.

I see millions denied education, recreation and the opportunity to better their lot and the lot of their children.

I see millions lacking the means to buy the products of farm and factory, and by their poverty denying work and productiveness to many other millions.

I see one-third of a nation ill-housed, ill-clad, ill-nourished.

How do these compare with Amos and David?

#### AMOS

"Hear this, oh ye, that swallow up the needy, even to make the poor of the land to fail - that buy the poor for silver, and the needy for a pair of shoes - shall not the land tremble for this?"

#### DAVID (told in 1 S 22)

David, the mighty king of Judah, was not merely the slayer of Goliath, but perhaps even more important, the leader of a social revolution.

"This is probably the first instance in all recorded history of debt-ridden farmers rising in revolt."

Henry Wallace

"Everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about 400 men."

There is a prayer by Stephen Vincent Benet and a passage from Micah, which exemplify identical yearnings - and show how closely the roots of the American way of life are tied in with the roots of Judaism.

## PRAYER by Stephen Vincent Benet

(Read by President Roosevelt at United Nations Day ceremony, White House, 15 June 1942)

God of the free, we pledge our hearts and lives today to the cause of all free mankind.

Grant us victory over the tyrants who would enslave all free men and nations. Grant us faith and understanding to cherish all those who fight for freedom as if they were our brothers. Grant us brotherhood in hope and union, not only for the space of this bitter war, but for the days to come which shall and must unite all the children of earth. Our earth is but a small star in the great universe. Yet of it we can make, if we choose, a planet unvexed by war, untroubled by hunger or fear, undivided by senseless distinctions of race. color or theory. Grant us that courage and foreseeing to begin this task today that our children and our children's children may be proud of the name of man.

The spirit of man has awakened and the soul of man has gone forth. Grant us the wisdom and the vision to comprehend the greatness of man's spirit that suffers and endures so hugely for a goal beyond his own brief span. Grant us honor for the dead who died in the faith, honor for our living who work and strive for the faith redemption and security for all captive lands and peoples. Grant us patience with the deluded and pity for the betrayed. And grant us the skill and the valor that shall cleanse the world of oppression and the old base doctrine that the strong must eat the weak because they are strong.

Yet most of all grant us brotherhood, not only for this day but for all our years - a brotherhood not of words but of acts and deeds. We are all of us children of earth - grant us that simpl knowledge. If our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away, our freedom is not secure. Grant us a common faith that man shall know bread and peace, that he shall know justice and righteousness, freedom and security,

an equal chance to do his best, not only in our own lands, but throughout the world. And in that faith let us march toward the clean world our hands can make.

Amen.



Temple Emanuel Sisterhood Canteen Sisternood Cantee

# 8

#### MICAH 4:1-5

But in the end of days it shall come to pass.

That the mountain of the Lord's house shall be established as the top of the mountains.

And it shall be exalted above the hills; And peoples shall flow unto it. And many nations shall go and say: 'Come ye, and let us go up thethe mountain

of the Lord,

And to the house of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths';
For out of Zion shall go forth the Law,
And the word of the Lord from Jerusalem.
And He shall judge between many peoples,
And shall decide concerning mighty nations
afar off;

And they shall beat their swords into plowshares,

And their spears into pruning hooks; Nation shall not lift up sword against nation.

Neither shall they learn war anymore. But they shall sit every man under his vine and under his fig-tree:

And none shall make them afraid;
For the mouth of the Lord of hosts hath spoken.

For let all the peoples walk each one in the name of its god,

But we will walk in the name of the Lord our God forever and ever.

#### U. S. DEPARTMENT OF AGRICULTURE Washington, D. C.

FOR RELEASE AFTER 2:30 P.M. (DAYLIGHT SAVING TIME)
MAY 20, 1940.

#### THE JEWISH HERITAGE AND THE AMERICAN SPIRIT

Address of Secretary of Agriculture Henry A. Wallace before the Women's Division of the Jewish Educational Association, New York City, 2:30 P.M., (Daylight Saving Time), May 20, 1940.

Deborah, a mighty warrior and prophetess, sang of her victory over Sisera. After telling of the desolation of the land, she said, "I, Deborah, a mother in Israel arose." The tradition of the Mothers in Israel has been a mighty one. Rebekah, the Mother of Jacob and Esau — Rachel, the Mother of Joseph — Jochabel the Mother of Moses, Aaron and Miriam — Hannah who dedicated Samuel to the Lord from the very moment he was born — Naomi the perfect methor-in-law, — the Shulamite who inspired the Song of Solomon — Esther, the Queen who remembered — the unnamed woman of Proverbs whose price was above rubies — Elizabeth the Mother of John the Baptist — Mary the Mother of Jesus. The tradition of the Jewish mother is an ancient one. Always she has aspired for her sons and for her people. In time of trouble she has been a tower of strength and resourcefulness.

I asked an outstanding Jewish professor in one of the leading universities of the United States, "Do you really think the Jews by heredity are any smarter than other Americans?" He said, "No." I asked then "How does it happen that the Jews forming less than 4 percent of our population make such an extraordinary record in the learned professions, especially in the lew?"

"Family tradition" was the reply. Both the Jowish father and mother but especially the mother, live with their children day by day and urge them on in the competitive game of life. The mothers in Israel several thousands of years ago

learned the arts of family training in a way which has produced results throughout the ages. Love and discipline have been shrewdly mixed and untiringly exerted.

The book of Proverbs has in it the distilled essence of this ancient family widsom. Thrift, discretion, temperance, hard work, canniness, and respect for the Torah. It is no accident that both the Jews and the Scotch have gone so largely to the books of David and Solomon for inspiration in the conduct of their personal lives. Both have gone forth from their native land to be formidable competitors over the entire world. Both have their Schlemihls, their failures, but both by virtue of their family traditions have achieved successes greater than would have been expected from the standpoint of heredity alone.

My purpose in coming here today was to discuss the traditions of the fathers in Israel even more than those of the mothers. The Christians of this land share with the Jews the tradition of the prophets. This tradition, it seems to me, is fundamental to American democracy, both political and economic. The prophets were either talking on behalf of people suffering injustice or they were warning of trouble shead. They felt so passionately the trend of events that they discerned the outline of events that would be, should be, or could be brought to pass.

Therefore they said, "Thus said the Lord."

As distinguished from the kings and the priests, most of the prophets were progressive in religious, political, and economic matters. They looked to the future rather than the past. One of the magnificent things about the Bible is that it preserves so faithfully the insurgent spirit of the prophets. It is the spirit of a new world — a growing world. All religions in their steadfast worship of the past tend to be over-conservative. The Jewish and Christian religions therefore in carefully preserving the message of the prophets have preserved the growth spirit which is vital to the health of all religion.

The job of the prophets is to pour new wine into the priests! old bottles and if the old bottles break to make new bottles. The clash of priest and prophet is most vividly emphasized in the seventh chapter of Amos, which translated into sidewalk English says — Amaziah, the priest got sore at Amos and told him to shut up and go home. Amaziah didn!t want any bolsheviks like Amos around his set-up. Swiftly Amos replied and I hesitate to put his reply into modern English. It is fairly plain as it stands:

"Therefore thus saith the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land."

Amos preached economic justice and the people in the court and synagogue could not take it.

They did not like it when he said, "Hear this, oh ye, that swallow up the needy, even to make the poor of the land to fail, saying when will the new moon be gone that we may sell corn and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

That we may buy the poor for silver, and the needy for a pair of shoes; yea and sell the refuse of the wheat \*\*\* Shall not the land tremble for this?"

No wonder the priest Amaziah, the guardian of the status quo, complained to King Jeroboan concerning Amos saying, "The land is not able to bear all his words."

Amaziah thought Amos was a kept prophet and suggested that he go home to Judah to eat his bread. This hint that he was on the payroll of the priestly hierarchy of Judah angered Amos and he blasted forth a terrific malediction beginning, "I was no prophet, neither was I a prophet's son; but I was an herdman,\*\*\* and the Lord took me as I followed the flocks and the Lord said unto me, Go,

prophesy unto my people Israel."

I speak of the battle of Amos because it typifies the struggle which went on for centuries between the Jewish shepherd people who lived in the hills and the Canannites who lived in the cities. As the Jews over the conturies gradually migrated to the cities, they took on city habits. But at first they were profoundly shocked at the commercial morality of the cities. Neither the customs of the bank nor the market place pleased them. They thought such customs were the devices of Baal, the god of the Amorites.

Probably the first instance in all recorded history of debt-ridden farmers rising in revolt is given in the 22nd chapter of First Samuel. David, the young shephord fleeing from Saul, was hiding in the cave of Adullam when, according to the Bible, "Everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves under him; and he became a captain over them; and there were with him about 400 men." David, the mighty King of Judah, was not merely the slayer of Goliath but perhaps even more important the leader of a social revolution.

The 23rd chapter of Deuteronomy makes it appear that it was ancient custom to exact usury from the stranger but not from a member of the same tribe.

When the Jews had lived for several generations under kings, they became familiar with the problems of city civilization and especially with taxes and interest. The heavy taxes necessitated by King Solomon's extensive public works program resulted in his son Rehoboum losing half his kingdom because he did not know how to handle the tax-burdened people diplomatically. The time of the captivity approached and the prophet Ezekiel in the name of the Lord took a much harsher attitude toward usury than those who had gone before him, proclaiming that those who took usury should surely die. Ezekiel saw such an unbalanced economic, social, political and international situation that he could predict nothing but

destruction. He prophesied it with fervor and his prophecy was fulfilled.

After the Jews had been in captivity in Persia came Nehemiah, a wealthy man, who was given the job of rebuilding Jerusalem and settling the country round about. Nehemiah tells the story of the nortgaged Jews in the recently resettled city of Jerusalem crying out against their brethren, the more well-to-do Jews.

"And there was a great cry of the people and of their wives against their bretheren the Jews \*\*\*\* We have mortgaged our lands, vineyards, and houses that we might buy corn because of the dearth. "There were also that said, We have borrowed money for the king's tribute and that upon our lands and vineyards, yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and daughters to be servants and some of our daughters are brought under beniage already: neither is it in our power to redeem them; for other men have our lands and vineyards. \*\*\*\*I said, it is not good that ye do: Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren and my servants might exact of them money and corn: I pray you, let us leave off this usury. Restore I pray you, to them, even this day, their land, their vineyards, their olive yards and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of then. Then said they, We will restore then and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an eath of them that they should do according to this promise."

Throughout the Old Testament, it is apparent that the justice of Jehovah as distinguished from the justice of the Baals of the Canaanites was justice of a kind easily understood by poor and debt-ridden farmers. No doubt in ancient Palestine even as in the Philippines, in China and in India the money lender

exacted interest rates running up to 20, 30 and even 40 percent annually. Bad weather night cost a man his children of even his own liberty. The slightest misfortune caused debt to pyramid at an impossibly rapid rate. Productive capacity could not possibly keep pace with the growth of the usury load. Therefore, there was arranged the Sabbatical year and the year of Jubilee. The proposed cure was not scientific but the analysis of the trouble was profound.

There is an everlasting economic battle between those who manipulate money to put it out for hire and those who produce goods and have to borrow.

Probably the nost bitter of all fates among the ancient Jews was to be sold for debt into slavery. Therefore, we find it provided in the 25th chapter of Leviticus that a relative night redeen such a man and that the manner of redemption was as follows: "And he shall reckon with him that bought him from the year that he was sold to him unto the year of Jubilee. And the price of his sale shall be according to the number of years, according to the time of an hired servant shall it be with him \*\*\* And if there remain but few years until the year of Jubilee, then he shall count with him and according unto his years shall he give him again the price of his redemption \*\*\*\* "And if he be not redeemed in these years, then shall he go out in the year of Jubilee, both he and his children with him."

The Jews were in captivity in Egypt and were rescued. The Jews were in captivity in Babylon and were rescued. Again and again Jews have been redeemed from slavery by relatives. Throughout the history of the entire race is the story of redemption.

Originally the idea of the justice of Jehovah Lord God was a very narrow idea indeed. The ancient Hebrews undoubtedly looked on Jehovah as their own particular tribal God. Many of them undoubtedly believed that there were other tribal Gods which were almost as strong as their God. They hoped and believed their God was superior although at times their faith wavered.

But as the problem of Hebrew life became more complicated, the Jews came to look on Jehovah as being God of all the world, the redeemer of all mankind.

6

In reading the literature of the Jewish Education Association I have been impressed with the following quotation: "The ethical and religious training of Jewish children must be in terms of their own religious heritage. "Let them, above all, appreciate the profound harmony that reigns between the spirit of America and the teachings of their faith. What can be more tragic, in a time like the present, than the Jew who is ignorant of the greatness and glory of his people, of what they have done and are doing for the progress of mankind, of the heroic struggle they have waged for the glory of God and the brotherhood of man?"

It is because of this quotation that I am here today. These are times of great trouble for Jew and Christian alike. Both Christians and Jews in times of such trouble gird up their spiritual loins and in so doing many of them find their greatest strength in the Bible. In these days when it seems as though all the forces of Hell have been unchained we reach out toward the God of our fathers and find in the Old Testament the following quotation:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I have commanded thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. "And thou shalt write them upon the posts of thy house, and on thy gates."

It was this commandment on which such unusual emphasis was placed in the Old Testament which Jesus took as a foundation on which to build his superstructure, "Thou shalt love thy neighbor as thyself."

The God of the Jews and of the Christians is a just God. A God of battles, yes. But not a God of violence, fraud, deceit and hideous injustice. Such Gods stalking out of the forests of an ancient paganism have been turned loose in these later days. They will perish as such Gods have always perished. The struggle will be titanic and before we triumph it will be necessary to summon every possible source of spiritual strength to give the necessary driving power to our naterial strength.

There is very little in common between the Prussian militaristic spirit and the traditions of the Jews and Christians. Very few of us I am sure, have anything against any of the Germans in the United States. The ancestors of most of them came to the United States to flee the imperialistic Prussian militaristic spirit. This spirit which is a veritable anti-Christ exalts that which America abhors. Whether we be Jews or whether we be Christians we in the United States hate the thought of the State marching in as an over-mastering overlord. Most devotedly do we believe in the sacredness of the individual. In the main we believe the State lives for the individual and not the individual for the State. Therefore, we believe in freedom of religion and freedom of expression. We believe the State has no powers except those which have been granted by the people. The imperial Prussians on the other hand believe the individuals have no power except insofar as it has been granted by the State.

The spirit of democracy is in complete accord with the spirit of the Jewish and Christian faiths. Democracy as I see it has in it the following seven elements:

- 1. Action based on the will of the najority after the people have had opportunity to inform themselves as to the real facts.
  - 2. Freedom of speech, press, art, science and religion.

- 3. Stability, order, and the avoidance of violence, bloodshed and anarchy.
- 4. Promotion of a stable but ascending general welfare by increasing the productivity of the people and distributing the income as evenly as possible without destroying incentives.
- 5. Belief in the sacredness of the individual and in the unlimited possibilities of both man and nature which can be made manifest if those who are gifted in science, art and religion approach the unknown reverentially and not under the compulsion of producing immediate results for the glorification of one man, one group, one race or one nation.
- 6. Joycus faith in a progressive future based on the intelligent and constructive efforts of all the people to serve the general welfare.
  - 7. Tolerance and hyper in recognizing the right of all men to be different.

When democracy is threatened from time to time by a huge psychic entity like that of the imperial Prussian militaristic spirit, it may be necessary to employ many of the weapons which we so heartily detest. Many individual rights may have to be sacrificed for a time to the Democratic State in order to avoid the worse fate of being sacrificed to the imperialistic State. We love peace and democracy but we must be realistic, not realistic merely in the sense of being hard-boiled believers in military preparedness, but realistic in the sense of understanding the ultimate forces which make for peace, justice and democracy.

In the long run the real peril to democracy is within our own nation, within our own group, within our own hearts. It is quite possible that 10 or 20 years hence the totalitarian States as we know then today will be completely denolished. It is equally possible that genuine democracy will be even more threatened then that it is today. We in the United States have attained a fair measure of political democracy but we have done very little in perfecting a

genuine economic democracy. In this effort the Scandinavian countries by their skillful blending of cooperatives, government ownership, corporate business, government spending and government budgeting, had outstripped us. Partly this was because they were small. Partly it was because of the uniformly high standard of education and the similarity of training of all the people.

An economic democracy must develop a powerful concept of the general welfare. Even as the ancient Hebrews day after day, morning, noon and night, taught their children to love God with heart and soul and might, so must we continually teach our children not merely to love God in that manner but to realize that the manifestation of our love for God here on earth is the service of the general welfare. This is quite a different thing from the Prussian concept of the service of the State because it is something imposed from the heart within rather than by command from above. Democracy is not anarchy. Democracy involves education and the worship of similar ideals. Genuine economic democracy cannot be a hollow thing, a mere lip service. It must work continually at the protlem of the increased production of wealth and a more equitable distribution of that increased production.

In recent years nany efforts have been made to give bodily form to the spiritual message of the prophets. The cooperative effort which has flowered so marvelously in Scandinavia, Switzerland and Holland is such an effort. So also is the Zionist resettlement in Palestine. And so I believe are many of our own New Deal efforts such as Farm Security, Self Subsistence Homesteads, etc. Everywhere people are longing to lead the simple, cooperative life of neighborly fair dealing. In China, in Latin America, in fact in nearly all areas not afflicted

by totalitarian blight, experiments are being tried which should gladden the hearts of the prophets of old.

The democracy of the future will not only have its roots in the best of the sacred literature of the past but also in science. The science of genetics, for example, will, I am sure overthrow Germanic racism and serve as one base for an enduring democracy. The geneticist of the future will in my opinion join the Lord in appreciating the possibilities of all the peoples of the earth. On the average, the children of the poor have just about the same potentialities as the children of the rich. In the same degree of latitude the people of one race have just about the same inform ability as the people of another race. The differences in tradition, in religion, in education, and in food are tremendous. The group differences in inform characteristics are far less.

All men are not born equal but if a thousand children of one economic group are given the same training and care as a thousand children of another economic group, the results will not be greatly different. There will be feeble-minded in both groups and geniuses in both groups. And so I say that the ancient year of jubilee which every fifty years freed the oppressed, was soundly conceived from both the gentic and democratic point of view.

Whenever we examine history we find that it is dangerous not to bring about economic democracy and it is almost as dangerous to do so. Revolutionaries almost always claim too much and the results are disappointing. Sometimes they are disastrous. For example, according to Josephus, the Jewish nation in the year 70 A.D. came to an end because the poorer Jews felt they could right their economic wrongs by storming the archives and burning their mortgages. Anarchy resulted, and the Romans dispersed the Hebrew nation. Discontented debtors had much to do with creating the kingdome of David and also with ending the Hebrew nation. In one case a constructive result was obtained, but in the other anarchy and destruction.

Neither in the Pelestine of the judges, of the kings, of the exile, of the post -oxile or of Jesus were conditions like those of today. In those days there were neither telephones nor automobiles nor corporations. The Jews of Jesus! time had no responsibility for governing their own nation. It is not surprising therefore, that we should find so little in the Gospels about permeating the economic and political order with a sense of spiritual responsibility on behalf of the people. Ground under the heel of an alien race, the Jews of the time of Caesar Augustus could care for the ill-clad, ill-housed, and ill-nourished only on a very simple local basis. It would have been completely impractical to have thoughtabout the problem except/on a local basis. In brief, the problem of the general welfare was a local problem in Jesus' day. Today it is only partly a local problem and the national and world problem cannot possibly be overlooked. Most of the readily quotable verses of the Bible, if we follow sound exegesis, apply most forcibly to local problems. Those religious people who steep themselves completely in Bible texts without regard to their inner meaning, would be much happier therefore if all national and international problems could be returned to their local form.

1.1

In the time of the prophets the Jews had a much greater responsibility in international affairs than in the time of Jesus. We therefore find in the prophets somewhat more attention given to international problems. Jeremiah as he looked into the heart of nations was moved to prophesy. "Behold evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."

Fundamentally, and in the long run, our fight is not against Naziism or Communism or any of the other dread psychic entities. These are merely manifestations of something evil which to some extent we have among us, even in the United States. As St. Paul puts it, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places."

Somehow it has always seemed to me that the final triumph of peace, democracy and justice was never more beautifully portrayed than by the prophet Micah in the following words:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any

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more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; For the mouth of the Lord of Hosts hath spoken it. For all people will walk everyone in the name of his God and we will walk in the name of the Lord our God for ever and ever. In that day sayeth the Lord, will I assemble her that halteth and I will gather her that is drive out, and her that I have afflicted."

The old and new testaments are completely interwoven with our democracy. The passage from Micah which I have just read visions a land populated by small men operating their own farms, men free to worship God in their own way. Compassion is had upon the poor and the afflicted. Perhaps Micah was overcome by his vision. Perhaps he did not see accurately. Possibly he was impractical. And yet that vision will be an inspiration to a hundred generations as yet unborn. If the fire of that vision is kept alight the day will come when the economists and state builders will give it bodily form. Then we shall have a practical economic democracy fitted to serve the Lord, because every individual citizen will have written in his heart the joy and understanding of the general welfare.

In conclusion I wish to say that the Jewish tradition, the Christian tradition, the Democratic tradition and the American tradition are all one. It is right of course that both Jews and Christians should take pride in their respective heritage. But they should not allow this pride to shut themselves off one from another. The general welfare of American democracy calls us to big things. On us may depend the fulfillment of many a Biblical prophecy in the trying years ahead. To preserve our democracy we must realize that the dictators have definite designs on this hemisphere. Pan America must stand on guard against both the desperate and the ruthless. We must stand for peace in this hemisphere but to make sure of that peace we must be fully prepared. I know that the Jewish Education Association will do its part to see that the traditions of the past are made into the fruitful realities of the future in terms of a broad and alert Americanism. Our motto must be "Peace Through Preparedness."

Temple Emanuel DENVER



Rabbi Herbert A. Friedman

Rabbi Joel Y. Zion

Vol. XIII

March 2, 1951

No. 12

# Sabbath Services

Friday Evening, March 2, 8:15 P.M.

RABBI JOEL Y. ZION

will speak on:

"THE FUTURE OF THE AMERICAN JEWISH COMMUNITY"

Friday Evening, March 9, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on:

"WHO SHALL BUILD THE LORD'S HOUSE?"

DR. SACHAR — MARCH 7th MEN'S CLUB DINNER MAKE YOUR RESERVATIONS NOW Published Bi-Weekly from September to June

Congregation Emanuel 16th Ave. and Pearl St. Denver, Colorado

#### TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman-Study AComa 2830

Rabbi Joel Y. Zion-Study, AComa 2830 Mr. A. B. Cowen, Honorary President Mr. Philip Milstein, President Mr. Samuel Rose, Executive Secretary Temple Office-AComa 2839

> SISTERHOOD Mrs. Milton Lorber, President

MEN'S CLUB Dr. Morris Kaplan, President

P.T.A.
Mrs. A. E. Bowers, President
Mrs. Samuel Schaefer, Honorary President

TEMPLE SUPPER CLUB Mr. Gerald Kay, President

EMANUEL CEMETERY Telephone AComa 28

#### Kaddish Cist

(Taken from Memorial Tablet)

March 2nd

Meta Mayer

Ben F. Englander

Dorcher Hyman

Samuel Pells

Solomon Lehrburger Lesser Levy

#### March 9th

Sarah Rechnitz

Minna Isaacson

Herman Goldsmith R. David Hirsch

Rosa Silversmith

Joseph Gass

Amanda Kahn Leopold Brin

Isadore Grimes Fannie Frumess

Saul Wilan

Morton P. Gross

### Sermon Potes

#### "THE FUTURE OF THE AMERICAN JEWISH COMMUNITY"

It is clear that a considerable part of the Jewish people will continue to live outside of Israel in the indeterminate future. It is to the interest, not alone of the State of Israel, which will have to draw support from world Jewry for years to come, but of the Jewish people as a whole and of Judaism, our supreme gift to mankind, that American Jewry should remain strong and sound. All talk which derogates American Jewry or altogether writes it off, is harmful in the extreme. I will seek to indicate some of the guideposts for our future Jewish community in America.

J.Y.Z.

Institute of Jewish Studies will meet March 14th March 28th at 8:00 P.M.

#### "WHO SHALL BUILD THE LORD'S HOUSE?"

In the Haftorah of this week's portion, in the First Book of Kings, there is found the remarkable address of Solomon delivered at the dedication of the Temple. In this address he explained to the people that his father, David, had intended to build the Temple, but that it had not been given to him to do so.

We usually think of David as the sweet poet and Psalmist - the deeply religious man - one who certainly should have been permitted the signal honor of building the first permanent House of the Lord. Why was David forbidden this holy work?

Inherent in this interesting situation is the whole question of high moral standards required for service at the altar of God. Who really best serves Him? What type of men should be permitted the honor and prestige of serving as leader, builder, teacher, rabbi? What type of man should be selected on a board to guide the destiny of Temple, school, religion?

H.A.F.

#### DR. ABRAM L. SACHAR

is one of the great living American Jews. An eminent historian, he has written "Sufferance Is the Badge," "A History of the Jews", and many other volumes which have gone through countless printings. His books are used as texts in colleges, synagogues and schools all over America.

For many years he served as Director of the Hillel Foundations, and during his administration establishes scores of foundations and counsellorships on college campuses across the land.

Several years ago, he was called to the Presidency of Brandeis University, the first Jewishly sponsored liberal arts college to be founded in America. He has taken a noble idea and implemented it with honor and with dignity. Today Brandeis has a reputation as one of the finest schools in the country.

Dr. Sachar is a peerless speaker, educator, author. The Men's Club is proud to bring him to Denver. Because of the limited facilities, attendance at the dinner must necessarily be confined to members of the Club.

#### Purim Service and Reading of the Megillah

Wednesday Evening, March 21st 7:15 in the Temple

Children of the Religious School and their parents are invited to attend this opening night of Purim. A special Purim program and refreshments will follow the brief service.

#### THE MEN'S CLUB

is proud to present

#### Dr. Abram L. Sachar

distinguished President of Brandeis University

on

March 7, Wednesday Evening, 7:00 P.M.

Dinner \$2.25 per cover limited to members of Men's Club

#### SISTERHOOD FLOWER FUND

Those desiring to place flowers on the Altar or to make a contribution to the Sisterhood Flower Fund, please phone Mrs. Henry Sobol, KEystone 0443, or write her at 1165 Grant Street.

Make Every Friday Night . . .
. . . Temple Night

# By the way . . .

I want to tell you something this week about a measure for more democracy, for better democracy which our State Legislature is currently considering. I refer to the FEPC bill.

This is the bill which would attempt, by education, mediation and negotiation, to enable the employees of Colorado to remove discrimination from employment. Any kind of discrimination is anti-American. The more perfectly we can help our democracy to operate, the stronger do we make it — both at home and abroad. If, by the democratic method of passing a law, we can create employment opportunities for those groups whose members now find it difficult to obtain decent jobs because of their race, color or religion — then we are doing a service not only to the individuals concerned, but to our country as well.

General Marshall understood this well when he said:

"Every item of discrimination which can be shown to exist in the United States serves as fuel for the totalitarian propaganda machine. This propaganda machine rejoices at every job discriminatory practice. We cannot fight propaganda with arms. We must fight it with truth. Enactment of effective FEPC legislation will do more for American foreign policy than all of the statements about democracy made daily in our newspapers and propaganda organs."

There are currently two bills under consideration in Colorado — one in the Senate and one in the House. The Senate bill is weak; presumes to do nothing but offer advice; limits itself to State, City and County employment, but shies away from the field of private employment, and has no provisions for enforcement.

The House Bill #333 is a good bill, for it has none of the defects listed above, and yet it is not dictatorial. Senator Will F. Nicholson is chairman of the committee which is considering this matter, and he is in favor of the House Bill. Governor Thornton has also gone strongly on record in favor of the House Bill.

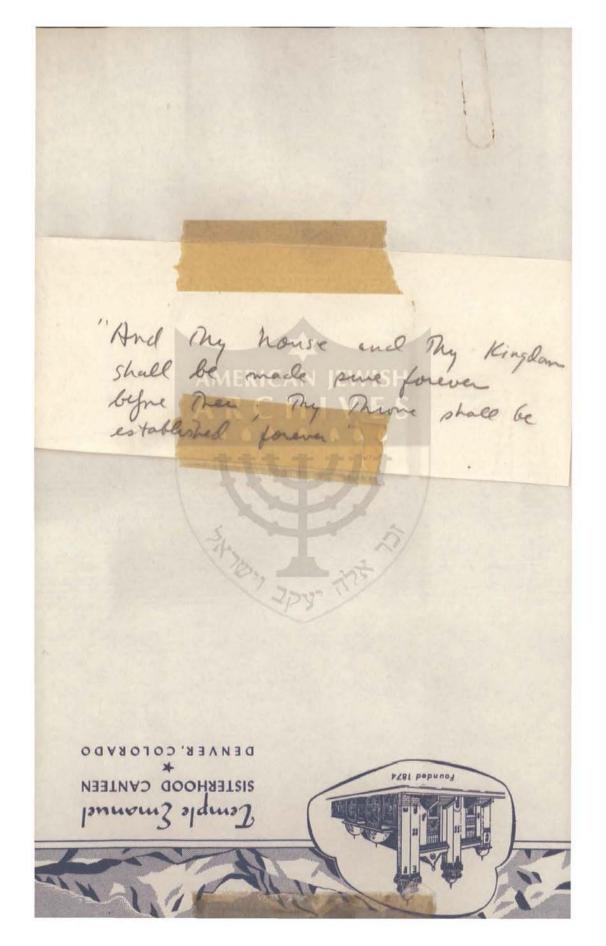
BY THE WAY . . . I urge all of you interested in breaking down discrimination to rally your support around HB #333. Everything we believe in, from a moral and ethical point of view, enjoins us to this end. Write or telephone your opinions to Governor Thornton and Senator Nicholson. They will appreciate your support.

H.A.F.

#### PURIM CARNIVAL TIME IS NEAR

Historic costumes, Purim foods, games of chance, festival games, decorative booths will again permeate the gala Purim Carnival to be held this year on Sunday, March 11th, in the Temple. The pupils of the Saturday and Sunday School will be present at 11:00 for the special Purim assembly and at 12:30, following lunch, to be served by our P.T.A. to the Sunday School pupils in their classrooms, the carnival festivities will begin. Parents and friends are invited to the carnival, and lunch will be served to them also. A number of ususual door prizes have been secured by the P.T.A. and the drawing for the raffle will take place later in the afternoon. Proceeds of this year's carnival will go to the Maurice B. Shwayder Camp of Temple Emanuel. Mrs. A. E. Bowers, is President of the P.T.A., and her Carnival Committee includes Mrs. Ben Battock, Mrs. Edward Spiegleman, Mrs. Ralph Goldberg, Mrs. Gerald Frumess, Mrs. Ben Kortz, Mrs. Marvin Appel and others.

"WHO SHALL BULD THE LORD'S HOUSE?" 1) Solomons speech to people at dedication of lemple. Dou'll wanted to build it but couldn't. Two explana xons; a. Man of blood 1 Chr 22:6ff b. Uriah Ballisteba Nathan 3) Qualities regimed of men who would serve bord: a) Peaceful Ligosition, not quarelone or contentions 6) Integrity + honesty d) ability to admit error



# Congregation Emanuel

Founded 1874



16th Ave. and Pearl St. Denver 5, Colorado Rabbi Herbert A. Friedman Rabbi Joel Y. Zion

Sanctify the Sabbath in Your Home and in Your Temple SEC. 34.66, P. L. & R.

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Rabbi Herbert A. Friedman, 740 Pontiac, Denver, Colorado.



SABBATH-PASSOVER SERVICES Friday evening, April 20, 5:30 P.M. RABBI HERBERT A. FRIEDLAN will preach on "PASSOVER -ITS SIGNIFICANCE TODAY IN A WORLD OF CHAOS" Sabbath-Passover Services will be held at 5:30 in the main sanctuary in order to accommodate the members of the congregation who wish to attend worship services prior to their home seder or the congregational seder which begins at 6:30 P.M. On this night, we celebrate deliverance from tyranny and oppression, and reflect on the efforts of free people everywhere to achieve a better world - a world of peace and security. We pray that we may have hearts of wisdom and the courage to create those conditions under which every aspect of freedom will be given the greatest opportunity for expression and fulfillment. KADDISH LIST (Taken from Memorial Tablet) Emelie F. Spitz Louis Thalheimer

Emelie F. Spitz
Stella A. Michael
Hattie Braham
Max Kean
Paula Gladys Striker

Louis Thalheimer
Johanna Alexander
Albert Israel
Samuel Schaefer

# Congregation Emanuel



16th Ave. and Pearl St.
Denver 5, Colorado
Rabbi Herbert A. Friedman
Rabbi Joel Y. Zion

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#### SABBATH SERVICES

Friday Evening, April 27, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN will speak on

"THE FOUR SONS"

In the Haggadah there is a tale of four sons who react to the Passover story in four different ways. One son is intelligent and really interested in knowing the inner meaning of the whole episode. The second son is called wicked, because he dissociates himself from the fate of his people. The third is called simple or shy because he is afraid to ask. And the fourth is so ignorant of the proceedings that he doesn't even know what to ask. These four sons are in reality four different types of Jews. They find their counterparts in modern Jewish life. Which

KADDISH LIST

kind of a son are you?

(Taken from Memorial Tablet)
Jacob S. Gross David S. Lehman
Abraham Schlesinger Hirsh J. Katz
Samuel R. Zwetow Marie Patterson
Solomon Schey Isadore Goodman
Rabbi William S. Friedman Paula Striker

CONCLUDING DAY OF PASSOVER
YIZKOR - MEMORIAL SERVICE
will be held Sabbath morning, April 28 at
11:15 A.M. The names of dear ones who have
departed since last Passover will be recited
during the Memorial Service.

Religious life belong to Temple 1) Wise 2) wicked - doesn't attend 3) Simple - wants to know why he should attend 4) Ignorand - hasn't even heard of beloging Communal Ufe participates in all Trings i) luse -I does not into hike 2) willed they should I give? 3) Simple never beard of causes 4) Ignnant

Hent feet wited wited Simple Ignnand



Vol. II

Apr. 20, 1951

No. 11

#### AMERICAN IEWISH

Dear Friends,

Pesach will soon come and how many memories it will bring! It makes us think of Israel, foreign lands, and remote events, but still more it brings thoughts of home. Passover is not only a religious festival but a domestic celebration. It is family reunion. It has its own quaint customs, tunes, and cookery.

All who celebrate Passover are inspired by the story of freedom which underlies it. The message is relevant in our times when liberty is challenged, and so you are urged to celebrate Passover at home and at Temple and derive from it new inspiration and courage.

Passover, this year, will be ushered in by your home Seder. There will be no Temple service on Friday, April 20. On Saturday morning at 11 o'clock, we shall have a special Passover service with the Cantor and choir, and we hope that every member of our Congregation will attend even as they would the High Holyclay Service.

We recognize that many men work but we ask adults and children to set aside the time to thank our God for the liberty and freedom that are ours.

Concluding Passover and Yiskor Service will be held Saturday, April 28th at 11 o'clock.

With greetings and best wishes for a happy Passover, we are

Faithfully yours,

(Signed) Rabbi A. L. Krohn

Rabbi Wm. Kramer



A. L. Krohn, Rabbi; Wm. Kramer, Visiting Rabbi
Mr. Maurice Chesler, Cantor
Saturdays 11:10 to 12 Noon

#### The Temple News Letter

PUB. SEPT MAY; 5	Oc PER. ANNUM.
Rabbi	A. L. Krohn
Visiting Rabbi	Wm. Kramer
Cantor	M. Chesler
Office Sec	Mrs. B. Feldstein
President	A. Kroloff
Sisterhood NewsMrs	M. B. Goldman, Jr.
Men's Club News	
Bulletin Chairman	Jarvis Weiss
Temple Phone Number	5-1311

#### TEMPLE CALENDAR

CHILITY MINE SPECIMENT AND PAIN
April
20—Passover Eve — Seders at home
21-Passover First Day Service 11 A.M.
22-Children's Seder11 A.M.
23-P.T.O. Meeting 8 P.M.
23—Drama Group8 P.M.
25-Men's Club Meeting 8 P.M.
28—Concluding Passover and
Yizkor Services11 A.M.
Square Dance8:30 P.M.

## ANNUAL CONGREGATION MEETING

Monday, April 30 8:15 P.M.

Important Matters will be Considered Election of Board Members

	Congregation	8 P.M.
May 1—Sisterhoo	od Meeting	.1 P.M.

#### DR. ROBT. HEWITT IS PTO SPEAKER

Dr. Robert T. Hewitt, Phoenix Mental Health Center director, will lead a discussion based on a child development film to be shown at the Monday, April 23rd meeting of the PTO at 8 P.M. Parents and teachers will participate.

#### In Memoriam

The sincere sympathy of the Congregation is extended to the family of

Adolph David Weinthrop Father of Mrs. Jerome Levy

#### SCHEDULE OF SERVICES FOR PASSOVER AND THE SABBATH

Rabbi Kramer will speak at the Passover Service, Saturday, April 21st at 11 A.M.

At the service Friday, 27th Mr. Theodore Pozil will be the Board member on the pulpit. Ushers will be Samuel Langerman, Melvin Mervis and Leo Weisberg.

Concluding Passover—Yizkor Services will be held Saturday, April 28th at 11 A.M.

On May 4th Rabbi Kramer will speak. Board members of the pulpit will be Mr. Newton Rosenzweig. Ushers are Philip Barkan, Pat Barnett and Edgar Bibo.

#### WHAT THE JEWS BELIEVE, PUBLISHED

"What the Jews Believe," the widely acclaimed article printed in LIFE last Fall has been expanded and printed as a book. Written by Rabbi Philip S. Bernstein, president of the Central Conference of American Rabbis, it is a contemporary Jewish classic, invaluable for Jew and Christian as a brief, direct and easy-to-read statement on Judaism.

For your own home and as a gift to your neighbor order copies from Mrs. Jack Zimel, 3-8951.

#### Yahrtzeit Anniversaries

The Temple will observe the yahrtzeit anniversaries of the following by reading their names during the Kaddish service: Saturday, April 21st: Adolph Herzberg, Joseph Levine, Jennie Marks, Rose Fink; Friday, April 27th: Jacob Blumberg, Manuel LeVinter, Jacob Weiss and Rose Weiss; Friday, May 4th: Dr. Daniel Gordon.

#### THE FOUR SONS TODAY

(May be read following page 22 of the Union Haggadah\*)

As there are four types of sons, so there are four kinds of Jews in our own time.

(1) The Jew who is at one with Israel, says: "My people needs me, and in serving it I find my highest fulfillment." To him you shall say: "Because you have faith in your people and are devoted to its historic tasks, you shall be happy; and your labors shall help perfect the world under the kingdom of the Almighty."



#### AMERICAN IEWISH



(2) The Jew who would flee from his God and his people says: "Judaism is my misfortune. If only I could escape from it!" To him you shall say: "You condemn yourself to inner conflict and shame. All your life you shall be a wanderer, seeking in vain a refuge for your soul."

(3) The Jew who esteems all knowledge except that of his own people, says: "Why trouble myself with the teachings of this small group, when the wisdom of all humanity lies open before me?" Him you shall rebuke, saying: "You despise your own birthright. Do you not know that the whole world has been enriched by the wisdom of Israel? Learn to cherish your own heritage."





(4) The Jew who has been adrift and seeks the way back to Israel, asks: "What must 1 do to return to my faith and my people?" Him you shall take by the hand, and say, "Come, let us walk together. Your very longing tears away the veil of estrangement between you and the house of Israel. Together we shall seek the presence of God and labor for the redemption of our people."

#### TEMPLE PLAYERS PLAN "THE BIG SHOW"

See and hear "THE BIG SHOW", featuring our own Sophie Tucker, Fannie Brice, Gallagher and Shean, Pat Rooney, Geo. M. Cohan and Eddie Cantor at the Temple the nights of May 19 and 20th. Keep these dates open for "The Big Show".

Persons still interested in joining the Temple Players cast will please report for rehearsal on Monday, April 23rd at 8 P.M. The Men's Club and the Sisterhood are co-sponsoring the drama group.

#### TEMPLE CHOIR AT LITCHFIELD PARK VESPERS

Temple members who attended the Interfaith Desert Devotional on the estate

of Mr. P. W. Litchfield at Litchfield Park last Sunday were thrilled with the guest performance of our Temple Choir. Many laudatory remarks were heard of Cantor Chesler's and the Choir's renditions of our traditional Jewish music.

# TEMPLE BETH ISRAEL GRATEFULLY LISTS YOUR CONTRIBUTIONS

Eve Krohn Memorial: Mrs. A. A. Dowdy.

Prayer Book Fund: Misses Gayla and Evanne Copland in memory of Phillip Starr.

Memorial Fund: Mr and Mrs. Samuel Kiviat in memory of Joyce Eva Kiviat; Mr. and Mrs. M. B. Goldman, Jr., in memory of Sadie Hutman.

Cemetery Improvement: Mrs. Lou Kramer, Mr. W. B. Lichtig, Mr. and Mrs. Herbert Buros, in memory of Sophie Lichtig.

Menorab Fund: Dr. and Mrs. A. I. Ramenofsky in memory of Mrs. Camille Wood and David Zeitlin.

#### **OUR TEMPLE FAMILY**

New Arrivals: Janis Ann, daughter of Mr. and Mrs. Sidney Karp.

Welcome New Members: Mr. and Mrs. Harry Colin.

Congratulations to: Mr. Eli Schlossberg on his election as chairman of the Greater Phoenix Council for Civic Unity.

Congratulations to: Mrs. M. B. Goldman, Jr., who has just been elected vice-president of Southern Pacific Coast Region of Hadassah at their recent conference. Other Temple members attending were Mrs. S. Pickelner and Mrs. Ruth Marks.

#### MESSAGE OF ISRAEL KPHO EVERY SUNDAY MORNING AT 10:30

TEMPLE BETH ISRAEL 10th Avenue at Flower Phoenix, Arizona

Sec. 34.66, P. L. & R.

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Rabbi Herbert Friedman

Congregation Emanuel

Denver, Colo.

# Congregation Emanuel



16th Ave. and Pearl St. Denver 5, Colorado Rabbi Herbert A. Friedman Rabbi Joel Y. Zion

Sanctify the Sabbath in Your Home and in Your Temple SEC. 34.66, P. L. &R.

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AMERICAN JEWISH ARCHIVES

> Rabbi Herbert A. Friedman, 740 Pontiac, Denver, Colorado.



Friday Evening, May 18, 8:15 P.M.

RABBI HERBERT A. FRIEDHAN will speak on

"A Sermon in Observance of American
Jewish History Week"

What were the early beginnings of Jewish life on the North American Continent?

Where did the Jews live, and what were their circumstances? What happened in New Amsterdam, Newport, Maryland, and others of the original 13 colonies? The week of May 6-12 has been designated as American Jewish History week, and the sermon will explore a bit of the early history of this fascinating period.

KADDISH LIST

(Taken from Memorial Tablet)

Bertha Wolfe
Henry Kubitshek
Max Gerstle

(Taken from Memorial Tablet)
Abe Schoyer
Fannie Goldman
Pauline Olcovich

Max Gerstle
Harry Steinberg
Jacob Berkowitz
Amanda Flesher

Benjamin Schwartz Charles Greenclay

Abraham Jacobson

BAR MHTZVAH
Lastweek Gary Weisbart, son of Mr. and Mrs.
George Weisbart was Bar Mitzvah in a beautiful ceremony

SABBATH LORNING, MAY 19th
Bar Litzvah Service for

Kenneth Gottesfeld, son of Dr. and Hrs. M. Ray Gottesfeld

SCHOOL PAGEANT - PHIPPS AUDITORIUM 3:00 P.M. Sunday, May 27th

I. 1654 - New amsterdam from brazil -Stryvesant - reply from Dutch west India Co une asmable and unfair, egglerally sustained by the Jews in the taking I brazil and also because of the large amount of capital which they have invested in he share of the Company. Peter S. was to admit mem provided the food among them shall not become a burden to the Company is community, but be supported by their our metion. Jacob Barinson asser levy - right

II. Newford - Rhode Island great per-port arms 1677 jews arm agent per-port oversels in trade Egra Stites, Pres of yole, called him: a merchant of pist eninence; for honor + extent of womence probably surfaced by no merchant of america Robbi Jose Tours Tours Agragage material shine by Tourse Famous tetter to Newport Syngyme of 6 bashington (Read excepts) Newport now dead, except for syrapope shine + cemetery. fairns from of Confeller (Rend)

III. Carolina Hospitality lord ashly, friend of John locke, wrote Gristitute y Carolina. Established The anglican Church, but declared met all might come to Carolinas, whatever Their religious Jinions; must may should be remodested in Their beliefs as long as no example ensued to bil or true religion. that Jews, Hearing and other dissenters from the printy of the Christian religion might be made alguarated with atty doctrines and mor men of formitte, by good usage and persueson only, and not by meats or force. Charles ton - 200 year to synggue how lawline out so friendly.

A. beorgia Three Jews obtained commissions form ogle horpe to naise funds to send immigrants. Their purpose was to send berman & Polish Jun to hew World. Forty-Three arrived in 1733 -Oglethope visuted to perel men back but moteral gave Them land in Swannet. Samuel Many a Physician helped off or epidemic beogra exected first Just greens - David Emanuel in 1801

I. Importance of Jewish and Billical Influence Puritans were OT people -1641 - Mass. " The laws + literties of Mass. to confrom the modell of the Judicial lawes of hoses" 2. Junes Trushor adams say y the Puritans That in apint they may be considered as Jew and not as Christians. Their God was the Ovel of the ot, Then laws were the laws of the OT, Their guides to conduct were The characters of the OT. Liberty Bell - Levitiens inscription as proposed by Seal of the U.S. Franklin adam + Jefferson - Israel worm Red Sen " Rebellion to tyrents in obedience to book

5. Prenches lie Josephan Maybew ) quoty 1 Samuel 8 . 6. Samuel langdon, president of Harvard, found met " The Jewish government was a parfect republic 7. Ezra Stiles, pres of gale, som the american government as The July Moment of Allical Justicey. Quote Grover Oleveland

# THIS IS OUR HOME 3. PRELUDE TO FREEDOM

THE AMERICAN LEWISH COMMITTEE



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THE AMERICAN JEWISH COMMITTEE 386 FOURTH AVENUE NEW YORK 16, N. Y.

# THIS IS OUR HOME

3: PRELUDE TO FREEDOM

ARCHIVES



This is the third in the American Jewish Committee's leaflet series, THIS IS OUR HOME. The purpose of the series is to stimulate thinking and discussion on the nature of American democracy, the Jewish past, present and future in the United States, and the enduring values of the Jewish spiritual and cultural heritage.

We present these leaflets in the faith that thinking and discussion will help bring about a more informed determination to build a progressively better community, in which Jews can live an active, integrated life within American democracy.

# THIS IS OUR HOME

#### 3. PRELUDE TO FREEDOM

#### In the Beginning

THE DISCOVERY of the New World across the hitherto trackless sea quickened the pulses of European man and set his imagination racing. It opened up vistas of a vast, untrodden land where the shackles of the Old World, with its long centuries of caste, prejudice and confinements of the spirit, might well be thrust aside and a freer, more abundant life develop.

But it was not easy in the beginning for the oppressed and the persecuted to take the great leap into the unknown. For one thing, the wilderness was savage and alien, and peopled with palpable terrors. No one European, deprived of the company of his fellows, could be expected to conquer its difficulties, or even survive its hardships. For another, the various nations of Europe laid immediate claim to the virgin expanse and forbade all settlement except by proper grant and seal.

The first settlements in America were consummated, therefore, not by individuals emigrating to these shores haphazardly and alone, but by marshaled companies, proceeding under specific grants and charters, and dedicated to a common general purpose. The very reasons which drove men and women to quit their homes on European soil — whether political, economic or religious — ensured that the companies in which they came and to which they adhered would be spurred in large part by the same motives and patterned from a similar mold.

The Pilgrims and Puritans who settled New England, the Quakers of Pennsylvania, and the Catholics who first landed on the Maryland shore sought the New World as a haven in which they might practice their religion among others of their faith, without fear of persecution or humiliating disabilities. The lure of gold hastened the first Englishmen to Virginia; political feuds and the hunger for land brought the later ones.

Georgia was peopled by remitted convicts and the poor of the great cities. The Dutch came for trade; and the French adventured for furs and empire.

Those, however, who had perhaps more potent reasons than any other group to seek the distant shore, who for long centuries had suffered the whiplash of persecution and the nameless horrors of massacre — the Jews — could not at first join the great trek to freedom and opportunity. They had no colonizing government to back them, nor influential friends to gain them letters patent and royal authority. Even when the Jewish community of London sought, by generous subscription to Oglethorpe's humanitarian scheme in Georgia, to obtain a place for settlement of needy Jews from Poland and Germany, the colonizing had to be done by stealth and against the opposition of the authorities.

#### Puritans Meet Jews

THE FIRST Jews in America, therefore, drifted into already established settlements almost casually and alone, and without the aid and comfort of their fellows. The first of these appeared in, of all places, Puritan Massachusetts. In 1649, one Solomon Franco came before the Puritan magistrates and asked for maintenance pending his return to Holland. After due consideration, the request was granted. It was a fleeting stay on American soil for this first Jew, to be sure; he was obviously a stranded seaman who shortly thereafter vanished from the scene.

The important point about the episode, however, is the light it throws on the Puritan attitude toward Jews. These stalwart fanatics, who hated Catholics with a consuming hatred, and thought Church of England men and Quakers not far behind them as enemies of God and limbs of Satan, looked upon Jews with a certain tenderness and benevolence. For were not the Jews the first chosen of God, as they, the Puritans, now were the second? Steeped in Old Testament history and theology, modelling their State along the theocratic lines of the Jewish polity of the times of Eli, Samuel and Saul, they felt a closer kinship with these descendants of the people of the Book than with fellow Christians of other sects.

While savage laws were promulgated against Christians who worshipped not as they did, no penalties or disabilities — except those implicit in the requirements for holding office — were ever directed against the Jews. Indeed, the fact that one was a Jew was proudly placed in evidence in order to obtain fair treatment and even-handed justice from the Puritan magistrates. Such was the case with Rowland Gideon of

Boston in 1675, plaintiff in a civil suit against a Christian. Reminding the honorable court that God had commanded "our Father (Moses) that the same Law should bee for the stranger & sojourner as for the Issraelitts," he demanded that the Puritans treat him with the same consideration; and that they be "further fathers of this scatered Nation." What the result was of this open appeal to Puritanic reverence for Old Testament figures, we do not know.

Not many Jews came to Massachusetts in those early days. But when they did, or moved down into the daughter colony of Connecticut, it was with the comforting assurance that they could worship as they saw fit, and that no molestation would be proffered to their persons or their goods. One even — Judah Monis — was granted an honorary degree of Master of Arts by Harvard in 1720 for his proposed Hebrew Grammar.

Even when a Jew in Connecticut was justly fined for breach of the general law, the appellate court first reduced the fine because they saw "cause, considering he is a Jew, to shew him what favore they may"; and later reduced it still further, on the intervention of Asser Levy of the adjoining colony of New Netherlands, "as a token of their respect to the sayd Mr. Asser Levy."

#### New Netherlands

The NAME of the influential Asser Levy epitomizes the first true migration of Jews as such and in a body to American soil. In September, 1654, the Dutch village of New Amsterdam, situated at the tip of Manhattan Island, saw a weather-beaten ship with storm-fringed sails tacking slowly up the bay. It was the Saint Catrina out of Brazil, carrying refugees from the former Dutch colony which the Portuguese had seized by force majeure. On board were twenty-three Jews, who had settled in Brazil under the benign rule and friendly tolerance of the Dutch, but were now fleeing terror-stricken from the Catholic Portuguese, who brought in their train those two potent weapons for the extirpation of heresy—the dread Inquisition and the flaming auto-da-fé.

But New Amsterdam, under its irascible one-legged governor, Peter Stuyvesant, proved but a sorry refuge for these hapless people who thought that the Dutch flag was synonymous with liberty and the right to worship God unhampered. Such was indeed the case in the motherland and in most of her colonies; but *not* in New Amsterdam.

Peter Stuyvesant, supported by his burghers, would have none of them — or, for that matter, of any dissenters from the Dutch Reformed Church. He had harried the Lutherans and imprisoned, tortured and expelled the Quakers, and now he was faced with what he called "the deceitful race — such hateful enemies and blasphemers of the name of Christ." To make matters worse, they were "healthy, but poor" — they had fled with little possessions — and what little they had was seized and sold in partial payment of their passage money.

Peter Stuyvesant ordered them to leave; and when they refused—having, indeed, no place to which to turn in their penniless and friendless state—he wrote to his superiors at home for proper instructions. But while he waited, the situation became complicated. At the turn of the year more Jews arrived—this time from Holland direct; and there was talk of more to come.

For months the directors of the Dutch West India Company pondered Stuyvesant's demand for the exile of these Jews. On April 25, 1655, they sent their decision — the Jews might stay and others be permitted to enter, "provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation."

The choleric Governor ranted and stormed, but the Amsterdam directors remained firm, granting to these New World Jews the same civil and political privileges they possessed in Holland, though cautiously leaving open the question of their right to erect a synagogue or indulge in public services. Since the right of public worship was denied to Christian dissenting groups as well, Stuyvesant felt justified in turning down the persistent requests of the Jews for what he termed the "public exercise of their abominable religion."

But the Jews, breathing the fresh air of freedom, were not content to remain on mere sufferance. Boldly and vigorously they pressed Stuyvesant and his bigoted cohorts for extension of their rights as free men and equal citizens.

#### The Right to Bear Arms

The first great test came in August, 1655, during a small-scale war with New Sweden, the settlement on the Delaware. All able-bodied citizens were ordered to mount guard, but the Jews were excluded and made to pay a special tax instead. Two of them — Jacob Barsimon and Asser Levy — refused to accept this enforced status of second-class citizens and demanded either that they too be given the right to bear arms and stand guard, or that the tax be remitted.

Both demands were at first denied, though the tax seems never to have been enforced. But Asser Levy, butcher by trade, pressed the issue until the stubborn burghers of New Amsterdam were finally compelled to yield. Early in 1657, a year and a half after the fight was joined, Levy triumphantly took his stand on the ramparts of New Amsterdam, flintlock on shoulder, an equal citizen in the company of his fellow citizens.

He had struck the first great blow for the rights of Jews in the New World; and for those rights which were later to become inalienable in the Declaration of Independence and the Bill of Rights.

But Stuyvesant, in spite of defeats, continued his vindictive harrassment of the Jews. He denied them the privilege of the fur trade, kept them as much as possible out of the handicraft trades, and decreed that they should not be permitted to hold and purchase real estate.

The Jewish community, thoroughly aroused, turned for relief to the Holland company; and a stern letter to the Governor and his Council was the answer. We have learned with displeasure, ran this epochmaking epistle, that you have disregarded the just right of Jews. "We wish that this had not occurred, but that your Honors had obeyed our orders which you must hereafter execute punctually and with more respect."

In all essentials, the struggle for freedom and equal rights had been won; though the recalcitrant Stuyvesant sought for a while to limit its application by denying burgher rights to Jews. He turned down the doughty Asser Levy's application; but new heroes sprang up in his place—d'Andrade, Cohen, de Lucena and d'Acosta. At their determined onslaught he gave way—this time for good—and the Jews of New Amsterdam gained the coveted burgher right.

#### Exit New Amsterdam

In 1664, New Amsterdam passed bloodlessly under English rule, and became New York. The Jews were disquieted. Had their hard-won privileges been wrested from a bigoted and irascible Stuyvesant only to be revoked by this new overlord? At first it seemed that way. Public freedom of worship was granted only to those of Christian faith. But an ever-widening series of proclamations followed until, in 1674, "all persons of what Religion soever" were granted freedom from "any disturbance or disquiet whatsoever, for or by reason of their differing opinions in matter of Religion."

There were various backslidings from this charter of freedom, and the matter of public worship was still at issue; but the Jews, after many rebuffs, finally won their point. The first synagogue in America reared its modest head on Beaver Street in New York some time before 1695. Congregation Shearith Israel, oldest in this country, having been founded in 1655, now inhabits the Spanish and Portuguese Synagogue on Central Park West.

Similarly, the rights of full and unrestricted trade and the final touchstone of free citizenship — the right to vote — met with many vicissitudes. By 1748, however, the Swedish traveler, Peter Kalm, was able to report that the Jews "enjoy all the privileges common to other inhabitants of this town and province"; and the election lists of 1761 disclose the names of Jews among the duly accredited voters.

Thus the battle for full and equal rights had been won in New York even prior to the Revolution; and they were made permanent in the first Constitution of the State of New York with the inspiring declaration that "the free toleration of religious profession and worship shall forever be allowed within the State to all mankind."

## ARC HIVES

The Lot of the Jews who settled in Rhode Island presents a curiously reverse picture from New York. Nowhere on earth had there been a community founded under more benign auspices of human freedom than the tiny colony on the shores of Narragansett Bay. This was due wholly to one man — Roger Williams. It was the only place in the world where a man's religion was an affair between himself and his own conscience, where there was no established Church and where, in Roger Williams' quaint but magnificent phraseology, "all men of whatever nation are welcome here, be they papists or protestants, Jews, or Turks."

Here was the true America — a New World of the spirit as well as a geographic nomenclature of the map.

It is no wonder then that Jews came to Newport in Rhode Island, though unaccountably late. The first authentic date of their presence in the seafaring port is 1677, when Moses Pachecho and Mordecai Campernell purchased some land for that most permanent of all purposes — a burial ground. Pachecho had come to Rhode Island from the Barbados; two years later a sizable contingent of Jews from the same West Indies island followed suit.

Unfortunately, however, Roger Williams had by then passed from the scene, and the new rulers of the tiny colony, in some manner still unknown, had changed the law of 1655, which granted freeman status to men of all religions, to one which limited that precious right to Christians only, and excepted even Roman Catholics from that designation. The restriction applied, however, chiefly to the right to vote and to hold public office, and not to any constriction of the conscience; while in practice Jews were treated with much more liberality and winkings at infractions of regulations than were Catholics.

The Newport community of Jews was never large, but it made up in distinction what it lacked in numbers. As befitted men who lived in a sea-girt town, they were sea-trading merchants, shipowners, whalers and manufacturers of spermaceti candles — an industry which it is said they were the first to introduce into America. The names of these Newport Jews make up a roster of some of the most prominent Jewish families in American history — Lopez, Touro, Hart, Riveira, Seixas, Pollock, Levi, Hays and others.

In 1759, the Newport Jews embarked on an ambitious undertaking; no less than the building of a synagogue that was destined to become one of the architectural gems of the New World. Financial aid poured in from Jewish congregations that stretched literally across the earth; Peter Harrison, the first great American architect, drew the plans and supervised the work; and, in 1763, with much pomp and ceremony, the stately Touro Synagogue — to give it the name by which it was subsequently known — opened its doors for services and prayer.

All Newport flocked to see the building, and Dr. Ezra Stiles, famous Christian minister, president of Yale and fervent admirer of the Jews, went into ecstasies over its magnificent interior, the harmony and solemnity of the music, the majesty and grandeur of the ancient Hebraic ritual.

It was from this visible symbol of man's freedom to worship God in his own way that the congregation in 1790 addressed its famous apostrophe to the recently elected first President of the United States, and George Washington returned the courtesy in language echoing their own. It is still worth quoting.

"The Citizens of the United States of America," wrote Washington, "have a right to applaud themselves for having given to Mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support, . . .

## To the Hebrew Longregation in Newport Rhode Island.

Gentlemen.

While I receive, with much satisfaction, you address reflect with expressions of affection and estern; I rejoice in the opportunity of assuring you, that I shall always retain a gratiful remon, brasce of the cordinal welcome I experienced in my visit to Newbort, from all classes of bitizons.

The reflection on the days of difficulty and danger which are fiast is rendered the more sweet; from a convicuous of that they are excueded by days of uncommon proposity and security. If we have without to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and a happy people.

The betizons of the United States of America have a right to appland themselves for having gover to Monteind examples of an enlarged and liberal policy: a policy writing of imitation. All proper alike liberty of conscience and immunities of citizenship It is most no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent matural rights. In happily

the forement of the United States, which gives to bigotry no sanction, to persocution no afistance requires only that they who live amount to protection should decrease themselves as good colizens, in gwing it on all occasions their effectual vappent:

of my character not to avow that I am pleased with you favorable opinion of my administration, and fervicus wishes for my felicity. May the bhildren of the Stock of Abraham, who dwell in this land, continue to ment and enjoy the good will of the other Inhabitants, while every me shall sit in safely ender his own Aine and figure, and there shall be none to make him a fraid. May the father of all moves scatter light and not darkness in our paths, and make us all in our several vocations here, and in his own due time and way everlastingly happy.

Washington

May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants; while every one shall sit in safety under his own vine and fig tree, and there shall be none to make him afraid."

It was in this edifice, during the Revolutionary period, that the Rhode Island General Assembly held its sessions, the State Supreme Court conducted its proceedings, and a town meeting welcomed the Commander-in-Chief of all the forces. No wonder then that, in 1946, this long commingling of spiritual and public services by the Touro Synagogue was awarded the accolade of designation as a National Historic Site by President Truman.

#### The Middle Atlantic Colonies

CURIOUSLY ENOUGH, Jews appeared infrequently in the first settlements of the new colonies of New Jersey and Pennsylvania, though the constitution of the former declared firmly that "no men, nor number of men upon earth, hath power or authority to rule over men's consciences in religious matters"; while the latter was expressly founded as a haven for persecuted Quakers by the famous William Penn. That powerful and influential son of an English admiral expressed what he called a "tender compassion" for the people of the Book, and sought diligently, yet by persuasion only, to convert them to the blessings of Christianity. "Force," he declared, "makes hypocrites; 'tis persuasion only that makes converts." Mindful of the sufferings of the Quaker sect with which he had cast his lot, he asked the pertinent question: "What ground can there be why some, and not all, should be tolerated?"

Yet the Pennsylvania which he founded, while granting full freedom of worship to all who believed in God, under whatever form they chose, nevertheless denied electoral rights to non-Christians; including at a later date among the "non-Christians" those who professed the Catholic faith.

Jews did not appear seemingly in the City of Brotherly Love until after the turn of the eighteenth century; but then their numbers increased substantially.

Though denied at first those badges of the freeman — the right to vote and the right to hold office — they shortly achieved a position of prominence in wealth, energy, public spirit and civic affairs. Here, even more than in Newport, their names have entered into the American scene. The Franks family — which later contributed its quota of soldiers and officers to the Revolution, though some proved equally loyal to the

King; the great Gratz family — merchants and entrepreneurs, whose far-flung descendants fertilized the West as well as the East, and who included in their ranks the romantic Rebecca Gratz, prototype of Scott's Rebecca in *Ivanhoe*; Israel Israels — stout abettor of Jeffersonian democracy in his native state; and, of course, Haym Solomon — whose personal fortune was devoted to the task of tiding the ragged Continentals over the darkest day of the Revolution.

These Pennsylvania Jews helped pioneer the great western regions that lay beyond the Appalachians. As merchants, traders, land developers and even newspaper editors, they settled at Pittsburgh and penetrated into the Ohio valley and the trading posts of the Northwest Territory. They fought gallantly in the Revolution and for the great principles of freedom.

#### Maryland - Where Protestant Fought Catholic

A MERICA WAS the irresistible magnet that drew all those who were persecuted for their religious beliefs to its shores. In New England it was the Puritans; in New York the Jews; in Pennsylvania the Quakers: while to Maryland came Catholics from England. Lord Baltimore, himself a Catholic, sought this sanctuary for the oppressed members of his faith, and prudently proposed a semblance of toleration for those of other faiths as well.

But the "toleration" he adopted had some strange quirks to it. Since a Protestant majority had rapidly ensconced itself in the colony, the Act of 1649 announced freedom of worship for all who believed in Jesus Christ; thereby sharply eliminating Jews and agnostics from the circle of the tolerated. It proclaimed also the penalty of death and confiscation for those who blasphemed God, denied the divinity of Jesus or the Holy Trinity; and decreed heavy fines and public scourgings for those who spoke "reproachfully" of the Virgin Mary and the apostles.

Maryland went through a turbulent period, patterned after the Puritan Revolution in the homeland, with diverse Protestants and Catholics locked in bitter, internecine struggle. The few Jews who drifted into the colony do not seem to have been involved in the battles among the other faiths; nor were they molested until 1659, when one of their number, Jacob Lumbrozo, was hailed before the courts on a charge of blasphemy.

Lumbrozo, who called himself a doctor, had come to Maryland from Lisbon in Portugal some three years before. Evidently a man of parts and versatile in his attainments, he was nevertheless something of a rogue and an adventurer whose escapades reflected no credit on the Jewish community. Certainly he cannot be considered in any sense of the term as a candidate for martyrdom in the cause of human freedom. A Quaker missionary who had sought to convert him to Christianity testified that in the course of conversation Lumbrozo had declared Jesus to be a magician and the resurrection a trick by his disciples to cover the stealing of his body. In spite of the seriousness of the charge under the statute of blasphemy, nothing seems to have happened to the "doctor" other than being placed under bond.

The important thing about the Lumbrozo case, however, is not the dexterity with which he managed to extricate himself from this particular charge or from others that were later levied against him of a different moral hue, but that none of them was directed at him because he was a Jew. It must be remembered that this was at a time when Catholics and Protestants were at each other's throats within the province, and the eventually triumphant Protestants were passing savage anti-Catholic legislation.

#### The First Families of Virginia

Virginia, the home of Nathaniel Bacon, of Jefferson and Madison, of Washington and George Mason — perhaps the most valiant group of fighters for human and religious freedom in the history of the world — had few Jews during its long colonial career. For this curious lack there are explanations. By virtue of certain historical circumstances, the Jews of Europe had lived in tightly knit communities and achieved skills in trade and the venturing of goods rather than in the cultivation of the land. Virginia, however, was a place of lordly distances, of widely separated plantations and of few towns. What trade there was resided wholly in the hands of Scottish and English agents of the merchants of Great Britain. Tobacco was the great medium of exchange, rather than money.

In such an economy there was little or no place for Jews. Plantation life was not for them — though there is extant a record of the patenting of acreage by one John Levy as far back as 1648; and trade was virtually a monopoly. Furthermore, Virginia had an established Church — the Anglican; it was State-supported and all Virginians, no matter what their religious beliefs, were required to pay tithes and taxes in its behalf.

Yet no colony in America proved eventually of more vital importance to Jews. For it was in Virginia that the great struggle over religious liberty took place, and those great truths were ultimately formulated which became the bastions of human and religious freedom for the entire world.

#### Carolina Hospitality

If Virginia, for the reasons indicated, was never in pre-Revolutionary days the home of many Jews, South Carolina, even farther south, harbored a flourishing and considerable community. For Lord Ashley, later the Earl of Shaftesbury, who was one of those to whom a royal charter for the Carolinas had been granted, was a man of vision and broad philosophic views. Nothing less could be expected from the friend and companion of John Locke. Indeed, it was to that great libertarian philosopher that Ashley turned for a draft of *The Fundamental Constitutions for the Government of Carolina*.

In consonance with his passionate concern with the rights of human conscience, Locke based the religious sections of his Constitutions on philosophic grounds, though within the framework of a Christian state. It is true he provided for an established Anglican Church; but he declared that all might come to the Carolinas, whatever their religious opinions; that they should be unmolested in their beliefs as long as no scandal ensued to God or true religion; that "Jews, Heathens and other dissenters from the purity of the Christian religion" might be made acquainted with its doctrines and won over, if possible, "by good usage and persuasion" only, and not by threats or force.

This liberal Constitution was never accepted by the settlers in its original form; it was not until 1698 that an abridged version, in which the reference to Jews was wholly omitted, went into effect.

The Carolinas, originally a single colony, were divided into North and South Carolina at the turn of the eighteenth century. Little is known of the presence of Jews in the northern part, so that the harsh laws against dissenters which prevailed there while a colony do not enter into our story. In fact, even as a State, North Carolina remained one of the most stiff-necked of them all in the matter of religious freedom. It was not until 1868 — after the Civil War — that the last barrier against Jews was eliminated, and they were permitted to hold public office.

South Carolina, however, is a different and more heartening story. Nowhere in America, not even in early Rhode Island or in later New York, did the Jews meet with such uniformly favorable treatment. It is no wonder then that they flocked there in such numbers, and established the largest single community of Jews in pre-Revolutionary times.

These Jews, however, at least in the beginning, did not come out of Europe. They came from the other British colonies, both on the mainland and on the islands in the Caribbean, and they congregated naturally in the gracious port of Charleston. Four of them joined with a larger body of Huguenots to petition the Assembly in 1697 for the rights of naturalization, and the Assembly in that same year assented in a law of epochal proportions.

"All Aliens, male and female," declared the Statute, "of what nation soever, which now are inhabitants of South Carolina," shall be granted all the rights accruing to those of English parentage, on taking an oath of allegiance to the English king.

The right to vote and hold office, however, was not one of the inalienable privileges of a British subject. It involved different laws and principles, and followed such specifications as the Legislature might decree. This inestimable privilege finally came to Jews in some manner still obscure. According to the documents, Jews seem to have voted in South Carolina in 1703; and with them "Strangers, Sailors, Servants, Negroes, & almost every French Man in Craven & Berkly County." If this is so, then South Carolina has the proud distinction of being the first community in the Western Christian world where Jews were granted the franchise.

There were bitter protests, not so much against the Jews as against the others who had joined in the voting; and in 1721 the law was revised to restrict the ballot and public office to white Christians only.

Jews, however, found no other impediments in South Carolina, and a limited immigration continued until, by 1750, there was a sufficient number in Charleston to make feasible the establishing of a congregation, Beth Elohim. It is the two hundredth anniversary of the founding of this congregation that was celebrated in Charleston in 1950 with appropriate ceremonies.

In spite of statutes, Jews seem to have voted and been permitted even to hold office. The most noteworthy example, of course, is that of the colorful and gallant Francis Salvador. Born in England of a well-known Jewish family, he came to Charleston in 1773 and took up a plantation. With the Revolution just around the corner, he threw himself actively into the patriotic cause and rapidly rose in the esteem and respect of his neighbors; so much so, indeed, that in 1774 they elected him as delegate to both the First and Second Provincial Congresses which guided the destinies of the State in the first days of the Revolution.

Thereby, another trail was blazed in the long struggle of Jews for equality and the full rights of citizenship; for Salvador was the first Jew

in America to hold public office of any kind, much less one of such importance.

Salvador lived up to his high responsibilities. When the Revolution finally burst into open war, he promptly volunteered. His most spectacular exploit and the one which gained him the sobriquet of the "Southern Paul Revere" was a wild and dangerous ride to warn the interior communities against a scheduled Indian raid. He successfully roused the militia; but, in the battle that followed, he lost his own life and thus was enrolled in the small, imperishable band of South Carolinian martyrs.

South Carolina had treated the Jews with decency and good will, and had gained immeasurably thereby. Side by side, in peace and mutual understanding, stood the meeting houses of the various faiths that made up Charleston — Presbyterian, Baptist, Independent, Quaker, Huguenot, German Lutheran and Jewish. A foreigner was to testify glowingly to the unwonted scene. "A society of men," he wrote, "(which in religion, government, and negotiation avoids whatever can disturbe peace and quietness) will always grow and prosper: so will this City and Province, whoose inhabitants was from its beginning renound for concord, compleasance, courteousness, and tenderness towards each other, and more so towards foreigners, with out regard or respect of nation or religion."

The Carolinians had already arrived at those principles which were shortly to be embodied for the ages in the Declaration of Independence.

#### Georgia - Sephardim vs. Ashkenazim

GEORGIA, the last of the colonies, was unique. Its founding was based neither on religious nor political persecutions; it sought merely to grant a haven to those who had suffered unduly from the slings and arrows of outrageous economic fortune. James Oglethorpe had been so shocked by the inhuman conditions existing in the English jails that he proposed draining off their inmates and the poor of the slums and providing them with a fresh start in the New World. Accordingly, in 1732, Oglethorpe and a group of philanthropic associates obtained a royal grant for the southernmost land within the orbit of the British influence, and named it Georgia in honor of the king who affixed his signature to the document. The charter was liberal on religious matters; liberal, that is, for all but Catholics.

But a scrap of parchment, even when signed with the proper flourish, could not provide the ships, provisions and equipment required for transporting the beneficiaries of benevolence to the distant, uninhabited shore. Money was essential, and in substantial quantities. A fund-raising

campaign was therefore initiated among the well-to-do and well-disposed of London. Three prominent Jews — Da Costa, Salvador and Suasso — offered their services in mobilizing the resources of the Jewish community, and the trustees gratefully accepted. Later, they were to repent of the formal commissions they had granted.

For the trio had in mind a plan of their own. More and more, destitute German and Polish Jews were coming to England seeking the charity of their wealthier brethren. The drain on the community was heavy, and their Ashkenazic strain did not please the aristocratic Sephardim of London too well. Georgia offered, therefore, what seemed a heaven-sent opportunity at once to ease the burden of their maintenance and to provide for them as distant a refuge as possible.

They made inquiries of the trustees. These, thus baldly approached, shrank from leavening the Protestants of Georgia with large numbers of Jews. They voted instead to revoke the commissions hitherto issued to the three Jews aforesaid. But the trio refused to give up their precious documents; and, while parleying, they sent two shiploads of their needy brethren secretly and in haste to the promised land. Forty-three arrived in January and July of 1733, much to Oglethorpe's consternation and displeasure. His first impulse was to send them back; his second, and more generous one, to provide them with plots of land in the newly staked-out town of Savannah.

Among these immigrants were Sephardim as well as Ashkenazim; and some names that became noteworthy in Georgia's annals — notably Benjamin Sheftall and Samuel Nunez, a Portuguese physician. It was the providential presence of Nunez that changed the hostile attitude of Oglethorpe and his associates to a measure of friendliness. Nunez arrived in the midst of a fatal epidemic and, by his skill and devoted efforts, brought it promptly to a halt.

In London, however, the trustees, though mollified by the report, did not yield in their determination to keep further infiltrations of unwanted Jews from their colony. Once more they demanded the return of the commissions and this time received them. But nothing was done about the Jews already landed. The good services of Nunez and the cordial relations which his fellow immigrants had already established with the Christian settlers—particularly a group of Lutherans from Salzburg—put an end to attempts to drive them forcibly from the soil of Georgia.

Thus settled on the land, well received, and shortly to enter the trades as well, the Jews of Georgia flourished mightily. They were integral members of the larger community, and free from the various

harrassments that had met most of their co-religionists in the other colonies. They owned land, partook equally in martial duties, and were free to build a synagogue. In fact, their only trouble seems to have been internal — a continuing quarrel between the Sephardic and Ashkenazic elements. So bitter was the fight, indeed, that a Savannah Jew complained that "the Spanish and Portuguese Jews persecuted the German Jews so much that no Christian could persecute another like that." If this was perhaps exaggeration, the truth was nevertheless sufficiently unsavory.

Gradually, however, this unfortunate internal struggle softened and disappeared; particularly in the face of political issues that required a common front. The Georgia colonists had always resented the rigorous management of the trustees in London, and now drafted a vigorous and lengthy protest which, *mirabile dictu*, included among their grievances a case of unfair dealing with a Jew named Abraham de Lyon. But just the same, the signatories to the memorial refused to permit the Jewish colonists to sign with them.

When the charter rights of the trustees expired in 1752, Georgia became a royal colony in which Jews were freely permitted to enter and practice the tenets of their faith in their own fashion. They were permitted even to vote and hold office, in spite of the oath "on the faith of a Christian." Dispensation of this requirement seems to have been made in their case; and they became justices of the peace and officials of the port of Savannah without let or hindrance. It was Georgia, as a matter of fact, that had the distinction of inducting into office the first Jew to be elected a Governor of a State in the United States — David Emanuel, in 1801.

#### To Bigotry No Sanction

This, then, is the story of the advent of the Jews on American soil and their condition during colonial times. By and large, it is a heartening story, in spite of certain restrictions and circumscriptions which were inevitable in that day and age. The wonder is, not that there were any, but that they were of such a comparatively minor nature. Certainly, other groups who differed from the majority in any given colony were treated at least as badly as the Jews, and often far worse. Nowhere did the Jews, in fact, suffer from such disabilities and actual physical persecution as the Quakers in Massachusetts, the Catholics in later Maryland, and the Baptists and Presbyterians in North Carolina.

Two important points, moreover, are apparent as the story develops

in time. The first is that the Jews, Orthodox in religion and following the Orthodox traditions of their faith, once landed on American soil, fought courageously for the expansion of their rights and insisted in every case on their treatment as equal comrades and equal participants in the American scene. The second is that the very soil and air of the new continent seemed to lend themselves readily to the growth of liberty and a larger perspective on the fundamental relations of man to man. There were strong forces continually at work for the liberation of the mind and body of man from age-old restrictions and confinements.

It is not necessary to exaggerate the role that the colonial Jews played in the march of events. Jefferson would have proposed his great Statute for Religious Liberty and enunciated the ringing phrases of the Declaration of Independence had there been not a single Jew in all the new-formed States. But if they were not major factors in the final triumph of human freedom on American soil, the Jews did their modest share in making the path less thorny and that eventual triumph less difficult. They were like the anonymous foot soldiers in a great battle. Each did his inconspicuous bit and seemed lost in the welter of events. Yet victory could not have been achieved had it not been for the totality of all those small but potent contributions.

In certain instances, however, the impact of Jews thrust aside the veil of anonymity and can be chronicled with definiteness and precision. Such was the case in New Amsterdam, where only the determined and unremitting efforts of the Jews forced from Peter Stuyvesant those liberties and immunities he would otherwise never have granted. Such was the case in Pennsylvania and South Carolina, where they carved enviable niches for themselves in the growing structure of their society. Such was the case during the Revolution, when the overwhelming proportion of American Jews threw themselves enthusiastically into the good fight as patriots, as republicans and as the architects of a newer and better world.

Most important of all, perhaps, was the Jewish heritage of an ethos and usable body of ideas, ideals and principles as contained in the Old Testament. For, time and again, the Founding Fathers of this nation delved in that inexhaustible mine of wealth to seek for principles of justice and equality, for examples of religion and morality in the relations of men, for the concept of freedom under the aegis of a universal God—and built the foundations of their polity firmly and durably on the basis of that ancient Jewish Book.

Few in their actual numbers in that early America, the Jews sought no segregation for themselves and no avoidance of responsibilities. Their whole cry was for the privilege of equal participation; and it is to the eternal honor of America that that participation was shortly granted; and to the honor of the Jews that they gladly availed themselves of the privilege.

Too little known are the words which Rabbi Moses Seixas wrote from Touro Synagogue to President Washington. They deserve a place alongside the affirmations of the Declaration of Independence, the Bill of Rights and the Statute for Religious Liberty in the saga of America:

"Behold," he exclaimed, "a Government erected by the majesty of the people, a Government which gives to bigotry no sanction, to persecution no assistance; but generously affording to all liberty of conscience and immunities of citizenship, deeming everyone, of whatever nation, tongue, or language, equal parts of the great Government machine."

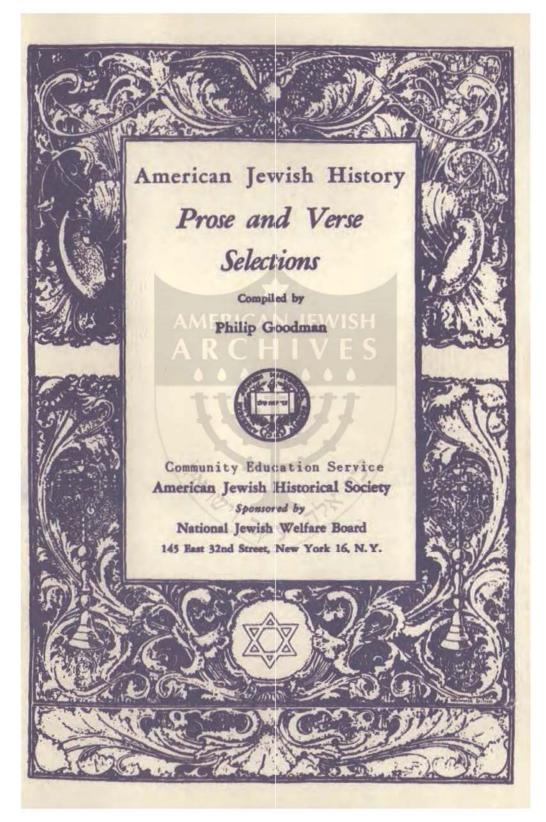


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American Jewish Historical Society

# American Jewish History Prose and Verse Selections

Compiled by

Philip Goodman

AMERICAN JEWISH
ARCHIVES



Community Education Service

American Jewish Historical Society

Sponsored by

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#### FOREWORD

"American Jewish History -- Prose and Verse
Selections" can be used for a variety of purposes.
Selections may be reprinted in the local EnglishJewish press, house organs and Synagogue and Center
bulletins. Excerpts can be posted on bulletin boards.
Apt quotations can be fittingly introduced into
speeches. It may be possible to use some of the
verse or prose selections in the development of creative dramatizations. This material will also be helpful in the stimulation of discussions on relevant
subjects.

In many instances, the titles of the prose selections have been given them by the compiler.

The American Jewish Historical Society as well as its sponsor, the National Jewish Welfare Board, have available other program materials for use in the development of activities related to American Jewish history by centers, synagogues, schools and other types of organization.

The border design on the cover is from the title page of the American Jewish Historical Society Publication No. 14, 1906, commemorating the 250th Anniversary of the settlement of the Jews in the United States.

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#### Prose Selections

#### REVERENCE OF THE PAST

No body of people can ever have a secure future or a self-respecting present who do not understand and reverence their own past. (1)\*

Cyrus Adler (1863-1940)

#### THE HALLOWING OF JEWISH HISTORY

The first part of Jewish history, the Biblical part, is a source from which, for many centuries, millions of human beings belonging to the most diverse denominations have derived instruction, solace, and inspiration. Its heroes have long ago become types, incarnations of great ideas. The events it relates serve as living ethical formulas. But a time will come -- perhaps it is not very far off -- when the second half of Jewish history, the record of the two thousand years of the Jewish people's life after the Biblical period, will be accorded the same treatment. The thousand years' martyrdom of the Jewish people, its unbroken pilgrimage, its tragic fate, its teachers of religion, its martyrs, philosophers, champions -- this whole epic will, in days to come, sink deep into the memory of men. It will speak to the heart and conscience of men, not merely to their curious mind. It will secure respect for the silvery hair of the Jewish people, a people of thinkers and sufferers. It is our firm conviction that the time is approaching in which the second half of Jewish history will be to the noblest part of thinking humanity what its first half has long been to believing humanity, a source of sublime moral truths, (2)

Simon M. Dubnow (1860-1941)

<sup>\*</sup> See Sources on pages 35-38.

#### THE OBLIGATIONS OF HEREDITY

Jewish History admonishes the Jews: "Noblesse oblige." The privilege of belonging to a people to whom the honorable title of the "Veteran of History" has been conceded puts serious responsibilities on your shoulders. You must demonstrate that you are worthy of your heroic past. (3)

Simon M. Dubnow (1860-1941)

#### ISRAEL'S HISTORY NEVER-ENDING

Israel's 'Heroic History', as Manasseh ben Israel called it, is in truth never-ending. Line upon line is still being added, and finis will never be written on the page of Jewish history till the Light which shineth more and more unto the Perfect Day shall fall upon it, and illumine the whole beautiful world. Each Jew and each Jewess is making his or her mark, or his or her stain, upon the wonderful, unfinished history of the Jews, the history which Herder called the greatest poem of all time. 'Ye are my witnesses', saith the Lord. Loyal and steadfast witnesses is it, or self-seeking and suborned ones? A witness of some sort every Jew born is bound to be. He must fulfill his mission, and through good report and through evil report, and though it be only writ in water, he must add his item of evidence to the record that all who run may read. (4)

Lady Magnus (1844-1924)

#### A SPIRITUAL NATION

Jewish history possesses the student with the conviction that Jewry at all times, even in the period of political independence, was pre-eminently a spiritual nation, and a spiritual nation it continues to be in our own days, too. Furthermore, it inspires him

with the belief that Jewry, being a spiritual entity, cannot suffer annihilation; the body, the mold, may be destroyed, the spirit is immortal. Bereft of country and dispersed as it is, the Jewish nation lives, and will go on living, because a creative principle permeates it, a principle that is the root of its being and an indigenous product of its history. This principle consists first in a sum of definite religious. moral, or philosophic ideals, whose exponent at all times was the Jewish people, either in its totality, or in the person of its most prominent representatives. Next, this principle consists in a sum of historical memories, recollections of what in the course of many centuries the Jewish people experienced, thought, and felt, in the depths of its being. Finally, it consists in the consciousness that true Judaism, which has accomplished great things for humanity in the past, has not yet played out its part, and, therefore, may not perish. In short, the Jewish people lives because it contains a living soul which refuses to separate from its integument, and cannot be forced out of it by heavy trials and misfortunes, such as would unfailingly inflict mortal injury upon less sturdy organisms. (5)

Simon M. Dubnow (1860-1941)

#### THE MEANING OF JEWISH HISTORY

The history of Israel is the great living proof of the working of Divine Providence in the affairs of the world. Alone among the nations Israel has shared in all great movements since mankind became conscious of their destinies. If there is no Divine purpose in the long travail of Israel, it is vain to seek for any such purpose in man's life. In the reflected light of that purpose each Jew should lead his life with an added dignity. (6)

Joseph Jacobs (1854-1916)

#### THE ADVENTURE OF JEWISH HISTORY

The Jews have lived through four thousand years. Before the dawn of the Western world the Jews were here. They began their career in Antiquity, when nations existed of whom no thing but a vague memory has survived. They lived and labored when Assyrians and Babylonians terrorized their neighbors, and Egyptian priests uttered their mysterious incantations. They are alive today, when new nations bestride the world. If the experiences of one man's life are interesting surely the adventurous journey and miraculous life of an entire people should be even more thrilling.

The history of the Jews is not the story of an isolated adventure, nor of a life lived far away from the crowded highways of civilization. On the contrary, hardly an important event happened in the history of the world but that the Jews played some part in it. Sometimes the event affected them after it happened; sometimes they themselves helped to bring the event about; but at all times they were there, anxious and eternal participants in humanity's struggle and progress. A knowledge of Jewish history, therefore, requires acquaintance with the momentous events in the history of many nations. This is why Jewish history is many times more important than one might suppose judging merely from the fact that the Jews are numerically a small group. By observing the Jews, one can view the entire pageant of mankind's pilgrimage through the ages. Tragedy and almost miraculous escapes from extinction, triumphs over tremendous difficulties, great achievements in the world of culture and religion, and devotion to the welfare of humanity are characteristics of the Jewish story. (7)

Solomon Grayzel (1896-)

#### A PEOPLE UNPARALLELED IN ENDURANCE

The history of the Jews presents the struggles for light and life of a people small in numbers and negligible in political power but great in achievement and unparalleled in endurance. This people, whom the historians and geographers of ancient Hellas hardly deigned to notice as a strange Syrian tribe, had already then produced one of the most remarkable literatures of all time as well as a body of men who were later on acclaimed as the ethical and religious teachers of mankind. While in their most flourishing political state the Israelites formed only a petty Asiatic kingdom, the descendants of those who served the Pharaohs and whose national existence was wiped out by Nebuchadnezzar the Babylonian about 2,500 years ago still represent one of the most active and progressive human groups of today.

What the Jews as a Kulturvolk mean to the world, not merely as an ancient factor but as one of the living forces of modern times, may be gauged by a comparison of the contributions which the Jews have made during the last century to all aspects of civilization with the almost inappreciable activities during the same period of the historically and politically favoured Greeks. (8)

Paul Goodman (1875-)

#### COLLECTING HISTORICAL RECORDS

Every nation, race, and creed, which contributed towards the building up of this great continent and country, should, from motives of patriotism, gather up its records and chronicles, so that our historians may be able to examine and describe the forces that our national and political existence have amalgamated. (9)

Oscar S. Straus (1845-1926)

#### A DIVINE ADVENTURE

Unworthy shall we prove of the blood of prophets and martyrs, unworthy of the kinship of state builders, if the future of our country and of our race shall not be the nobler and the brighter, if freedom shall not be more fully established and brotherhood more firmly welded throughout the world, because of our present-day work as Americans, because of our present-day lives as Jews.

Vain is the recounting of the great deeds and great thoughts and great strivings of the past, if it fail to impress us with the deep significance of human history as a divine adventure -- an adventure whereof every human being is at once part and partaker. (10)

Solomon Solis-Cohen (1857-1948)

#### AKCHIVES

#### THE AMERICAN JEW

Mine be the strength of spirit, full and free, Like some broad river rushing down alone,

By town, and tower, and hill, and cape, and isle, And in the middle of the green salt sea Keeps his blue waters fresh for many a mile.

Ev'n as the warm gulf stream of Florida Floats far away into the northern seas The lavish growths of southern Mexico Tennyson

The penetrating eye of the poet distinguishes the blue of the river water in the green salt waves of the sea, long after the one had flowed into the other, and finds lavish river growths in far distant reaches of ocean. A stream of Jewish immigration, for more than four hundred and fifty years, has been flowing to the Americas. In the part of the stream which reached the United States, the historian, too, finds characteristics and contributions, "strength of spirit, full and

free," which, while retaining its "blue waters fresh" in the "green salt sea," have brought "lavish growths" into the ocean of American life. It is an interpenetration--the mutualism of Jewish life and tradition with Western philosophy and economics.

When anyone, be he pioneer or recent immigrant, came to America, he neither stepped into a vacuum nor became an empty, colorless, unattached atom. While America is to no inconsiderable degree the aggregate of its people who, with their invisible baggage, came from other lands, it is nevertheless something more and different from the sum total of them all. American history is in part the study of European germs developing in a new environment. Toynbee has pointed out that in transmarine migration the migrant has to pack his all -- even his "social apparatus" -- and bring it aboard ship. Anything which cannot stand a sea voyage must go into the discard. When unpacked on a new shore, everything has suffered a sea change; and again there are discards, readjustments and acquisitions to fit new environments. There is a change of outlook as well as a change in the nature of things ...

What is it that America has done to the Jew? What has the Jew done for America? Just as the Jew learned much in the lands of the Egyptians, the Canaanites, the Babylonians, the Greeks, the Romans, the Arabs, and from all the other people with whom, through the ages, he has mingled, so here in America he has learned, along with his Christian neighbors, those things which are the indelible stamp of democracy. From the earliest colonial era, life in America has made the Jew American and yet preserved enough of his basic Jewishness so that, as American and as Jew, he in turn has been able to react upon America with more than material contributions. Thus both America and the Jew have undergone changes, physical and intellectual, as a result of this encounter. It has been, to borrow Louis Adamic's phrase, "a twoway passage" --- the interpenetration of Jewish tradition and Western thought. The equation works both ways.... (11)

Lee M. Friedman (1871-)

#### A TWO-FOLD BLESSING

Blessed has been the lot of the Jew in the United States, and blessed have been the United States in blessing him. It is a marvelous story, that of the settling of the Jew on the Western continent, and the more we read and study it, the stronger grows the belief that it was the hand of Providence that opened for Columbus and for the Jews accompanying him the portals of the new world, to afford a resting place at last to the "tribe of the wandering foot and weary breast", and a haven to all others seeking shelter and peace.

Like a chapter of romance reads the answer to the question that Longfellow asks in the Jewish cemetery at Newport.

How came they here? What burst of Christian hate What persecution merciless and blind Drove o'er the sea--that desert desolate--These Ishmoels and Hagars of mankind? (12)

Joseph Krauskopf (1858-1923)

#### FROM THE DAYS OF COLUMBUS

Ever since that day when Columbus first announced in a letter to his Jewish friend, Luis de Santangel, the discovery of America by the expedition fitted out by Jewish gold, manned in part by Jewish sailors, and guided into unknown seas by nautical tables compiled by a Jew, printed by another, and presented to Columbus by a third--ever since that day the Jew has played an honorable and not undistinguished part in the history and development of the Western continents. (13)

Lee M. Friedman (1871-)

#### JEWISH HISTORY

The Hebrew nation compensated for the insignicance of its members and territory by its religious genius, its tenacious belief; its poems and histories cling to the soil of this globe like the primitive rocks...In Puritanism, how the whole Jewish history became flesh and blood in those men, let Bunyan show. (14)

Ralph Waldo Emerson (1803-1882)

#### THE HEBREW COMMONWEALTH

It is remarkable, that of the many historians who have written so ably and minutely of the history of the United States, none should have observed in his writings the relationship between our republic and the commonwealth of the Hebrews, especially in the light of the earliest constitutions of several of the New England colonies expressly framed upon the model of the Mosaic code as a guide, and of the frequent references thereto made by the ministers in their political sermons, who constantly drew their civil creed from the history of those times, and held up this ancient form of government as a model inspired under the guidance of the Most High. (15)

Oscar S. Straus (1845-1926)

#### AMERICA'S DEBT TO ISRAEL

It is not necessary here to consider whether those scholars are correct who trace the excellencies of the Roman law back through the Greeks to the Hebrew people. It is certain that Alfred the Great found in the Hebrew writings the principles which he made the foundation of the English constitution; that those principles were inculcated and impressed by the Reformers on their followers, with an insistence

which made the Reformation a political as well as an ecclesiastical emancipation; and that from the same fountain source the Puritans drew the political ideals which animated them in their campaigns against the Stuarts, and which they transplanted across the sea to incorporate in the Constitution of the American Republic. If we did but know it, every legislative hall, every court-house, every public school room, every Christian church, to say nothing of less visible and tangible manifestations of our National life and temper, are monuments of our indebtedness to this ancient people. (16)

Lyman Abbot (1835-1922)

#### JUDAISM AND THE JEW IN AMERICA

We have had a share in the making of this nation. In the mine and in the mill, at the lathe and at the loom, in counting room and council chamber, the Jew has been at work for two centuries and a half for his America. He has sentried his nation's camp; he has been in the mast's look-out on his nation's ships; he has gone out to battle and he was among them that fell at the firing line. Officer, private, whatever his rank, when the nation asked for life or limb, he did not hesitate to offer the sacrifice. In institutions of learning the Jew has made his mark. In the walks of enterprise his individuality has been felt as a telling potency in the development of the greater aims of American energy....

The future will place new solemn obligations upon us for the country's sake as Judaism's consecration; we shall not shirk our duties. (17)

Emil G. Hirsch (1851-1923)

#### AMERICANISM AND JUDAISM

The Hebrew Commonwealth, unlike the other republics, both ancient and modern, was an original government. It was not constructed from the remnants of a shattered monarchy, nor did it belong to that class of governments which were 'originally formed from the seeds of their own dissolution'. The governing power was exercised by the people, and not arrogated by the few, or retained by aristocratic families who might thereby have the means of constituting themselves an hereditary senate. The Children of Israel, when they escaped from the thraldom of Pharaoh, like the people of America when they severed their allegiance from the king, were peculiarly fortunate in having no titled classes with exclusive privileges to contend against, no institutions among them which had outlived their usefulness, no old ruins to rebuild. They were peculiarly fortunate in having the power of organizing for themselves such form of government as they in their most deliberate judgment, guided by the experiences of all nations, might elect. It may be an accidental coincidence that in the history of these two peoples there should exist so many circumstances that bear a striking similarity to one another, that in respect to government they should have arrived at the same result, the establishment of a federal democratic republic. Yet it is doubtless more in accord with the logic of history, which is 'philosophy teaching by example', to conclude that the former was a material element in the genesis of the latter, and a positive influence in its national formation aside from any direct connection we may succeed in tracing these pages. (18)

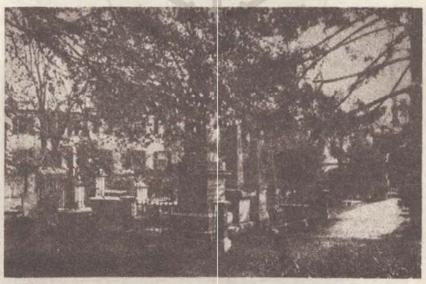
Oscar S. Straus (1845-1926)

#### THE JEWISH PATRIOT

Wherever men still grope in darkness, wherever the world is still the old primeval forest of savagery with beast of prey prowling to devour the feeble,

there is the Jew the victim, whether of murder and assault and arson, or of slander, discrimination, and ostracism. Haunted by the furies of bigotry, he must clutch in convulsive grasp the Book, heirloom and testament of his fathers, which bids him labour for the triumph of freedom, justice, and peace; with the Egyptians behind him, God's pillar of cloud points out to him the one road to his ultimate land of promise. He sees in the fathers of this country, in the Puritan and the Pilgrim, in its champions of freedom, in its advocates of humanity, true spiritual heirs of the prophetic spirit; and it is by their sacred names that he vows an eternal enmity to all the tyranny, bigotry, and indifference that threaten to sap the foundations of this noble structure; he pledges himself to lead and to do valiant battle for the preservation of all that has made these United States not merely a world power of bristling warships and serried armies, but a world influence and a world refuge for peace and fairness and humane service among the nations of the world. (19)

M. Heller (1850-1929)



The Jewish Cemetery at Newport (20) - see page 27

#### TRUE PATRIOTISM

The American Jews, as loyal and faithful citizens, have shared willingly in all the trials our country has passed through, from the days of the Revolution until the present time, and she has found none more ready than they to make every sacrifice that true patriotism demanded. (21)

Oscar S. Straus (1845-1926)

# AMERICAN JEWISH THE IMPORTANCE OF BEING A JEW

In my view, the Jew who is true to his faith and to his people will be true to America. The Jew who feels secure in his faith has poise and self-respect and dignity as an American. The Jew who hastens to disavow his fellow-Jews, by direction or indirection, cannot be a full American, in the sense that we expect Americans to be forthright, upstanding and honorable.

My reading of American history teaches me that this nation was built on the labor, the skill, the vision of all the races and religions which were poured into this civilization. But this country does not honor those who sought an escape from their heritage by masquerading under other colors.

To be a Jew, one needs be merely one's self. The Jew gains stature in this land of freedom if he stands foursquare on his native convictions. He dare not avoid service to this land, in whatever capacity, for fear that his motives or his background may be misunderstood.

If you will permit me, I should like to illustrate on a personal level.

In 1933, the President of the United States asked me to become a member of his Cabinet. There were a number of Jews who urged me not to accept. There were, indeed, Jews who went to the President and begged him to withdraw the invitation. Their efforts were not based on any views as to my fitness for the post. They were concerned with only one fact: I was a Jew. And a Jew - in their view - must not be a member of the Cabinet. He would be in full view of the nation. If he made errors, his sins would be visited upon the whole Jewish people. If he became powerful, there would be envy that would adversely affect other Jews. That was the view they held.

I do not say these people were not sincere. I do say that they completely misunderstood America and the obligation which every American, regardless of creed, owes to this land to serve in such capacity as he may be called upon.

To encourage Jews not to play their full part in the life of this country is to create the kind of ghetto which both America and the Jews hate.

I find myself completely bewildered by those Jews, few in number fortunately, who are now agitating to prove to their fellow-Americans that they are not less American because they are Jewish. I have the deep privilege of the friendship of all kinds of Americans. I am certain that no Christian worthy of the name of American has ever assumed that there could be any dualism as between an American and a Jew. I am afraid that Jews who keep shouting to the world that they are patriotic, that their only love is America, that they have no interest in other Jews, are basically insecure in their Americanism or badly need a psychiatrist.

The American Jew who avows his sympathy for the State of Israel, for example, is, in my view, echoing the finest traditions of America. The policy of our Government has been to encourage liberty and opportunity in all lands. We recognize that the world is interdependent. Are we to say that America is interested in freedom for all the peoples of the earth except for Jews in the State of Israel? And yet, in a strange interpretation of what makes these United States great and inspiring, there are some Jews who feel they emphasize their Americanism if they dissociate themselves from the Jews of Israel or the shackled Jews of Europe.

Our Christian neighbors respect us the more if they know that we sympathize with our stricken brethren and are doing everything in our power to put them back on their feet. At the same time, our Christian neighbors honor us the more in knowing the ideals which animate the Jews of Israel in their struggle to secure a State so that other Jews who are homeless may enjoy a haven. (22)

Henry Morgenthau, Jr. (1891-)

#### I AM AN AMERICAN

I am an American, I thank God that my parents brought me to this country. I thank God that my children and children's children have been born in this country. They have entered into and become sharers in the most precious heritage which can fall to the lot of man, and I have faith that they will prove equal to and worthy of the high opportunities of life which American citizenship affords. They, like me, will give their deepest, truest loyalty to the America which is today, to the greater, freer, nobler America that is to be on the morrow.

I am an American, an American Jew who, because he is a Jew, proudly recalls that on the Independence Bell, which on the 4th day of July, 1776, proclaimed the gladdest tidings that human ears ever heard, there were inscribed the words of the Hebrew Bible, "And ye shall proclaim liberty throughout the land unto all

the inhabitants thereof." On this, "I Am An American" Day, I know, and I thank God because I am permitted to know, that the Bible verse "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof" has, since the 7th day of December, 1941, yea since the 3rd of September, 1939, yea since the 5th day of March 1933, translated itself into the larger terms "And ye Americans shall proclaim liberty throughout the lands unto all the inhabitants thereof."

I am an American. Because I am an American, I am free. Because I am an American, I shall live and labor to the end that all men be set free and that the spirit of American freedom rule over all the sons and daughters of men. (23)

AMERICA Stephen S. Wise (1874-1949)

# ARCHIVES

## JUDAISM AND THE JEW IN AMERICA

Like the river that takes its rise in the distant hills, gradually courses its way through the country, passing alike through sublime landscape and hideous morass, offering its banks for the foundation of great cities, its waters enriched and modified by the tributaries that gradually flow towards it, until it at last loses itself in the ocean; so Judaism, taking its rise among the mountains of Sinai, slowly and steadily has advanced; passing alternately through a golden age of toleration and an iron age of persecution, giving its moral code for the foundation of many a government; modified by the customs and modes of life of each nation through which it has passed, chastened and enriched by centuries of experience - shall I say, as I said with the river, that it, too, at last loses itself in the great sea of humanity? No! rather like the Gulf Stream, which, passing through the vast Atlantic Ocean, part of it, and yet distinct from it, never losing its individuality but always detected by its deeper color and warmer temperature, until it eventually modifies the severe climate of a distant country: so Judaism, passing through all the nations of

the old world, part of them, and yet distinct from them, ever recognized by its depth and intensity, has at last reached this new world without having lost its individuality. And here it is still able, by the loftiness of its ethical truth and by the purity of its principles, to give intellectual and moral stamina to a never-ending future humanity. (24)

Maurice H. Harris (1859-1930)

#### A VISION OF AMERICAN ISRAEL

When we thus try to penetrate the mist that encircles the horizon of the present, a vision unfolds itself before our mind's eye, presenting a picture of the future American Israel. We perceive a community great in numbers, mighty in power, enjoying life, liberty and the pursuit of happiness: true life, not mere breathing space; full liberty, not mere elbow room; real happiness, not that of pasture beasts; actively participating in the civic, social and economic progress of the country, fully sharing and increasing its spiritual possessions and acquisitions, doubling its joys, halving its sorrows; yet deeply rooted in the soil of Judaism, clinging to its past, working for its future, true to its traditions, faithful to its aspirations, one in sentiment with their brethren wherever they are, attached to the land of their fathers as the cradle and resting places of the Jewish spirit; men with straight backs and raised heads, with big hearts and strong minds, with no conviction crippled, with no emotion stifled, with soul harmoniously developed, self-centered and self-reliant; receiving and resisting, not yielding like wax to every impress from the outside, but blending the best they possess with the best they encounter; not a horde of individuals, but a set of individualities, adding a new note to the richness of American life, leading a new current into the stream of American civilization; not a formless crowd of taxpayers and voters, but a sharply marked community, distinct and distinguished, trusted for its loyalty, respected for its

dignity, esteemed for its traditions, valued for its aspirations, a community such as the Prophet of the Exile saw it in his vision: And marked will be their seed among the nations, and their offspring among the people. Everyone that will see them will point to them as a community blessed by the Lord! (25)

Israel Friedlander (1876-1920)

#### WRITING AMERICAN JEWISH HISTORY

The history of the American Jewish people cannot be written until a great proportion of the foundation material has been assembled...Although we have among us trained historical students, we have not enough. New mines of material have been discovered which should command the attention and care of only the highly skilled worker. In the course of the next few years, if we had the funds at our command, so that highly skilled research students can be employed on this original source-material, much can be expected and much good accomplished. (26)

A.S.W. Rosenbach (1876-)

# THE LAND OF THE FREE

The phenomenal growth of the United States of America has been of the utmost importance during the modern period. When the thirteen colonies established themselves as a new nation "conceived in liberty and dedicated to the proposition that all men are created equal," they began an experiment in human freedom which has served as proof that all races and religions can adjust themselves to one another and live at peace. The rise of the Jewish community in the United States is a glorious epic within the larger story of America. Unfortunately, some prejudices of the old world have been imported also into the new. As ever, the Jews form the strategic point around which is being fought

the battle for and against the broad spirit of Americanism. If we make certain that Americanism triumphs, the next generation of Jews will have an opportunity to face with wisdom and courage its problem of adjustment to the expanding life in this Land of the Free. (27)

Solomon Grayzel (1896-)

## THE SEAL OF THE UNITED STATES

It is not at all surprising that the committee, which was appointed on the same day the Declaration of Independence was adopted, consisting of Dr. Franklin, Mr. Adams, and Mr. Jefferson, to prepare a device for a seal for the United States, should as they did, have proposed as such device, Pharaoh sitting in an open chariot, a crown on his head and a sword in his hand, passing through the dividing waters of the Red Sea in pursuit of the Israelites; with rays from a pillar of fire beaming on Moses, who is represented as standing on the shore extending his hand over the sea, causing it to overwhelm Pharaoh; and underneath, the motto: "Rebellion to tyrants is obedience to God," (28)

Oscar S. Straus (1845-1926)

# ADDRESS AT ARLINGTON

November 11, 1921

They were swifter than eagles They were stronger than lions.

With these words did David, the warrior-poet King of Israel, celebrate Saul, his master, and Jonathan, his friend. And with a like deserved tribute, we, representatives of the descendants in America of the ancient people, salute you, our brother American, unknown to us by name, and all of your comrades known and unknown, whose mortal remains lie entombed in the

precious soil of our beloved country and in the fair fields of France. Whatever your faith, whatever your origin, you are our brother indeed, the fraternal covenant sealed on behalf of our common country with your life's blood. In association with your brave comrades of Europe and from the dominions and islands in the far corners of the earth, in behalf of your country and the freedom the world, you perished.

Our country, the home of liberty, of equal opportunity and the haven of the oppressed, was worthy of all that you might do for her. Young among the Great States, with the courage and strength of early manhood, and weaving the ideal and traditions of all the peoples of the old world into the possibilities of a new and splendid civilization, we proudly proclaim her as a nation striving for goodness, eager to serve mankind. And our service is not to be limited by metes and bounds, but embraces all the children of our Father in Heaven. To be worthy of serving others, we must purify ourselves, remove the dross and evil from our midst so that in humility and not in boasting we may offer ourselves as a prophet to the nations.

We sorrow at the thought that your sacrifice was required and that mankind is deprived of the high courage and spirit of service which you showed. Splendid it was that you were willing to die for us-how much more desirable had you been permitted to live for us. (29)

Cyrus Adler (1863-1940)

# Excerpt from LETTER TO THE HEBREW CONGREGATION OF NEWPORT, R.I., AUGUST 1790

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy; a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship.

# To the Hebrew bongregation in Newport-Ahode Island.

Gentlemen .

While I receive, with much satisfaction, you address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you, that I shall always retain a gratiful version. brance of the cordial welcome elexperienced in my visit to Newbort, from all classes of bitizens.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity. May the bhildren of the Stock of Abraham, who devel in this land, continue to ment and enjoy the good will of the other Inhabitants; while every one shall sit in safety eman his own aine and fightnee, and there shall be none to make him a fraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations have, and in his own due time and way everlastingly happy.

It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants; while every one shall sit in safety under his own vine and fig-tree and there shall be none to make him afraid. (30)

George Washington (1732-1799)

# ARCHIVES

## JEWISH FELLOW CITIZENS

What our Jewish fellow citizens have done to increase the material advancement of the United States is apparent on every hand and must stand confessed. But the best and highest Americanism is something more than materialistic. Its spirit, which should make it imperishable and immortal, exists in its patriotic aspirations and exalting traditions. On this higher plane of our nationality, and in the atmosphere of ennobling sentiment, we also feel the touch of Jewish relationship. If the discovery of America prophesied the coming of our nation and fixed the place of its birth, let us not forget that Columbus, on his voyage in search of a new world, was aided in a most important way by Jewish support and comradeship. If the people of the United States glory in their free institutions as the crown of man's aspiration for self-government, let them not be unmindful of the fact that the Jews among us have in their care and keeping the history and traditions of an ancient Jewish commonwealth astonishingly like our own Republic in its democracy and underlying intention. This ancient commonwealth was ordained of God for the government of His chosen people;

and we should not close our minds to a conception of the coincidence in divine purpose discoverable in the bestowal, by the Ruler of the universe, of a similar plan of rule, after thousands of years, upon the people of the United States, who also had their beginning in willing submission to God's sovereignty, and the assertion of freedom in His worship, When with true American enthusiasm and pride we recall the story of the war for our independence, and rejoice in the indomitable courage and fortitude of our revolutionary heroes, we should not fail to remember how well the Jews of America performed their part in the struggle and how in every way they usefully and patriotically supported the interests of their newly found home. Nor can we overlook, if we are decently just, the valuable aid cheerfully contributed by our Jewish fellow-country-men in every national emergency that has since overtaken us. (31)

Grover Cleveland (1837-1908)

# THE JEW AS AN AMERICAN CITIZEN

I am glad to be able to say ... that while the Jews of the United States have remained loval to their faith and their race traditions, they are engaged in generous rivalry with their fellow-citizens of other denominations in advancing the interests of our common country. This is true, not only of the descendants of the early settlers and those of American birth, but of a great and constantly increasing proportion of those who have come to our shores within the last twentyfive years as refugees reduced to the direst straits of penury and misery. In a few years, men and women hitherto utterly unaccustomed to any of the privileges of citizenship have moved mightily upward toward the standard of loyal, self-respecting American citizenship; of that citizenship which not merely insists upon its rights, but also eagerly recognizes its duty to do its full share in the material, social and moral advancement of the nation.

From the day of the founding of the Republic, we have had no struggle, military or civil, in which there have not been citizens of Jewish faith who played an eminent part for the honor of the nation. (32)

Theodore Roosevelt (1858-1919)

#### THE JEWISH COMMUNITY OF THE UNITED STATES

It is easy to understand why a people with the historic background of the Jews should overwhelmingly and unhesitatingly have allied themselves with the cause of freedom. From earliest colonial times America has been a new land of promise to this long persecuted race.

The Jewish community of the United States is not only the second most numerous in the world, but in respect to its old-world origins it is probably the most cosmopolitan. But whatever their origin as a people, they have always come to us, eager to adapt themselves to our institutions, to thrive under the influences of liberty, to take their full part as citizens in building and sustaining the nation, and to bear their part in its defense, in order to make a contribution to the national life fully worthy of the traditions they had inherited. (33)

Calvin Coolidge (1872-1933)

# JEWISH PARTICIPATION IN AMERICAN LIFE

The Jewish people have brought to this country both the treasures of their ancient tradition and the pioneer spirit which looks forward hopefully into the future. They have thrown themselves wholeheartedly into the task of the nation's upbuilding. In every national crisis they have shown their loyalty and devotion to the home of their choice, and they have made valuable contributions in every worthwhile field of endeavor. I felicitate the gathering of those who

celebrate the passing of the 275th year of the Jewish participation in American life. (34)

Herbert Hoover (1874-)

#### IN DEFENSE OF AMERICANISM

The American people need no reminder of the service which those of Jewish faith have rendered our nation. It has been a service with honor and distinction. History reveals that your people have played a great and commendable part in the defense of Americanism during the World War and prior wars, and have contributed much in time of peace toward the development and preservation of the glory and romance of our country and our democratic form of government. (35)

Franklin D. Roosevelt (1882-1945)

## THE JEW IN AMERICA

The year 1939 marked the two hundred and eighty-fifth anniversary of the first recorded landing of a group of Jews in this country. While this fact is known to part of the scholarly world through the excellent researches of the American Jewish Historical Society, it is not yet the possession of that multitude which forms public opinion in America. It is not alone to satisfy historical curiosity that the broad masses of America should know this fact, but what is more important, to prevent a great injustice from being done to a faithful and law abiding element in our population. (36)

David Phillipson (1862-1949)

# Verse Selections

## THE ETERNAL RIDDLE

ISRAEL, my people,
God's greatest riddle,
Will thy solution
Ever be told?

Fought--never conquered, Bent--never broken, Mortal--immortal, Youthful, though old.

Egypt enslaved thee, Babylon crushed thee, Rome led thee captive, Homeless they head.

Where are those nations Mighty and fearsome? Thou hast survived them, They are long dead.

Nations keep coming, Nations keep going, Passing like shadows, Wiped off the earth.

Thou an eternal Witness remainest, Watching their burial, Watching their birth. Pray, who revealed thee Heaven's great secret: Death and destruction Thus to defy?

Suffering torture, Stake, inquisition--Prithee, who taught thee Never to die?

Ay, and who gave thee Faith, deep as ocean, Strong as the rock-hills Fierce as the sun?

Hated and hunted, Ever thou wand'rest, Bearing a message: God is but one!

Pray, has thy saga Likewise on ending, As its beginning Glorious of old?

Israel, my people, God's greatest riddle, Will thy solution Ever be told? (37)

Philip M. Raskin (1884-1944)

## THE JEW IN AMERICA

A new world - with great portals far outflung -Holding a hope more sweet than time had sung,
To which the Jew, of life's high quest a part,
A pilgrim came, the Torah in his heart.
Of his endeavor, how he thrived and came
To give new glory to his ancient name
And wore as diadem the thread of gold,
On many a page the chronicler has told.

A land of promise, and fulfilment too;
There on a sudden olden dreams came true.
Man was man's equal -- unto every race
The path was levelled to the highest place.
Here grew we part of an ennobled state,
Gave and won honor, sat among the great,
And saw unfolding to our raptured view
The day long prayed for by the patient Jew. (38)

Felix N. Gerson (1862-)

# THE AMERICAN JEWESS

O youngest daughter of thy ancient race,

In thy behalf great progress has been wrought;

Thou has advanced unto a higher place

In this free land of stirring act and thought. Unhampered child of liberty art thou,

Upon whom smiles each science and each art;

The fetters of the past are rent and now

Thou can'st go freely forth and do thy part,

But more than this the present means to thee:

Thou art the sponsor of thy people's weal,

And thine the sacred privilege to be

The guardian spirit of its high ideas--To seek the right, uphold the just, the true, And make of each a better man, a worthier Jew. (39)

Albert Ulmann (1861-)

#### THE JEWISH CEMETERY AT NEWPORT

How strange it seems! These Hebrews in their graves, Close by the street of this fair seaport town, Silent beside the never-silent waves, At rest in all this moving up and down!

The trees are white with dust, that o'er their sleep Wave their broad curtains in the south-wind's breath,

While underneath such leafy tents they keep The long, mysterious Exodus of Death.

And these sepulchral stones, so old and brown,
That pave with level flags their burial-place
Seem like the tablets of the Law, thrown-down
And broken by Moses at the mountain's base.

The very names recorded here are strange,
Of foreign accent, and of different climes;
Alvarez and Rivera interchange
With Abraham and Jacob of old times.

"Blessed be God! for he created death!"

The mourners said, "and Death is rest and peace",
Then added, in the certainty of faith,
"And giveth Life that nevermore shall cease."

Closed are the portals of their Synagogue, No Psalms of David now the silence break, No Rabbi reads the ancient Decalogue In the grand dialect the Prophets spake.

Gone are the living, but the dead remain,
And not neglected; for a hand unseen,
Scattering its bounty, like a summer rain,
Still keeps their graves and their remembrance
green.

How came they here? What burst of Christian hate, What persecution, merciless and blind, Drove o'er the sea--that desert desolate--These Ishmaels and Hagars of mankind? They lived in narrow streets and lanes obscure, Ghetto and Judenstrasse, in mirk and mire: Taught in the school of patience to endure The life of anguish and the death of fire.

All their lives long, with the unleavened bread And bitter herbs of exile and its fears, The wasting famine of the heart they fed, And slaked its thirst with marah of their tears.

Anathema maranatha! was the cry
That rang from town to town, from street to street;
At every gate the accursed Mordecai
Was mocked and jeered, and spurned by Christian
feet.

Pride and humiliation hand in hand
Walked with them through the world where'er they
went;

Trampled and beaten were they as the sand, And yet unshaken as the continent.

For in the background figures vague and vast
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming time.

And thus forever with reverted look

The mystic volume of the world they read,

Spelling it backward, like a Hebrew book,

Till life became a Legend of the Dead.

But ah! what once has been shall be no more!

The grouning earth in travail and in pain

Brings forth its races, but does not restore,

And the dead nations never rise again. (40)

Henry Wadsworth Longfellow (1807-1882)

#### THE NEW COLOSSUS

Poem of Emma Lazarus engraved on the Statue of Liberty in New York Harbor

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tossed to me;
I lift up my lamp beside the golden door!"

This tablet, with her sonnet to the Bartholdi Statue of Liberty engraved upon it, is placed upon these walls

in loving memory of

EMMA LAZARUS

Born in New York City, July 22nd, 1849

Died November 18th, 1887

# "L-I-B-E-R-T-Y"

L is for Levy, a Commodore bold, Whose story as warrior can never grow old; He stopped sailor-whipping; he fought in our wars, And captured big frigates, with rich English stores.

I is for Isaac, whose last name was Franks, A soldier of Washington, bravest of Yanks, A friend of the President, lover of pranks, For Jews such as he, let us offer loud thanks. Sonnets.

for like the bragen front of freek fame, With Congressing limbs actual from land to land. Here at our deal washed, dansel fates that stand to mighty woman with a torch, whose flame Is the imprisoned trightning, had her hand hother of Exiles. From her become hand I have world-wish belowe; her said Eyes smand the air-bridged herbor that their likes frame.

Heef, ancient land, you storied from ! "his the with when't lips." Live me four lind, four food, four hadded masses fearning to breathe fla, the wretabled refuse of you tecoming shore. Send these, the homeles, timbest-tool to hee, I lift my lamp beside the follow o door!"

1863. Withen in aid in Buttolk Betestal French )

From the original manuscript autograph notebook of the poems of Emma Lazarus in the archives of the American Jewish Historical Society. B is for Judah P. Benjamin's name, Confederate statesman who won lasting fame; He led for Jeff Davis his war policy, And showed in a lost cause his great loyalty.

E is for Einhorn who fought for the slave; His words for their freedom were mighty and brave; For justice, as Rabbi, he everything gave; His memory blooms like a flower on his grave.

R for Rebecca Gratz, faithful and true, Whom Washington Irving, the novelist knew, The beautiful "Princess" whom Walter Scott drew, The heroine of "Ivanhoe," loveliest Jew.

T is for Touro, a son of the South, Whose fame as philanthropist rang in each mouth; Dan Webster praised Judah with words strong and swift, For Bunker Hill Monument rose by his gift.

Y is for all our American Youth, Whose duty it is to preserve Jewish truth; and Y is for you, for each one of us too; So work for your country, and be a good Jew! (41)

Louis I. Newman (1893-)

# STUDY IN AMERICAN STRENGTH

("Three American airmen, Edward Mallory Vogel, Tennessee; Izzie Goldberg, the Bronx, N.Y., and Edwin J. Sipowski, Waukegan, Ill., killed in a take-off in San Juan Harbor, were buried side by side, with a Protestant chaplain, a Roman Catholic priest and a rabbi officiating. The flag for which they fought flew over them." --- News item.)

A chaplain, a priest and a rabbi-Protestant--Catholic--Jew-Three Yanks in three simple caskets-Three colors, red, white and blue . . .
A hush on a tropic island
As notes from a bugle fall-Three rituals slowly chanted-Three faiths in a common call!

A lad from the Bronx; another
Who joined up in Tennessee;
A third one from far Waukegan-A typical bunch, those three!
A crash in a naval airplane . . .
A rush to its crumpled side . . .
And nearby Old Glory marking
The reason the tric died.

They answered a call to duty

From church and from synagogue-From hillside and teeming city . . .

Three names in a naval log!

Each raised in his separate concepts-Each having his form to pray-But all for a faith triumphant
When rituals fade away!

A prayer in Latin phrases-And one with more uncient lore;
A Protestant simple service-All one on a distant shore!
"Oui tollis peccata mundi". . .
And, "Enter ye unto rest" . . .
A blessing from ancient Moses
For three who had met the test!

This is the story mighty
making our sinews strong:

Boys from the many altars
Warring on one great wrong
This is the nation's power,
This is its suit of mail:

Land where each narrow bigot
Knows that he can't prevail! (42)

H. I. Phillips (1889-)

## THE UNKNOWN AMERICAN SOLDIER

Within this Nation-hallowed Tomb
An Unknown Soldier lies asleep,
Symbolic comrade of all those
Who on the land, on sea, in air,
In that red death across the seas
Sealed with their blood the sacred truths
For which our country ever stands
That Righteousness is all the Law
That Justice is true government
Man's Liberty the gift of God
In memory of the faith they kept,
Through tryst with death in bloom of youth,
Here through the ages all the land
As Honor-Guard on watch will stand!

AMERICAN IEWISH Annette Kohn

This Epitaph was placed by the War Department in Arlington Cemetery, Washington, D.C. (43)

# 1492

Thou two-faced year, Mother of Change and Fate, Didst weep when Spain cast forth with flaming sword, The children of the prophets of the Lord, Prince, priest, and people, spurned by zealot hate. Hounded from sea to sea, from state to state, The West refused them, and the East abhorred. No anchorage the known world could afford, Close-locked was every port, barred every gate. Then smiling, thou unveil'dst, O two-faced year, A virgin world where doors of sunset part, Saying, "Ho, all who weary, enter here! There falls each ancient barrier that the art Of race or creed or rank devised, to rear. Grim bulwarked hatred between heart and heart!" 1883. (44)

Emma Lazarus

# Prayer

O Lord, our God, God of our fathers, Ruler of nations, we worship Thee and praise Thy name for Thy mercy and for Thy truth. On this day of our rejoicing we will make mention of Thy loving kindness according to all that Thou has bestowed on us and we will proclaim Thy great goodness toward the house of Israel. For Thou didst say, Surely they are My people, children that will not deal falsely; so Thou hast been our Savior.

Throughout the past ages Thou hast carried Israel as on eagles' wings. From the Bondage of Egypt, through the trials of the wilderness, Thou didst bring us and didst plant us in the land which Thou didst choose. In the sorrows of Babylon, Thy love and pity redeemed us; and when dispersed in every land, Thy Divine Presence accompanied us in every affliction. Yea, when we passed through the waters, Thou wast with us, and through the rivers, they did not overflow us; when we walked through fire, we were not burned. From nation to nation Thou didst lead us, until the hand of the oppressor was weakened and the day of human rights began to dawn. Wherever we found a resting place, and built Thee a sanctuary, Thou didst dwell in our midst, and cleaving unto Thee, O Lord, we are alive this day,

We thank Thee that Thou has sustained us unto this day, and that in the fullness of Thy mercy Thou hast vouchsafed to us of the seed of Israel a soil on which to grow strong in freedom and in fidelity to Thy truth. Thou hast opened unto us this blessed haven of our beloved land. Everlasting God, in whose eyes a thousand years are as yesterday which is past and as a watch of the night, we lift up our hearts in gratitude to Thee, in that two hundred and fifty years ago [substitute: well-nigh three hundred years ago] Thou didst guide a little band of Israel's children who, seeking freedom to worship Thee, found it in a land which, with Thy blessing, became a refuge of

freedom and justice for the oppressed of all peoples. We thank Thee that our lot has fallen in pleasant places. Verily, O Lord God of Israel, Thou hast given rest unto Thy people, rest from our sorrow, and from the hard bondage wherein we were made to serve.

O Lord, look down from Thy holy habitation from heaven and bless this Republic. Preserve it in the liberty which has been proclaimed in the land, and in the righteousness which is its foundation. Bless it with prosperity and peace. May it advance from strength to strength and continue to be a refuge for all who seek its shelter. Imbue all its citizens with a spirit of loyalty to its ideals. May they be ever mindful that the blessings of liberty are safeguarded by obedience to law, and that the prosperity of the nation rests upon trust in Thy goodness and reverence for Thy commandments. Bless the President and his counselors, the judges, lawgivers, and executives of our country. Put forth upon them the spirit of wisdom and understanding, the spirit of counsel and the spirit of might, the spirit of knowledge and the fear of the Lord. May America become a light to all peoples, teaching the world that righteousness exalteth a nation.

Our Father in Heaven, Who lovest all nations, all men are Thy children. Thou dost apportion tasks to peoples according to their gifts of mind and heart. But all are revealing Thy marvelous plans for mankind. May the day speedily dawn when Thy kingdom will be established on earth, when nations shall learn war no more, when peace shall be the crowning reward of a world redeemed by justice, and all men shall know Thee, from the greatest unto the least. Then shall loving kindness and truth meet, righteousness and peace kiss each other, truth spring forth from earth and righteousness look down from heaven. May all hearts serve Thee with one accord and recognize that Thou art One and Thy Name is One. Amen. (45)

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## JEWISH HISTORY WEEK

Dr. Bernard J. Bamberger, President, Synagogue Council of America:

The Jewish people stands today at a crossroads in its history. For a thousand years the center of Jewish life was in the great communities of Europe--most of these have ceased to exist. For many years to come, the young Jewish communities of America and Israel must assume the tasks and responsibilities of leadership. To discharge this obligation successfully, we must possess not only the spirit of loyalty and consecration, but adequate knowledge as well. Our approach to present problems and our planning for the future must be based on our understanding of the past. The study of Jewish history is no mere hobby or adornment: it is a duty which the serious minded Jew must gladly undertake.

The American Jewish Historical Society has established an annual Jewish History Week to emphasize this duty, and to stimulate our people to discharge the duty. The Synagogue Council of America commends the undertaking, and urges upon all Jews the fulfillment of the ancient charge: Remember the days of old, consider the years of many generations.

Dr. Samuel Belkin, President, Yeshiva University:

The American Jewish community is almost three hundred years old. I wonder how many of our contemporaries are conscious, however, of the continuous struggles which our co-religionists experienced in order to preserve their spiritual mode of living and religious identity. I wonder how many of our people are aware of the manifold contributions which American Jewry has made towards the advancement of our American democracy. A better understanding of our past may serve as a beacon of light for our future.

I, therefore, heartily endorse the observance of Jewish History Week which is sponsored by the American Jewish Historical Society.

Dr. Louis Finkelstein, President, The Jewish Theological Seminary of America:

The historical approach to Judaism is not a modern invention, but has its roots in Jewish history itself. It is not usually known that history, as an interpretation of the events of human life, has its origin in Judaism and that the earliest histories which are more than chronicles and mere records of events are thus enshrined in Scripture. Our forefathers had a keen sense of history, and each of our festivals has its historical interpretation.

It is therefore most appropriate that at this great moment of Judaism and of the world there should be included a Jewish History Week. The celebration of Jewish History Week will turn the minds of all of us to the importance of the past of our people and of our faith in the formation of our present. Moreover, it will help to give us an understanding of ourselves as a distinctive group and tradition. I hope that this week will be widely observed.

Dr. Nelson Glueck, President, Hebrew Union College-Jewish Institute of Religion:

The Hebrew Union College is delighted to know that the National Jewish Welfare Board and the American Jewish Historical Society have instituted the annual celebration of a Jewish History Week. All of us need the knowledge and inspiration which an understanding of Jewish history can give us. We are rooted in our past but must know that past to appreciate its glory and its wonder. We urge all American Jews to take a special interest in Jewish history.

Dr. Robert Gordis, Past President, Synagogue Council of America:

A long time ago the great German historian Ranke declared that Jews were the most historical of peoples. By this he meant to stress the fact that for Jews the past was nothing dead and forgotten, but a vital and compelling source of inspiration in the present.

In proclaiming Jewish History Week, the American Jewish Historical Society is performing a signal service. For it calls attention to the rich contribution of the Jewish people to the culture of mankind in general and to the important role which Jews have played in the progress of our country in particular.

The assumption of world leadership by America, coinciding as it does with the coming of age of the American Jewish community, is more important today than ever before. For with these new responsibilities it becomes increasingly important for Americans of every faith and cultural background to develop a knowledge and appreciation of all the varied roots of the American tradition and way of life.

It is therefore to be hoped that this observance of Jewish History Week will stimulate American Jews to seek an ever greater knowledge of the glorious past of their people so that it may dedicate itself to a nobler future both in our country and throughout the world.

Honorable James G. McDonald, American Ambassador to Israel:

I am glad to note that the movement for the observance of Jewish History Week is under such competent sponsorship as that of the National Jewish Welfare Board and that it enlists your

personal support. It is good for all of us Americans to know more about the cultural past of all the peoples who make up our nation. Moreover, the history of no other people in the world is more intrinsically worth study than is that of the Jewish people who through millenia have contributed so much to civilization.

Prof. Abraham A. Neuman, President, Dropsie College for Hebrew and Cognate Learning:

The American Jewish Historical Society in dedicating a Jewish History Week has acted in the finest spirit of Jewish tradition.

The Jewish religion is based on collective historic consciousness. Our holidays and religious observances are history in action.

Jewish History Week is dedicated particularly to the American Jewish community and its wondrous growth on the soil and under the skies of our beloved country. By striking deep into the roots of our own American consciousness, we can most worthily extend our proud salute to our brethren in the soverign State of Israel.

Michael A. Stavitsky, President, American Association for Jewish Education:

The most important task before us is the survival and revival of our people abroad and here in America: It is a job which is based upon the will of our people to survive. To be part of the Jewish people means to be part of Jewish history. As a people, we cherished and cultivated our historic memory. We "remember" the exodus from Egypt. We commemorate in our festivals the milestones of our historic development.

Jewish History Week dedicated to Jewish history should serve all of us to regain this sense of history which, alas, we seem to have lost. We have witnessed in our time great historic events and revolutionary changes: the slaughter of whole communities, the downfall of Hitler, and the creation of the State of Israel. We have witnessed the rise of American Jewry to leadership in World Jewry. Lest that which we did is recorded for the generations to come, it will die with us. Only recorded history lives.

The recorded history of our people spells humility, pride, courage, and self-respect. Without its knowledge, the generation of American Jews, who will have to learn to live without dramatic emergencies, cannot survive.



Thenin is Set [21 Sept 51 Given and is made Dt. 26: 16-19 heat chafiters blessings + curses for obedience a mon-obedience 28:63 How get people to observe ? 1) By inspiring Them 2) By relding tribes or Junishwests I don't Think The latter procedure norks. There must be mill of challenge to live as Gods special perpera peculiar treasure 35to st NN DEN 635 181 2818 9161 43

Democratic hatme of Derel's Rules Moses + David both leaned or God Moses' bruil place was left secret so hat he would not be unshipped. Pow. 3:5 ARCH DON'T DEPEND & PONT YNRSELF Trust in me lord with all and lear not upon there our DON'T DEPEND ON ALLIES Sparah: Depend not upm Babel + Egypt

The King was not an unlimited monarch: and it shall be when he sittelh for he have I his Kinglow, met he shall write him a apry of This law in a book ... and he shall read therein all the day of his life .... mad his heart be mot lifted up alive his between. Dent. 17:14 FF 14NG HAD TO OBEY GODS LAW David T hallan (Ballsteba) abet & Elijah (# Nohrths)

FINKELSTEIN ARTICLE 19 oct 5 1) Toursh Renaissance - agreed e.g. welfare funds interested in Brusan of Jewish aducation. Young people want study groups, etc. 2) (Keasm - Hitler mothe The Jews. This is bad - and F. should say so. This Kind of spur will not last. 3) Reform this extinct sense of chasenness I challerge 4) Jews not exclusive sevents of but I agree. i) titlitude toward Zionism - ) Morgantein to make grave, A should be

Solbath revival -Now - in letter or in spirit. of forme I disquee 5 day week will make Sabtath observance possible gain. Being a Jew to like Selective Seurce 8t is binding in all Jews to The last generation on ent. a people about, yet not apart

Julian Morgenstein - Montreal, 1947, CCAR Who Knows; not only a new age, but also a new era may be dawning for Israel; and if for Small, Then perhaps also for markind. In This new age, and etill more in This new era, Israel will have a deating to fulfill, Judaism a menage of calvation to proclaim I wall is a historic people; Judaism a this toric religion. Through time, Through history, each must persist, grow, advance, we are the leaders of Judaism in This, our generation let history, Jewish history, teach us inspire us quite us, now and muto The very end? 200

Philip Berndein - What me Jew Believe" Jews believed They were The chosen people This doctrine has len't itself to much mounderstanding. It has been compared with the berman Nozi or The Russian Communist some of mission. But it has nothing to do with conquest, forme glory. Its classic definition was that I me propert a suffering sevant, when The Jews were chosen They received not a crown but a yoke. You alme have I known, newfre well I punish you for your inquities Theirs was The acceptance of herien burdens and more exacting duties. he goal was the nealgation of outs hinglow I justice and truth first in her own nation and Then in The life of all humanety. This task regimed The existence The continuence of a living people. a feefle that is chosen (or, as some Janoh modernists believe chose to be untranes I he living bod must untime to live. They recent disappearance. They discourage intermarriage, They remain a distinctive group. This exects a fine often a puible frice. Prost people cannot accept difference tolerantly. What they do not understand

They fear and what they fear they hate. Out of fear and hate come persecution and forgroms. Thus, Through the centuries The Jews have become what Isarah the molder of the mission idea, prophesied, "The sufering servant."



Temple Emanuel sisterhood CANTEEN



#### GUIDING PRINCIPLES

OF

### REFORM JUDAISM

AMERICAN IFWISH

ARCHIVES

(Adopted by The Central Conference of American Rabbis, at Columbus, O., May 27, 1937)

In view of the changes that have taken place in the modern world and the consequent need of stating anew the teachings of Reform Judaism, the Central Conference of American Rabbis makes the following declaration of principles. It presents them not as a fixed creed but as a guide for the progressive elements of Jewry.

#### 1. Judaism and Its Foundations

1. Nature of Judaism. Judaism is the historical religious experience of the Jewish people. Though growing out of Jewish life, its message is universal, aiming at the union and perfection of mankind under the sovereignty of God. Reform Judaism recognizes the principle of progressive development in religion and consciously applies this principle to spiritual as well as to cultural and social life.

Judaism welcomes all truth, whether written in the pages of scripture or deciphered from the records of nature. The new discoveries of science, while replacing the older scientific views underlying our sacred literature, do not conflict with the essential spirit of religion as manifested in the consecration of man's will, heart and mind to the service of God and of humanity.

2. God. The heart of Judaism and its chief contribution to religion is the doctrine of the One, living God, who rules the world through law and love. In Him all existence has its creative source and mankind its ideal of conduct. Though transcending time and space. He is the indwelling Presence of the world. We worship Him as the Lord of the universe and as our merciful Father.

3. Man. Judaism affirms that man is created in the Divine image. His spirit is immortal. He is an active co-worker with God. As a child of God, He is endowed with moral freedom and is charged with the responsibility of overcoming evil and striv-

ing after ideal ends.

4. Torah. God reveals Himself not only in the majesty, beauty and orderliness of nature, but also in the vision and moral striving of the human spirit. Revelation is a continuous process, confined to no one group and to no one. Yet the people of Israel, through its prophets and sages, achieved unique insight in the realm of religious truth. The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and of the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and of holiness. Being products of historical processes, certain of its laws have lost their binding force with the passing of the conditions that called them forth. But as a depository of permanent spiritual ideals, the Torah remains the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the Torah to its basic needs in consonance with the genius of Judaism.

5. Israel. Judaism is the soul of which Israel is the body. Living in all parts of the world, Israel has been held together by the ties of a common history, and above all, by the heritage of faith. Though we recognize in the group-loyalty of Jews who have become estranged from our religious tradition, a bond which still unites them with us, we maintain that it is by its religion and for its religion that the Jewish people have lived. The non-Jew who accepts our faith is welcome as a full member of the Jewish community.

In all lands where our people live, they assume and seek to share loyally the full duties and responsibilities of citizenship and to create seats of Jewish knowledge and religion. In the rehabilitation of Palestine, the land hallowed by memories and hopes, we behold the promise of renewed life for many of our brethren. We affirm the obligation of all Jewry to aid in its upbuilding as a Jewish homeland by endeavoring to make it not only a haven of refuge for the oppressed but also a center of

Jewish culture and spiritual life.

Throughout the ages it has been Israel's mission to witness to the Divine in the face of every form of paganism and materialism. We regard it as our historic task to co-operate with all men in the establishment of the kingdom of God, of universal brotherhood, justice, truth and peace on earth. This is our Messianic goal.

#### 2. Ethics

6. Ethics and Religion. In Judaism religion and morality blend into an indissoluble unity. Seeking God means to strive after holiness, righteousness and goodness. The love of God is incomplete without the love of one's fellowmen. Judaism emphasizes the kinship of the human race, the sanctity and worth of human life and personality and the right of the individual to freedom and to the pursuit of his chosen vocation. Justice to all, irrespective of race, sect or class is the inalienable right and the inescapable obligation of all. The state and organized gov-

ernment exist in order to further these ends.

7. Social Justice. Judaism seeks the attainment of a just society by the application of its teachings to the ecnoomic order. to industry and commerce, and to national and international affairs. It aims at the elimination of man-made misery and suffering, of poverty and degradation, of tyranny and slavery, of social inequality and prejudice, of ill-will and strife. It advocates the promotion of harmonious relations between warring classes on the basis of equity and justice, and the creation of conditions under which human personality may flourish. It pleads for the safeguarding of childhood against exploitation. It champions the cause of all who work and of their right to an adequate standard of living, as prior to the rights of property. Judaism emphasizes the duty of charity, and strives for a social

order which will protect men against the material diasbilities of old age, sickness and unemployment,

8. Peace. Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. It abhors all violence and relies upon moral education, love and sympathy to secure human progress. It regards justice as the foundation of the well-being of nations and the condition of enduring peace. It urges organized international action for disarmament, collective security and world peace.

#### 3. Religious Practice

9. The Religious Life. Jewish life is marked by consecration to these ideals of Judaism. It calls for faithful participation in the life of the Jewish community as it finds expression in home, synagog and school and in all other agencies that enrich Jewish life and promote its welfare.

The Home has been and must continue to be a stronghold of Jewish life, hallowed by the spirit of love and reverence, by moral discipline and religious observance and worship.

The Synagog is the oldest and most democratic institution in Jewish life. It is the prime communal agency by which Judaism is fostered and preserved. It links the Jews of each community and unites them with all Israel.

The perpetuation of Judaism as a living force depends upon religious knowledge and upon the Education of each new generation in our rich cultural and spiritual heritage.

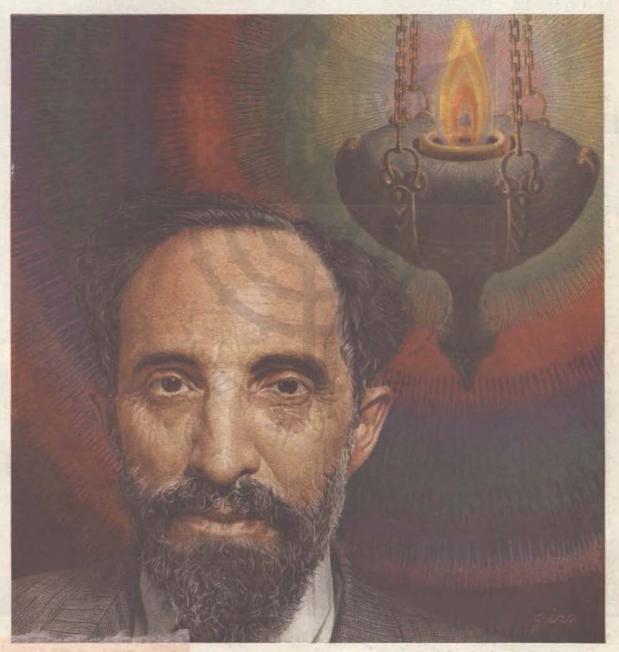
Prayer is the voice of religion, the language of faith and aspiration. It directs man's heart and mind Godward, voices the needs and hopes of the community, and reaches out after goals which invest life with supreme value. To deepen the spiritual life of our people, we must cultivate the traditional habit of communion with God through prayer in both home and synagog.

Judaism as a way of life requires in addition to its moral and spiritual demands, the preservation of the Sabbath, festivals and Holy Days, the retention and development of such customs, symbols and ceremonies as possess inspirational value, the cultivation of distinctive forms of religious art and music and the use of Hebrew, together with the vernacular, in our worship and instruction.

These timeless aims and ideals of our faith we present anew to a confused and troubled world. We call upon our fellow Jews to rededicate themselves to them, and, in harmony with all men, hopefully and courageously to continue Israel's eternal quest after God and His kingdom.

# TIME

THE WEEKLY NEWSMAGAZINE



RABBI FINKELSTEIN
The Days of Fear are over.

#### RELIGION

#### A Trumpet for All Israel

(See Cover)

Wrapped in his long-fringed, white prayer shawl, and dressed in a white linen robe, Rabbi Finkelstein stood on the dais; looking to the East, with his back to the congregation, he faced the Ark of the Covenant. On the lectern before him lay the great scrolls of the Torah, the book of the law of Moses. Rabbi Finkelstein's clenched right hand beat upon his breast in the traditional gesture of sorrow. Clear and strong, in the twang and guttural of the Hebrew chant, his voice rose:

"Elohenu velohe abotenu— Our God and God of our fathers, let our prayer come before thee; last time on Yom Kippur, the mood traditionally changes to one of joy and hope. The New Year has indeed begun.

For Rabbi Louis Finkelstein, teacher of future rabbis at Manhattan's Jewish Theological Seminary and leader of perhaps the most influential school of Jewish theology in the U.S. today, the *shofar* will herald the most stirring joy and hope of a lifetime. For he believes—and on abundant evidence—that U.S. Jews are returning to their synagogues and temples as never before.

The old, half-deserted synagogues are filling up again, new congregations are forming, new synagogues are being built. Young married couples are sending their children to religious schools to learn the fundamentals of their faith—then form-

Manhattan's Temple Emanu-El (Reform)
The New Year has indeed begun.

hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned."

Thus in Manhattan, and in almost every other corner of the world, one day this week, as they have for thousands of years, Jews prayed to the God of their fathers. It was the most dreadful and solemn day of the solemn and dreadful Jewish Year-Yom Kippur, the Day of Atonement. During the ten-day period of penitence beginning with Rosh Hashanah, tradition teaches, each man's deeds are judged in heaven, to be punished or rewarded in the year ahead.

It is for this that Jews call the ten days the Yamin Noraim—the Days of Fear. But when the trumpet call of the ram's-horn shofar has split the air for the

ing study groups so that they will know what their children are talking about. The word that such young Americans use, over & over again, when they are asked what they are looking for, is "heritage."

"When I was a seminary student 40 years ago," says Finkelstein, "it seemed so clear to us that our faith could not survive here that we even wondered for what purpose in the Divine Economy the Jews had been brought to the New World." The ghetto and the pogrom had annealed Judaism in the hearts of countless generations of Jews, almost since the great dispersion. But in the freedom and prosperity of the Melting Pot, that branded faith seemed to be fading out. Says Finkelstein:

"Then came a tragedy which none of us had foreseen. The great First Century Rabbi Eliezer once said: 'The Messiah will never come until the Jewish people repent.' When they asked him, 'What if the Jews do not repent?' he answered: 'The Lord will raise up a king worse than

Haman\* to smite them, and then they will repent.' This is just what happened. Hitler was something we never thought possible.

"I remember how stricken we were when 47 Jews were killed in a pogrom in the Ukraine. We had days of mourning and fasting. But six million! That dreadful calamity—and the whole spiritual and material crisis of our time—are bringing American Jews back to the faith of their fathers."

The Law Endures. There is no one spokesman for U.S. Judaism, no central authority, no High Priest. All good Jews, in varying degrees of literalness, believe in the Law, but U.S. Judaism is a spectrum shading off by minute gradations from ultra-orthodoxy to ultra-modernism. In this spectrum, Finkelstein, a traditionalist with one keen, dark eye on the future, stands almost dead center.

Judaism's spectrum can be roughly divided into three parts, roughly equal in number of active followers† and reflecting three traditions in U.S. Judaism:

Orthodox Judaism tries to maintain the letter of the Law. To the outsider it sometimes looks like literalness and nothing else. It is a religion that demands strict, hour-by-hour adherence to sacred custom. Promptly at sundown each Friday night, the Sabbath begins, and Orthodox Jows are required to be indoors (to travel in a vehicle on the Sabbath is counted as a sin). Twenty minutes before sundown, the housewife lights the candles which will burn through the Sabbath's 24 hours; any other lights must be turned on before that time. Synagogue services are entirely in Hebrew, and men & women sit apart, with their heads covered. The Orthodox Jew is expected to study the Torah every day and to observe the dietary laws with such strictness that separate plates and utensils must be used for cooking milk and meat dishes. On Yom Kippur, Orthodox Jews keep an absolute fast for 24 hours, and should spend about 13 hours at the synagogue in five services. Their strictly regulated life sets them apart from the rest of mankind, and is intended to: with a persistence undiminished by centuries, they feel themselves to be the Chosen People.

Reform Judaism in the U.S. is barely 75 years old. It was affected almost equally by 19th Century idealism and 19th Century skepticism. Its first leaders were German rabbis, some of whom carried the new doctrines to Britain, France and the U.S. Reform Jews pay scant attention to dietary laws, hold their services mainly in English, the principal one on Friday evening instead of Saturday (a few hold it on Sunday), and stress the ethical teachings of the prophets more than the ritual laws of Torah and Talmud. With the Reform

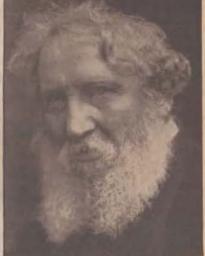
\* An enemy of the Jews whose story is told in the Book of Esther.

† There is no agreement about the exact number of Orthodox, Reform and Conservative Jews. Best current estimates: about 175,000 "families" enrolled in U.S. Orthodox congregations, 140,000 in Reform congregations, 150,000 in Conservative congregations. But each group claims a large additional number of unenrolled worshipers.

Tree would be for had become







Wide World, Hans Knopf-Pix Mide World, Hans K

PRESIDENT ADLER

JEWISH THEOLOGICAL SEMINARY God's covenant with Israel is an inescapable covenant.

Jews, the sense of being a chosen people is dim or extinct.

Conservative Judaism is newer still, and born in the U.S. It represents a middle way between Orthodox and Reform Judaism. Its founders considered Orthodoxy too adamantly withdrawn from U.S. life, Reform too spiritually attenuated. They fashioned a synagogue service in which English is used but Hebrew predominates. Men & women sit together, as they do in Reform congregations; the men cover their heads, as among the Orthodox. Conservative Jews are taught that, as Jews, they have been chosen by God for a spiritual purpose-but that those of other faiths, including Christians and Moslems, have also been chosen. Conservative Judaism is the middle ground on which Rabbi Finkelstein has taken his stand.

"Service Is Not Exclusive." The citadel of Conservative Judaism is the Jewish Theological Seminary, and Rabbi Finkelstein has been its president for eleven years. With his flashing eyes, floating hair and black beard heavily streaked with grey, he looks, at 56, like a reasonable modern facsimile of an Old Testament patriarch. Sometimes he talks like one, sometimes like the scholar he is-and sometimes like the successful fund-raiser

that he is, too.

His personal life is Orthodox enough to satisfy a Pharisee. Each morning he rises at 5:30 so that he can attend synagogue services before breakfast. Then for an hour or two before the day's work at the seminary, he prays and studies the Torah. Most of his faculty are equally observant of Jewish law and tradition. But Orthodox Jews are scandalized that some of the seminary's 23-man board of directors are members of Reform synagogues,\* And even some Conservative Jews are shocked at Finkelstein's habit of inviting Christian theologians (e.g., Reinhold Niebuhr, of Union Theological Seminary, just across the street) to talk to his students. President Finkelstein has an answer to such

objectors: "The job of special service to God is not exclusive to the Jews.'

The Great Confession. Louis Finkelstein was born in Cincinnati on June 14, 1895. His father, Simon J. Finkelstein, a strong-minded Orthodox rabbi from Slobodka, Lithuania, moved to a congregation in Brooklyn when Louis was seven. It was there, in Brooklyn's heavily Jewish Brownsville district, that Louis grew up.

The everyday routine in an old-school Orthodox home might make a Scotch Presbyterian Sunday seem frivolous, But Louis seemed to have been born with a rabbinical cap on his head. "I can't remember a time," he says, "when anything meant more than the study of the Law."

Like every Orthodox Jewish boy, he first learned the great monotheistic confession of faith which every devout Jew hopes to have the strength to repeat on his deathbed: "Hear, O Israel: the Lord our God, the Lord is One," He learned the complex system of ritual blessings with which the Orthodox Jew sanctifies every important action of the day: the thanks on awakening (for the day, for the power of sight, for the creation of the earth, for the power to walk, for the renewal of his strength, for not being an idolator or a slave or a woman\*), the blessings before & after meals, and the special thanks to be offered on such occasions as the sight of trees in springtime, the ocean, a rainbow, or the getting of new possessions.

He learned the 13 points of the creed of the great 12th Century rabbi, Maimonides, the Jewish Aristotle: the belief in God's existence, in His unity, incorporeality, timelessness, and approachability through prayer; the belief in prophecy, in the superiority of Moses to all other prophets, in the revelation of the Law and its immutability, in Divine providence, Divine justice, the eventual coming of the Messiah; the belief in the resurrection and in everlasting life. He memorized the civil and canon law of the Talmud in great early-morning gulps, often leaving home at 5:30 a.m. to study in the synagogue before school. For at least an hour a day, with a rabbinical tutor, he puzzled out the vowelless Hebrew and the interpretations of the sacred text.

Baseball for Rabbis, Louis' closest friend was another young Torah student almost as sobersided as himself. Solomon Goldman descended from a line of eleven rabbis. Now head of Anshe Emet synagogue in Chicago and one of the most respected scholars in U.S. Judaism, he remembers his friend Louis as painfully shy. In Goldman's house he would often lower his head and walk past Goldman's mother and sisters without a word, Goldman attributes this to Finkelstein's piety: to walk with the head held high, Jewish tradition teaches, is bold and immodest.

For all his painful shyness, Louis Finkel-

\* A Jewish woman, at this point in her morning

prayers, humbly thanks God that He has created

her according to His will.



Newspictures

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stein was never backward when he had a cause. In order to counteract the drift of Brownsville away from the Torah, he and Sol Goldman launched an intense juvenile crusade-buttonholing youngsters, speaking on street corners, organizing study clubs, and lining up pledges to observe the Sabbath.

Finkelstein graduated from high school in three years, then moved on to New York's City College. He was president of the student Zionist organization-and one of the few Jewish students on friendly terms with the boys in the Roman Catholic Newman Club. But he did not really find his element until he entered Jewish

Theological Seminary.

There, his grasp of the Torah soon brought him to the attention of the faculty. White-maned Dr. Solomon Schechter, the seminary's president, took special pains with the shy scholar. Walking with him on the street one day, Dr. Schechter stopped at a newsstand to read the latest World Series scores. "Can you play base-ball?" he asked. "No," admitted Finkel-stein. "Remember this," said the old man. "Unless you can play baseball, you'll never

get to be a rabbi in America."

Scholar Finkelstein got the point and never forgot it—though he never played a game of baseball (or went to a dance, or had a date with a girl in his student days). He took enough interest in the outside world to get himself elected president of his class in its final year. In 1922 he married the sister-in-law of a faculty member, handsome Carmel Bentwich, He has three children: Hadassah, 28, now married to a mathematician and living in Connecticut; Ezra, 24, in his second year at Columbia University's School of In-ternational Affairs, and Emunah, 19, who is training for social work.

After graduating from the seminary, Finkelstein took a small congregation in The Bronx, where he stayed for twelve years. When he was midway in this work, the seminary's next president, Cyrus Adler, persuaded him to join the faculty "for a year or two." He stayed for 15 years, and when Adler died, 44-year-old Louis Finkelstein succeeded him.

Shift of Center. The seminary he was called to lead was neither the oldest nor the biggest in the U.S.\* It was founded in 1887, with eight students and three teachers, then met in a small Spanish-Portuguese synagogue. When Louis Finkelstein took over in 1940, it had a set of handsome, six-story Georgian buildings on Manhattan's academy-studded Morningside Heights-and perhaps the most distinguished faculty of rabbinical teachers in the English language. By the standards of 1940, it was turning out a fair number of graduates: eight or ten young rabbis a year, an equal number of qualified teachers for Jewish schools.

As he read the news from Europe, Louis Finkelstein saw a double challenge: 1) thanks to Hitler's campaign against Jewish learning, the seminaries of Central and

\* Oldest and biggest: Hebrew Union College (Reform) in Cincinnati.



NAGOGUE IN ST. LOUIS®

New Synagogue IN St. Louise Even the old ones are filling up.

Eastern Europe (e.g., Berlin, Breslau, Vienna) were being wiped out of existence, and 2) the massacre of 6,000,000 European Jews was leaving U.S. Jewry, by simple default, the central Jewish community in the world. Jewish Theological Seminary has grown to meet those challenges as swiftly as possible, It now has 1,000 students enrolled in its four-year courses.

Zion Trouble. In exchanging the life of a teacher for that of an administrator, Finkelstein was true to one of the deepest-currents of his faith. For Judaism is a this-worldly rather than an other-worldly religion; its basis is action rather than dogma. Obedience to the Law is far more important than belief. For the Law is truth set forth in terms of action.

As an administrator, a prominent citizen of the Jewish community, Finkelstein was bound to come to grips with Zionism. As a student, he had been attracted by it. But as he grew older, and the political preoccupations of the movement became clearer to him, his zeal for the establishment of a Jewish state began to cool.

The short-lived independence that Judas Maccabaeus ripped from the dying body of the Hellenistic Empire in the 2nd Century B.C. seemed to Finkelstein one of the great failures in Jewish history; so, he felt, would be a modern state established by force, Moreover, if U.S. Jews put as much effort into getting D.P.s admitted to the U.S. as they put into Zionism, he thought, a home could be found in the New World for all the dispossessed Jews of Europe.

By the time the Jews began their actual military struggle for Palestine, Louis Finkelstein was definitely a non-Zionist—a stand which looked to Zionists like anti-Zionism. At least one large contributor to the seminary tore up his usual check. Some of the faculty deeply resented Finkelstein's attitude, and when he refused to let the students sing the Israel national anthem at commencement in 1945, on the ground that a political song has no place at a religious ceremony, the seminary nearly split apart.

Today, now that the issue has simmered down, Finkelstein feels that perhaps he was mistaken, and that the State of Israel may turn out to be a good thing, after all. Relations between the seminary and Israel are now cordial, and Finkelstein will do his best to keep them so.

Isaioh's Meaning? This week, the directors of the seminary announced that Dr. Finkelstein will assume a new post as chancellor, and that his presidential duties will be taken over by a three-man team of two vice chancellors and the seminary provost. Louis Finkelstein hopes the arrangement will give him more time for scholarship, for writing and for travel. But most of all, he hopes it means more time to work for a renaissance of spiritual Judaism in U.S. life,

The auguries of such a renaissance are on all sides, he is sure, "It is not just a transient phenomenon. I predict that within 25 years the vast majority of the five million Jews in this country will have returned to their faith and will be keeping the Sabbath.

"I say 25 years, because the change will come mainly through the young people. Many of the fathers I know can't understand what has happened to their children. A friend of mine who is a very successful industrialist is still amazed by the fact that his son is turning into a brilliant theologian; just a short time ago, I talked to

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the 16-year-old boy whose father runs a chain of retail stores. Father wants me to go into his business, he said. I am the only child. But why should I waste my life in business? I want to go to the seminary and become a rabbi.

"[Philosopher] Alfred North White-head once said to me: 'What America needs is not a philosopher but a prophet.' What I see and what I hope for the Jewish community in America is that it will give birth to a school of prophets and rise toward its own spiritual potential as a holy people. And this will have a profound effect on America and on the whole world. Even a tiny minority, when they are spiritually dedicated, can have a deep influence on the world around them—like the Essenes among the ancient Hebrews,



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or the Pharisees, or the early Christians, or the Quakers.

"To me, the prophetic message is summarized in the idea of the Suffering Servant in Isaiah.\* The Christians take this to be the foreshadowing of Jesus Christ, but Jewish tradition sees it as the role of the Jews in the world. And the important part of the concept is the word 'servant.' Suffering, too, if necessary—and it often seems to be necessary. But suffering by itself is not enough."

Impious Question. There must be action and example. One way in which U.S. Jews can serve their country and the world, says Finkelstein, is "by bringing

\* E.g., Isaiah 53:3-5: "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised; and we esteemed him not. Surely be hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

people together and helping them understand each other."

Finkelstein himself has done plenty to "bring people together." In 1938, he helped found the Institute for Religious and Social Studies, a "graduate school" of clergymen and lay religious leaders, Christian and Jewish, which holds 13 sessions a year in Manhattan and six in Chicago. This year, for the twelfth time, he was elected president of the Conference on Science, Philosophy and Religion, which meets each year at Columbia University. "When I am at work on those enterprises," he says, "I feel that I am obeying the commandments just as much as when I go to the synagogue for prayer."

As they grow more spiritually minded, he thinks, U.S. Jews will more & more observe the Law's injunction to make "peace between man and his fellow" a part of their religious duties. "When sometimes I am talking about this and someone asks me why we Jews should bear the burden when other groups don't seem interested in doing anything, I consider it an impious question. Jews must see themselves as God intends them to be—His servants and the servants of mankind."

Challenge & Paradox, For many Jews this will be a hard teaching. God has chosen them for a special purpose, but seemingly the price of God's election has been a bitter portion. Exile, humiliation and persecution have dogged them through history, from Babylon to Buchenwald. Persecution has driven the Jews in upon themselves; they have sometimes set up barriers against the world simply in order to survive. But of what use is their survival, asks Louis Finkelstein, if their mission is forgotten?

The essence of that mission is a challenging paradox: to be a people set apart—and yet not apart. Louis Finkelstein calls on the withdrawn Jew to serve his old persecutors, his brothers, to join the human race; and calls on the assimilated

Jew to take up his heritage.

In modern times, millions of men & women of Jewish origin have renounced Judaism as their spiritual country. Such men & women think (or say they think) that the word "Jew" should be on a par with "Baptist." "Congregationalist" or "Catholic"—and should apply only to the Jews who have elected to be, or to remain, Jews. Rabbi Finkelstein's Torah teaches him that the covenant God made with Israel is an inescapable covenant. "The choosing by God," says he, "was like Selective Service." It is binding on all Jews, to the last generation on earth.

Yom Kippur in this year 5712 was drawing to a close. In the synagogues of the world the chant went up: Hear, O Israel: the Lord our God, the Lord is One.

Three times Rabbi Finkelstein and the

Three times Rabbi Finkelstein and the congregation repeated: Blessed be His name, whose glorious Kingdom is for ever and ever. Seven times the shout arose: The Lord, he is God.

And the shofar of joy and hope sang in the ears of Israel its hoarse, triumphant cry.



AMERICAN JEWISH PRESS 96 Warron Stroot New York City 7 RE- your Inday Sermon Bob.

Rolease Date-October 22, 1951

#### 'Time' Cover Story:

GOD CHOSE JEWS LIKE 'SELECTIVE SERVICE,'
FINKELSTEIN TELLS MILLIONS OF AMERICANS;
PREDICTS BIG RETURN TO W.S. SYNAGOGUES

NEW YORK CITY (AJP)-The choice of the Jows by God to serve Him and mankind, as taught by traditional Judaism, was like selective service, and cannot be evaded, says Dr. Louis Finkelstein, leader of Conservative Judaism, in a cover story in Time Magazine last week.

The steadily growing interest by Time in Jows and Jowish problems in recent years reached a high point in the article, the first cover story in the magazine's history devoted to American Judaism.

The article describes that Judaism is as a "spectrum shading off by minute gradations from ultra Orthodoxy to ultra modernism."

Dr. Finkelstein, who had been president of the Jowish Theological Seminary for 11 years and who has now been named chanceller, is described as a "traditionalist with one keen dark eye on the future."

The article describes Orthodox Judaism as an effort "to maintain the Letter of the Law. To the cutsider it semetimes looks like literalness and nothing else."

Referred Judaism 'stresses "the othical teachings of the prophets more than the ritual laws of the Torah and Talmud," and for Referred Jews, "the sense of being a chosen people is.

dir and extinct."

Conservative Judaism "represents a middleway between Orthodox and Refermed Judaism," according to the article.

Con ervative Jews are taught that as Jews, they have been chosen by God for a spiritual purpose, but that these of other faiths including Christians and Moslems have also been chosen."

Bost estimates on numbers listed by Time are 175,000 families enrolled in Orthodox congregations, 140,000 in Refermed Congregations, and 150,000 in Conservative congregations but each group claims a large additional number of unenrolled worshippers,

Strongly attracted to Zionism in his younger days, Dr.

Finkelstein later changed his mind and by the time the Jews
began their military struggle in Palestine, "Louis Finkelstein
was definitely a non-Zionist, a stand which looked to Zionists
like anti-Zionism. At least one large contributor to the seminary
tore up his usual check."

A major theme of the article is Dr. Finkelstein's conviction that Judaism is making a powerful comeback.

"I predict that within 25 years the vast majority of the 5,000,0000 in this country will have returned to their faith and will be keeping the Sabbath, " he said.

The 25-year figure is suggested "." because the change will come mainly with the young people." Meanwhile the Conservative leader said that synagogues are filling, new congregations are being formed and new synagogues are being built.

To Dr. Finkelstein there; is no point to Jewish survival if Jows forget their mission, the essence of which is to be "a

people apart and yet not apart."

The withdrawn Jew must serve his persecutors, his brothers; the assimilated Jew must take up his heritage. In either case no there has a choice.

"Rabbi Finkelstoin's Torah teaches him that the covenant ded made with Israel is an inescapable covenant. The choosing by God was like selective service. It is binding on all Jews, to the last generation on earth."



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## SABBATH SERVICES Friday Evening, November 2, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN will speak on

#### "THE NEW HOUSE ON FIFTH AVENUE"

Last week end, Rabbi Friedman represented the congregation at the Dedication Ceremonies of the "House of Living Judaism" in New York. This house stands on the corner of 5th Avenue and 65th Street. Engraven over the portal is the message from the Bible:

"Love Thy Neighbor As Thyself"
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### (Taken from Nemorial Tablet)

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SABBATH MORNING SERVICES 11:30 A.M.

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New House on 5th ave. 1) Service in T.E. - impressive 2) Banquet Saturday might A.H. Silver - american Juliaism neurary. assimilation and cuti-Semitism defense not he way of the future. Positive program 3) Institute on Judaism provided 5- point program. a) activation of fresent congregational . b) enrollment of unaffiliated c) meaningful clipmonies in synagopue or home d) intensification of youth activities e) stengthening metional religious institutions 1) Tribite to Eisendreh for tasteful presence of brulding on 5" ave.

## Temple Emanuel DENVER



RABBI HERBERT A. FRIEDMAN

RABBI JOEL Y. ZION

Vol. XIV

November 12, 1951

No. 3

## Sabbath Services

Friday, November 16th, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN

will speak on

"WHAT HAPPENS AFTER DEATH?"

Friday, November 23, 8:15 P.M.

RABBI JOEL Y. ZION

will speak on

"GERMANY'S GENERALS STAGE A COMEBACK"

COFFEE HOUR AND DISCUSSION AFTER SERVICE

Saturday Morning, November 24, 11:30 A.M. Bar Mitzvah of Joseph Goldhammer son of Mr. and Mrs. Abe Goldhammer Published Bi-Weekly from September to June

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Dr. Morris Kaplan, President

Mrs. A. E. Bowers, President Mrs. Samuel Schaefer, Honorary President

TEMPLE SUPPER CLUB Mrs. Jack Jacobson, President

EMANUEL CEMETERY Telephone AComa 2839

### Raddish List ===

(Taken from Memorial Tablet)

#### November 16

Maurice Selene Amalie Porges

Joseph H. Harrison

Rosa Charsky David M. Gerstle

Walter L. Tishler Toe Anfenger

Mary Levy

#### November 23

Lottie Robinson

Sarah Guldman Lehman Degen Isaac Kohn

Henrietta Friedenthal

Melvin G. Strauss Rosa Weiner

Monette H. Cohen Jessie R. Morris Nancy Kentor

Samuel G. Shraiberg William Weil Saidee H. Sands

Joseph Lehmann

Jeanette L. Kayser

## Sermon Notes

#### "GERMANY'S GENERALS STAGE A COMEBACK"

The latest contribution of Hollywood to understanding the German mind during the Hitler period is a film entitled, "The Desert Fox," starring James Mason in the role of General Rommel. It presents a vindication of the role of Germany's military class in the second World War. A number of articles have also appeared stressing this same idea. In one article, Peter De Mendelsohn, former press officer with Allied Supreme Headquarters in Europe discusses Germany's military who are now seeking to foster the legend of an "honorable army", betrayed by the politicians. I will discuss their "comeback", and the moral issues that religion poses.

#### "WHAT HAPPENS AFTER DEATH?"

One of the questions most often asked of the Rabbi is this: "What does our religion teach about the afterlife?" Do we believe in Heaven and Hell? Is there a clear-cut definition of immortality? Do we believe in the physical resurrection of of the flesh? What is the soul? What happens to it when the body dies? What is the Jewish attitude toward death?

These questions came to mind most particularly as we read this week's portion of the Torah and the Haftorah for herein is described the death of Sarah, and the impending death of David.

H.A.F.

Published Bi-Weekly from September to June

#### Congregation Emanuel

16th Ave. and Pearl St. Denver, Colorado

#### TEMPLE EMANUEL BULLETIN

Rabbi Herbert A. Friedman-Study AComa 2830

Rubbi Joel Y. Zion-Study, AComa 2830

Mr. Philip Milatein, President Mr. Samuel Rose, Executive Secretary Temple Office—AComa 2839

#### SISTERHOOD

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## Temple Emanuel DENVER



RABBI HERBERT A. FRIEDMAN

RABBI JOEL Y. ZION

Vol. XIV

November 12, 1951

No. 3

## Sabbath Services

Friday, November 16th, 8:15 P.M.

#### RABBI HERBERT A. FRIEDMAN

will speak on

"WHAT HAPPENS AFTER DEATH?"

Friday, November 23, 8:15 P.M.

#### RABBI JOEL Y. ZION

will speak on

"GERMANY'S GENERALS STAGE A COMEBACK"

COFFEE HOUR AND DISCUSSION AFTER SERVICE

Saturday Morning, November 24, 11:30 A.M. Bar Mitzvah of Joseph Goldhammer son of Mr. and Mrs. Abe Goldhammer

#### B'nai B'rith Honored

The Temple is proud that one of its members, Mandell Winter, was among the delegation which met with Governor Thornton two weeks ago as he signed a proclamation honoring B'nai B'rith during the month of October of this Jewish service organization's 108th anniversary. B.B as an organization and its members as individuals have always been uppermost in promoting both Jewish and non-sectarian philanthropies.

Among national organizations it sponsors are the Anti-Defamation League, Hillel Foundations, hospitals and orphanages. It has a continuing Aid-to-Israel program. Local manifestations of B'nai B'rith are the National Jewish Hospital, Ex-patients Home and the Boulder Hillel Foundation.

Denver B'nai B'rith groups are Mile-Hi Lodge in which Mr. Winter serves as membership chairman, Denver Lodge and the Women's Chapter.

Scores of Temple members have always served B'nai B'rith well and several have been honored with local presidencies. Members have found that this organization helps them to serve their fellowmen in the true Jewish tradition.

#### SISTERHOOD STUDY GROUP

November 19, 1:30 p.m.

The highly successful annual book review series of the Temple Sisterhood will open on Monday, November 19, 1:30 P.M. in the Temple lounge. Rabbi Joel Y. Zion will review an outstanding volume. "The Earth Is the Lord's," by A. Heschel. Refreshments will be served and a discussion will follow the review. Mrs. Cecil Abenheimer, EA. 3167, is chairman of the book review series.

#### NEW BOOKS IN OUR LIBRARY

We have many new books on our library shelves. Members of the congregation are cordially invited to borrow these books. Our librarian is in attendance on Saturday and Sunday mornings. When you bring the children to Religious School, you might find it convenient to browse through the library.

Jesus in Jewish Tradition—Goldstein
Chaim Weizman—Baker
The Jewish Community—Baron
Jewish Customs and Ceremonies—
Edidin
The Prince of the Ghetto—Samuel
Pilgrims in a New Land—Friedman
The Pharisees—Finkelstein
The American Overture—Goodman
The Jew in Our Day—Frank
Stars and Sand—Baron

## RELIGIOUS SCHOOL REGISTRATION POLICY

At the last meeting of the Religious School Committee of Temple Emanuel, it was recommended to reprint in the Bulletin, the statement of policy regarding registration in the Religious School. This policy has been in operation for some years and is repeated for the information of new members and parents in the congregation.

There are 11 grades in the Religious School, beginning with pre-School thru Confirmation.

The age requirement for Pre-School registration is five years of age, and the child's birthdate must occur no later than December 1st. However, we permit a period of grace, and children whose birthdates extend as late as December 31st are still permitted to register. The same birthdate requirement is observed for registration in all subsequent grades.

## HOUSE OF LIVING JUDAISM DEDICATED IN NEW YORK

The headquarters of the Union of American Hebrew Congregations was proudly and beautifully dedicated in New York over the week-end of October 26-28. With most impressive ceremonies, at Temple Emanuel and Central Synagogue, the spirit of American Judaism was breathed into the new Union house, located on Fifth Avenue and 65th Street.

Rabbi Maurice Eisendrath, president of the U.A.H.C., accepted the keys to the building and sounded the keynote for a rededication to the liberal Judaism which must grow here in America. The spiritual challenge of the idea and the physical challenge of the building itself stirred all who attended the ceremonies.

Any members of our congregation who have occasion to be in New York are urged to visit the House of Living Judaism, 838 Fifth Avenue, to view the lovely ceremonial windows, and to enjoy the many interesting exhibits.

#### AMERICAN IEWISH

#### TRAFFIC HAZARD ON SATURDAY AND SUNDAY

(Reprinted From Our Bulletin At The Request Of Many Parents)

In the course of a 15 minute period in the morning, and again at noon, when Religious School begins and ends on Saturday and Sunday mornings, we have as many as 75 to 100 cars converging on the corner of 16th Ave. and Pearl Street. This obviously creates a paralyzing traffic jam which must be solved immediately.

We are frankly worried about accidents and the Denver Police Department is concerned about blockading 16th Avenue which is a main artery.

The following plan is suggested to relieve congestion on all occasions when the Temple and its School are in use:

- No parking or double parking in front of the Temple on Pearl Street.
- No parking or double parking on the side of the Temple Building on 16th Avenue.
- Avoid making a left turn from 16th Avenue to Pearl Street.

4. Arrange to leave and pick up the children on any one of the other three corners — Colfax and Pearl; Colfax and Pennsylvania; and 16th Avenue and Pennsylvania. In this way the children will NOT have to cross the streets.

The Board of Trustees of the Temple and the Police Department are very serious in asking for your cooperation, in order to avoid danger to our children and pedestrians.

## RED CROSS-ARMED FORCES BLOOD DONOR PROGRAM

Your blood can save a soldier's life. Let your blood enlist today! Call the Red Cross, AL. 0311, for an appointment. RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL EAST 18TH AVENUE & PEARL STREET DENVER S, COLORADO

DATE

1) Isaiah taught resurrection (26:19): "Thy dead shall have my dead bales stall wise anake and sing ye mad dwell in The dust -For Thy Rew is as the dew of light, and the searth shell bring to life De Shades This made great appeal to Pharisces The religious elevents of middle class plebrans who were looking for a place of moral balance in The humverse

RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL. EAST 18TH AVENUE & PEARL STREET DENVER S. COLORADO

DATE

TO:

2) Higher classes Sablecces Jutilians, opposed This Routhing MS Ben Sina (Ecclus. 10:11). Color of over the The he inheriteth Worm of magget, like of weefing Things."

They which insel concept of effectively to compensate for imperig in This life class They felt it was assemilative doctrine—

Greek and Egyptian

RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL EAST 16TH AVENUE & PEARL STREET DENVER S. COLORADO TO: 3) Maccabean war inducted by warners - deplomate pla This world, instead But aftermath again in Forman Juseen I'm gave victory to Phareses and belief resumection triumphed, to become part of normative Judicism.

TEMPLE EMANUEL EAST 16TH AVENUE & PEARL STREET DENVER B. COLORADO 1) ro: Michael Sanhedin 10.1. These are They that have no share in The wild to come he that days There is no resurrection of the dead, he that pays that the band is not from Heaven, and The apikoros. \* \* offosed to the robbin al teaching, huntions; steffend; mevenence; firstourners Thus, Then basic primples. 1. Ressurection 3. Perene for tacking, 2. Revelation 3. Perene RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL EAST LOTH AVENUE & PEARL STREET DENVER S. COLORADO 13 addles yet and - ) believe into de met here will be a please The Creator

RABBI HERBERT A. FRIEDMAN To: as far as immentality of some TEMPLE EMANUEL prayer inc RANG THEY SIC I my ord me son gavest me is fine weste it now did didn't breake it preserved at milhar me but wilt rest take at furn me unto me bereafter. Blessed art Non, O bord, w souls unto dead bodies.

RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL EAST 16TH AVENUE & PEARL STREET DENVER B. COLORADO Platos concey "The dust returneth moto A was and the spirit re God who gave it."

RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL EAST 16TH AVENUE & BEARL STREET DENVER S. COLORADS Bifle repeatedly was the word soul - N/2 30 2 - CDJ - but nowhere loss it may that it is immortal. Yet everywhere is it implicit That The soul is of God, and herefre indestructible. Morris Joseph -"That The future life was a reality to here ancient poets & sees () The Boke) is certain all mat can justly be paid is not their allusion to it are more or less veiled. If The Israelite Cheristel The great truth of immortality it was

RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL EAST 16TH AVENUE & PEARL STREET DENVER B. COLORADO in his immost heart. It was fast of his emociousness nutres than I his active life. The present claimed his thoughts and his mergies; The future he left to look. Thus he presents are of the grandest of spectacles - met of an earnest pursual of rightourness uninfluenced by the hought of a heavenly reward. Husley mote - "The only religion which offeals to me is fuglished Judaism. It may be well to remember That The highest level of moral africation recorded in history was reached by a few ancient Jews - Mirch Isarch o The nest - who took no count whatever of what might is might not happen to them after death of what might not

antigones of Socho said (Pirk cloth 1:3) Be not like sevents who minister to Their master upon The condition of receiving a revail but be like sevents who minister to their mouston was that the and the frecent a neward

RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL EAST 16TH AVENUE & PEARL STREET DENVER S. COLORADO DATE TO: Summation: to highest par ath added the language.................. claid daided DENVER SALES AND TOUR TOURS OF THE LEGISLE nolli T. Lonb

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SOLEMN SERVICE OF REDEDICATION

Torah Ornaments from Europe

no Janie-RABBI HERBERT A. FRIEDMAN

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ben dista so or antiquals addies "THE HEARTBEAT OF SIX MILLION"

Friday Evening, November 30, 1951

tions of the work to the compet us. Letters and the taken at the troom sale to the the

D Lord, spore us in Thy mader peroles, and gave us blueric enclosed. , Lewis and to chase and point don ental way show great by war could read another end . Jon tolsp file the day offered (see said mo

#### ORDER OF SERVICE

Sabbath Candle Lighting .......lirs. Henry Schwartz, Jr.

Sabbath Evening Service...... Rabbi Joel Y. Zion Union Prayer Book, page 62

Torah Reading and Kiddush

## RESPONSIVE READING In Time of Martyrdom

CONG: O Lord God of Israel turn from Thy fierce wrath and relent of the evil against Thy people.

READER: Look from heaven and see how we have become a scorn and a derision among the nations; we are accounted as sheep brought to the slaughter, to be slain and destroyed, or to be smitten and reproached.

CONG: Yet, despite all this, we have not forgotten Thy Name: We beseech Thee, forget us not.

READER: Strangers say, there is no hope or expectancy for you. Be gracious unto a people that trust in Thy Name. O Thou who art most pure, bring our deliverance near. We are weary, and no rest is granted us. Let Thy tender mercies subdue Thine anger from us.

CONG: O Lord, spare us in Thy tender mercies, and give us not into the hands of the cruel. Wherefore should the nations say, Where now is their God? For Thine own sake deal kindly with us, and delay not.

CONG: We beseech Thee, turn from Thy wrath and have mercy upon the treasured people whom Thou hast chosen.

READER: Hear our voice, and be gracious, and abandon us not in the hand of our enemies to blot out our name; remember what Thou hast sworn to our fathers:

I will multiply your seed as the stars of heaven:
and now we are left a few out of many.

CONG: Yet, despite all this, we have not forgotten Thy Name; we beseech Thee forget us not.

READER: Help us, O God of our salvation, for the sake of the glory of Thy Name; and deliver us, and pardon our sins for Thy Name's sake.

#### PRAYER FOR MARTYRS

O Lord of life, our times are in Thy hands. One generation cometh into the world to be blessed with days of peace and safety; another goeth through the valley of the shadow enduring the cruelties of persecution and war. Sorrowful and dangerous have been the times which Thou, O God, hast assigned to us. We have lived through years of tyranny and destruction and are now schooled in sorrow and well acquainted with grief. We have seen the just defeated, the innocent driven into exile and the righteous brought to a martyrdom as merciless as any the ages had ever beheld.

At this hour of memorial, we recall with loving reverence all of Thy children who have perished through the cruelty of the oppressor. Not punished for any individual guilt, but without discrimination, the aged and the young, the learned and the simple were driven in multitudes along the road of pain and pitiless death. Their very presence on earth was begrudged them for they brought to the mind of man the recollection of Thy covenant of mercy and justice. For no sin of theirs did they perish but because they were martyrs of bygone days, for the sanctification of Thy Name on earth.

They lie at rest in nameless graves. Their restingplaces in far-off forests and lonely fields are lost to the eyes of revering kin. Yet they shall not be forgotten. We take them into our hearts and give them place beside the cherished memories of our own beloved. They now are ours

We pray to Thee, O merciful Father, that Thy law, to which these Thy children have borne witness in life and death shed now a renewed light in the hearts of men, that all these martyrs, nameless to us but known to Thee, shall not have suffered in vain. May their memory be an enduring blessing to all Thy children.

## LET'S BE SILENT to bed of the stock of the

Ghetto Song

Author Unknown

ANSTRU NG GMED

Let s be silent, ever silent,
Let no word be said Let us with eyes tightly closed,
Murmur a prayer inside our head.

Not the fences, nor the wire,
Not the guard whom we must fear,
No one can, by rule or order,
Forbid the crying of our silent tear.

PRESENTATION OF TORAH ORNAMENTS
TO CONGREGATION EMANUEL

TOV L'HODOS..... Choir

WHO TOUCHED THESE ? Rabbi, Boy, Women WITY DID THEY DIE ? to give birth I state ? to teach Grope a lesson? SUPPOSE THEY DIED COMPLETELY IN VAIN simply a testimenial to bestiality DOES THAT MEAN THERE IS NO SENSE IN STRIVING ? LE ALLEPT THESE OBJECTS VINS A RE-AFFIRMATION OF STUBBORN FAITH Justine will prevent love will enquer hote Man will hole upon man and call him good as The lock

did he seport

# Temple Emanuel DENVER



RABBI HERBERT A. FRIEDMAN

RABBI JOEL Y. ZION

Vol. XIV

November 19, 1951

No. 4

## Sabbath Services

Friday, November 23, 8:15 P.M.

RABBI JOEL Y. ZION will speak on

#### "GERMANY'S GENERALS STAGE A COMEBACK"

Coffee Hour and Discussion after Service

Friday, November 30, 8:15 P.M.

RABBI HERBERT A. FRIEDMAN will speak on

"THE HEARTBEAT OF SIX MILLION"

A SOLEMN CEREMONY REDEDICATING TWO PRECIOUS TORAH ORNAMENTS FROM SOME NAMELESS SYNAGOGUE OF EUROPE

Saturday Morning, November 24, 11:30 A.M. Bar Mitzvah of Joseph Goldhammer son of Mr. and Mrs. Abe Goldhammer

Saturday morning, December 1, 11:30 A.M. Bar Mitzvah of Bruce Bowers Son of Dr. and Mrs. A. E. Bowers Published Bi-Weekly from September to June by

#### Congregation Emanuel

16th Ave. and Pearl St. Denver, Colorado

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## Kaddish List-

(Taken from Memorial Tablet)

#### November 23rd

Sarah Guldman Saidee H. Sands
Lehman Degen Monette H. Cohen
Isaac Kohn Jessie R. Morris
Melvin G. Strauss Nancy Kentor
Rosa Weiner William Weil
Samuel G. Shraiberg Joseph Lehmann
Henrietta Jeanette L. Kayser
Friedenthal Rosa Charsky

#### November 30th

Samuel Barets Sigmund Seligsohn
Isidor Friedenthal Max Buchmann
Emanuel Heitler Leon Milton Bronfin
Pauline D. Klein Nathan Charsky

## Sermon Notes

## "GERMANY'S GENERALS STAGE A COMEBACK"

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#### "THE HEARTBEAT OF SIX MILLION"

We shall be performing a very significant ceremony in the Temple on Friday Evening, November 30, and I urge all our members and friends to be present.

This will be a ceremony rededicating two Torah ornaments which have been entrusted to our care. These ornaments decorated a Torah in some nameless synagogue in some country of Europe. We have no idea from whence they come. We know only that the Jews who used them are dead and the synagogue wherein they once were housed has probably been burned to the ground.

We have taken these ornaments and will rededicate them to Jewish religious usage keeping alive the heartbeat of the six million Jews of Europe who perished.

H.A.F.

## The Story of Two Torah Ornaments

Temple Emanuel of Denver is the trustee of two new possessions. These are a sash which binds the Torah and a silver bell which crowns it. Intrinsically the objects are beautiful and precious, but even more important than this is the sentiment and tragedy with which they are saturated.

They come to us with a heavy sense of history and destiny. Out of the great holocaust of the past decade in Europe, in which Jews and Judaism were attacked with murderous vigor, some few objects were saved. Most Jews were killed, most synagogues blasted, most Torahs burned, most silver ornaments stolen. Some few things escaped the fury.

These holy vessels, ripped Torahs, ragged velvet covers, water-soaked books, tarnished kiddush cups, — all that was clearly Jewish religious paraphernalia, came finally under the careful sovereignty of the U. S. Army of Occupation in Germany. Efforts were made to trace the source and origin of much of this material, and wherever possible restitution was made to owners or to heirs.

In the case where a synagogue was bombed out and all the Jews in that town murdered, there could obviously be no restitution. What to do with all these nameless holy objects?

The Synagogue Council of America, representing all three wings of American Judaism, took custody of a great pool of these ornaments, by arrangement with the military government. The objects were flown to the U.S. about a year ago and were distributed to various synagogues which were selected to receive them.

Our Temple was among those honored, and we now have these two ornaments in our possession — the sash and the bell. We have the choice of quietly putting them in a museum cabinet — or of publicly accepting them and bringing them to life again.

Our Service of Rededication is an effort to pay homage and respect to the Jews who once held those Torahs in Europe. It is almost as if we were catching the torch they threw to us, and, holding it high, tried to keep the flame burning brightly.

In memory of the six million and for the greater glory of God, we shall bring these holy Torah ornaments to life once again; thus re-affirming the strength of our faith and the future destiny of our people. With tender and loving care we will rededicate these objects and ourselves to the service of Judaism. Long may they serve here, to remind us of many things which happened there.

Rabbi Friedman

#### November 22, 10:30 A.M., B.M.H. Synagogue

For the first time, there will be held this coming Thanksgiving morning a service of worship conducted jointly by the Jewish congregation of this community.

This service will be held at the B.M.H. Synagogue, Thanksgiving morning, November 22 at 10:30. Denver's rabbis and cantors will participate and Denver Jewry is urged to attend. Older children are most welcome.

It is hoped that this will become an annual feature of our community life, and it is planned that the place of the service shall rotate each year among the various synagogues. Next year it will probably be held at the Temple, and the following year at the Alliance.

We all have much for which to be thankful, and we should desire to express our thankful prayers in public communion.

SUPPER CLUB
ANNUAL DANCE
SUNDAY EVENING,
DECEMBER 16th
AT THE TEMPLE
MAX FRANKEL
Reservation Chairman
321 Forest Street

# MEN'S CLUB FORUM SERIES NEXT ATTRACTION PIERRE VAN PAASSEN - December 7th

Check the dates in your calendar

October 18

Rabbi Herbert A. Friedman

Illustrated talk on
"Journeying Through Israel"

February 7

Andy Cohen
Successful Manager
of the Denver Bears
Former Big-league star

November 19
John Carroll
Advisor to the President
"Inside the White House"

March 6
Rabbi Morton Berman
of Chicago
Leading American Reform
Rabbi — President
Alumni Association of
Hebrew Union College —
Jewish Institute of
Religion

December 7

Pierre Van Paassen

World Traveller, Celebrated Author Ordained Minister, Renowned Lecturer "Why Jesus Died"

March 27
Father and Son Banquet
Grand Night for Dads and Sons

January 9, 1952
Jon Silo
Israel's Ambassador
of Laughter and Humor

April 30 Chaplain Joshua L. Goldberg Ranking Chaplain of the New York Naval District

plus the Annual Stag Summer Outing

Congregation Emanuel

16th Ave. and Pearl Street DENVER 5, COLORADO Sec. 562, P. L. & R. U. S. POSTAGE

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## Religion

#### "A Brand Plucked Out of the Fire"

The following is a sermon preached in Temple Israel, Miami, Florida, on the occasion of the dedication of a Torah Plate and Pointer reclaimed from the ravaged synagogues of Europe and transmitted through the Synagogue Council of America.

We recommend this sermon for public reading in the synagogue on Yom Kippur during that part of the Musaf Services in which we recall the death of the Martyrs.

—Editors.

NE morning a week or so ago, as I walked into the Temple office, I noticed a package that had been sent to me. From its cardboard exterior, I could not tell precisely who had sent it or what it was. But as I tore open the binding and the tape, one glance brought with it a flood of recognition. There they lay, mute symbols of a long and sad chapter of history, a tarnished Torah Plate and an equally unglamorous Pointer.

## The Sacred Objects in Their New Home

At long last, they had arrived, I mused. It had been weeks since the Synagogue Council of America had written, advising that it had fallen heir to a number of ceremonial items wrested from the Nazidestroyed synagogues of Europe. Would Temple Israel assume the guardianship over several of these sacred objects, survivors of European Jewish spiritual treasures? I had answered that this congregation would be ready to assume that melancholy trusteeship.

And here they were. Yet, I asked myself, what were they, these cold and lifeless metals, these brassy things? For some reason, I could not touch them, as they protruded there, partly through torn newspaper wrappings. Instead, I lifted the box and walked with it slowly through the corridor and into the Temple, all the while staring into the peculiar contents of the parcel.

In the heavy stillness of this room, every detail seemed to charge me with another current of grievous recollection. Suddenly it was not the metal that lay there gaping at me, but an image of the six millions of our people whose death had made us heir to these. As I lifted the Plate and as its chain clanged and rattled, it did not seem to require too much imagination to hear rattling instead, the chains that bound our brethren, the closing of furnace doors, the slamming of box cars, packed with human cargo, and the starkly painted Shield of David upon their walls—destination death.

And that Pointer, I reflected, why does it lie just so, its finger toward me? What is this outstretched hand trying to say in its frozen gesture? Is it the finger of rebuke, of admonition, or of some startling summons it would have us meet? Or is it merely the finger of those whose property it once had been?

#### Too Late for Tears

They whose property these once had been? Who were they that, in some distant land, beheld, touched and revered these selfsame holy vessels? Whose were the eyes that gazed into an ark and lingered there upon the shining decorations? Whose the lives touched by these millenial symbols of our faith? Whose the lips that moved like ours in adoration of the ever living God? And while I knew that to ask these questions is not again to shed tears—it is too late for

tears—I also knew that it was to be for us a time for sorrowful reminiscence. Sorrow—how feeble the word—for the nameless dead. Sorrow for a world in which the dead had met such death. Sorrow for mankind whom death has taught seemingly little, save perhaps to kill with greater fury and to die with lesser pity.

"I think I understand your feelings," I heard someone say, "If it will comfort you, let me intrude upon your meditations." Now I pride myself on my support of reason. Yet then, in the lateness of the afternoon, perhaps because I had made myself susceptible to such voices, I heard them. "Picture me," the voice continued to say, "as the rabbi, an aging man, in my community. The synagogue, you understand, was my second home, if not my first. Daily I looked upon such objects as you have now inherited. Always-but especially, of course, for the Sabbath and festivals - they shone in splendid lustre. Who knows, across the chasms of years and worlds, my memory fails me, perhaps it was these very ones you now hold in your hands. So I held them and that was my fatal sin. For this apparently was I torn from my dear ones, for this led into a realm of pain, for this my life was more than they could bear and, at the last, more than I could bear."

"Yes, I think that was the very pointer," another voice broke in, in younger, boyish pitch. "I remember holding it at my Bar Mitzvah, when I stood before the Torah. I trembled then, before my teacher, before my parents, and my older brothers, before the awesome, expectant congregation. I trembled then as I began, with parched throat to speak, Borchu es Adonoy Hamvoroch. . . . I recall how tightly I held the pointer, my hand wet with perspiration, reading from the scroll as my father had done and his before him and so on through the ages. Yes, I trembled then. But what was I to know of trembling? What did I know then of fear? That was my next lesson, after my Bar Mitzvah lesson had come to an end. The fear of seeing one's father and mother beaten before his eyes, the fear of seeing one's brothers taken away, the fear of miraculous hiding and bitter loneliness and flight and escape. Even now, as I am building my new life in Israel, I remember that fear and grow faint."

"I am not sure about that Torah Plate, but I think I recognize it." This time it was a woman's voice. "Yes, I think I recognize it; it was the one I saw when I stood on the altar by the side of my groom. Like many brides, I pretended to be casual, but my heart was pounding. In order to stand quietly, I fixed my gaze on one of the Torahs and on the Plate upon it. As I stood by my beloved, whose eyes shone like the polished silver, I memorized every detail on it. We did not know then the fire had already become a conflagration. We comforted ourselves with the hope that we would be spared. But when my beloved and I were led away, branded like cattle and separated, we both knew, and told each other so with a look, that it was forever."

#### A Saga That Can Never Be Told

"Well," spoke the rabbi again, "you could continue to hear such voices for days and weeks on end. You could let your imaginings run wild and always be correct. For if your generation did naught but pen the saga of our martyrdom, you could not tell the entire story. But why tell it and dull the mind which cannot absorb such horror without end? Does it really matter who saw, touched and admired these, which are now your possession? Perhaps it is better not to know. Then you will remember not just one or several of us, but all; the child, the man and the woman; the saint and sinner. All of us deserve to be remembered. We were all of us-the Jew of Europe.

"Nor do I suggest that you flay yourself in asking why we died. Some, you remember, thought we died as a warning to others, the first victims of a flame that was to consume other races, peoples and faiths. Perhaps we died that the State of Israel might be born. Perhaps we died to erase in your mind all ideas about differences among Jews. But see how futile my words seem. Why should any of these demand a foundation of six million corpses? You are thinking about what you will say to your people when you dedicate these mementos. I suggest that you go to them and ask them to assume the worst. Say to them: suppose that they, the Jews of Europe, died for naught? Suppose that the only thing their destruction can prove is the depravity to which man can sink? The unspeakable hate by which the heart can be consumed? The fiendishly indescribable cruelty to which the human hand can give itself? What then? Will you deny life? Will you thus betray them, yourselves, and your children? Will you then be ready to say that there is no other meaning to human existence?

#### Rekindling the Spark

"Or will you not rather see the universe as the prophet Zachariah saw it in which the forces of good and evil, of the Lord and Satan, are pitted against each other, with Satan standing at the right hand to accuse and the Creator answering: 'The Lord rebuke thee, O Satan, yes, the Lord rebuke thee, for is this not a brand plucked out of the fire?'

"Yes, here are our possessions, verily brands plucked from the flames. And if they have the faintest glimmer, if these sparks yet live, let them warm us not to the tears but to the challenge, not to mourn but to build.

"Let us build citadels of faith without fear. Let us build bastions of knowledge without superstition. Let us join hands with all who share our convictions—with men of every faith and color, to build, in spite of disappointment and defeat, wherever possible, for health and security, for justice and truth and peace. Let us build, even as we prayed on Passover, for the blessing of all and the hurt of none; for the joy of all and the woe of none; for the life of all and the death of none.

"'What shall we prove in building thus?' you ask. Let us make no mistake and let us not distort our piety. We will not prove that they, the six millions, did not die in vain. For theirs was and ever will be a needless death. By our striving, we shall not prove that they did not die in vain, but that we are not living in vain. Nor is it in our hands that their redemption lies. In their own pain, their tears, their blood, their dying for the sanctification of God's name, were they redeemed. What we must now redeem is ourselves. We must now redeem the world. We must wrest man from evil. from the sins of smugness, superficiality, ignorance, fear and hate, from the sin of knowing how to spend untold fortunes for destruction and, by comparison, a pittance for life and the healing of life, and the understanding of life.

"What we can do, all that there remains for us to do, and in it lies the only hope of man, is for all to do their share for the fulfillment of the prophet's vision. As long as God gives us strength, we must live for the triumph not of hate but of love, not of Satan but of God. Then shall we have the right to believe that the day will yet come when 'all iniquity will be removed from the land." Then shall we be justified in hoping that the ageless dream will beckon us from ever diminishing distance, the dream of the hour when 'ye shall call every man his neighbor, under the vine and under the fig tree."

JOSEPH R. NAROT

### The Reconstructionist

## Literature and the Arts

#### Arthur Szyk "

N the death of Arthur Szyk we have lost an artist whose love for his people, its traditions, its lore and its learning was only equalled by his devotion to his art. Arthur Szyk never painted to please the modern intellectual faddists, nor did he paint to gain the empty plaudits of the esthetic snobs. Almost all of his Jewish work was created solely because he was proud of his Jewish heritage and tirelessly worked to bring to the Jewish masses the joy of his brilliant palette and the thrill of his richly woven designs.

Arthur Szyk was an illustrator in the highest sense of the word. He brought to the text a most fertile imagination together with the finest craftsmanship in his field. As a child of a people who have always revered the Book, Szyk's work contributed an added luster to every page that his work adorned. His illuminations equalled and often surpassed those of the most noted medieval manuscripts extant. Into these miniatures of gem-like fire he poured the very essence of his soul. If he were merely known for his illuminations, one might believe that, as a gifted miniaturist, he lived secluded in a monk's cell confined in an ivory tower; but when one knows of his energy and zeal spent in Iewish and world causes and remembers him in the thick of the battle, fighting against the Nazi Terror with his powerful and vitriolic cartoons, one deeply regrets the loss of this spirit, so vital a fighter for Jewish as well as human ideals.

Fundamentally Szyk's finest talents were steeped in and became matured in the art of decorating the printed page. He reveled in filling his spaces with the splendor of an oriental carpet. His remarkable felicity for detail and his skill

in weaving his luminous designs made his illustrations a truly folk art. The world's culture depends largely on those who, while carrying on the burden of tradition, add something of their own spirit and pass it on to the next generation. Arthur Szyk not only enriched the ancient tradition of illumination that he had learned from the oriental and medieval masters but handed it on to future generations as a living art. With his native wit and subtle humor he reinterpreted visually the classics of Jewish and general literature. Every painting and drawing that left his hand was stamped with his unmistakable personality. His illuminated Haggadah has been acclaimed as "assured of a treasured place among the outstanding books of the world." Whether he was doing his series of thirtyeight miniatures of "Washington and His Times" or painting his heroic pictures of the last war while living in Britain, Szyk's art had his personal dramatic style. During his last days, Szyk was preparing sketches for a series of paintings telling the story of the Jew in America.

In gathering some biographical data to pay a humble tribute to a fellow artist. I had occasion to refer to the Jewish art histories recently published in this country. Imagine my consternation when hunting through these dull pages to find little or actually nothing on the life or work of Arthur Szyk. For instance, in the recently published "Jewish Artists of the 19th and 20th Centuries" by Karl Schwartz, I found not even the name of Szyk mentioned. In the volume, " A History of Jewish Art," by Franz Landsberger, published under the auspices of the Union of American Hebrew Congregations, I found a mere footnote of exactly seventeen words. In a pamphlet

## Congregation Emanuel

ESTABLISHED 1874



16th Avenue and Pearl Street Denver 3, Colorado

Rabbi Herbert A. Friedman Rabbi Joel Y. Zion

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AMERICAN JEWISH

Rabbi Herbert A. Friedman, 740 Pontiac, Denver, Colorado.

## S ABBATH OF THANKS

Friday Evening, December 7th, 8:15.P.M.

A Special Service of Gratitude to God for the miraculous escape of several families of our Congregation will be read this coming Friday evening. Last Monday's airplane crash on South Eudora Street could have been one of the greatest tragedies in our community's history. We want to express our thanks to God that not one of our parents or children was injured, while, at the same time, expressing our grief for the airmen who died in the accident.

## PIERRE VAN PAASSEN

ordained minister, famous author, world-traveller and recipient of many degrees including the Doctor of Hebrew Letters will speak to the congregation, Friday evening, on his book

#### "WHY JESUS DIED"

The Men's Club cordially invites you and your friends to hear this internationally-known figure.

KADDISH LIST

(Taken from Memorial Tablet)
Abraham Rachofsky Matilda Weil
Sarah Schlesinger Louis Anfenger
Milton Lindner Clara Schott
Elsie R. Schayer Rosa Amansky

Dr. Joshua Lee

SABBATH MORNING SERVICES 11:30 A.H.

Bar Mitzvah of Kenneth Heller, son of Mr. and Mrs. Seymour Heller

Service of Mentsgron for Escaper 1) Poolin 121 2) Bench Gomel (next sheet-ask emplyation to repeat) 3) Read Jobs & sister - Reconstructionist Sablata Druger Book - p. 50, 57 4) Read Paulin 100 Prayer for the Recovery of one Suffering The Lord he Lord God, merciful and op. 99 - Ha madeich

four must give marks 1) one who is part o receivers of me who was improved & released 3) one who went drin in the sea + came up 4) me who welled many the desert after last Forth blenny say; 2/6 3 1/6 a 3/6/2 (28/6) Glened, et - who doest good unto The undescring and who hast dealt Kindly with me. Cong. Responds-2/0 2/6-62 He who hall shown thee Kindness may be deal Kindly with thee

families of Sol bertz Stanley Schubact Henry milsten Charles Tobias Coms Degen Dave When Jen Kortz

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VAN PAASEN TAKEN HOSPITAL EARLY THIS MORNING WITH ACUTE SYMPTONS PTOMAINE POISONING FORCED CANCEL FLIGHT TO DENVER WISHES ME TO SAY MORE SORRY HE CAN SAY AS WAS BRINGING YOU GREETINGS FROM MERIDEN ASSURES MENS CLUB WILL DO UTMOST AT PERSONAL EXPENSE TO MAKE GOOD ON PRESENT ACCIDENT:

=RICHARD T KRAUS PHYSICIAN=

RABBI HERBERT A. FRIEDMAN TEMPLE EMANUEL EAST 16TH AVENUE & PEARL STREET DENVER S, COLORADO Rev. Rail Bach great up in Kansas Congregative Principal Part paint in Chicago The Secy - ALPL became interested in tom The summer Just questions Though ant south experience in things - tried to fight it a Christia more democracy at home Regart on also worked for Soul is Israel + democracy. The Mildle East.

## **Congregation Emanuel**

ESTABLISHED 1874



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Denver 3, Colorado

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#### SABBATH SERVICES

Friday Evening, December 21, 8:00 P.M.

RABBI HERBERT A. FRIEDMAN will preach on

"THE JOSEPH STORY"

This week's portion of the Torah starts to tell the story of Joseph. Herein are found the elements which make up the complex pattern of human life - jealousy between brothers, favoritism of a father, attempted murder, a rebuked woman, a rise to power, eventual reconcilliation. Every human being is engrossed with this. There is much we can learn today from the Joseph story.

(Taken from Hemorial Tablet)

Benjamin Wisebart
Bertha Frankle
Bertha Frankle
Bertha Frankle
Bertha Frankle
Anna Kohn
Henry Schoen
Hannah Oberfelder
Lizzie Melson
Sigmund G. Flbe
Sanford Ehrlich
Bether L. Weinberg
Anna Kohn
Henry Schoen
Julia K. Simpson
Sigmund G. Flbe
Henrietta K. Londer

CHANUKAH FAMILY SERVICE SUNDAY EVENING, DECEMBER 23, 7:00 P.M.

Beautiful candle lighting service; telling of Maccabee story.

Refreshments and gifts Entertainment after services

BRING THE CHILDREN

I. Why did brokers dishke Joseph? 1. Joseph brought evil report of ? - ph?? I hem to father. (This means - Mike Befrush - words diograce, show, de horn) Kushi pays freeth told 3 things: a) that The brothers ate trafe (part out from living animal) b) That they legisted some of handmarding by cally them plave c.) That they were suspected of incest 2. Jack played favorites - loved Joseph more - gave him colored wat of chieftanship 3. Joseph had dreams of arrogance boning of sheaves' boning of our moon, 11 stace

II. Why did Joseph bring ? bad refort to his Jather? 1. was he a fing- just a goody-goody boy? (William Lyon Phelfs pays yes) Or did he have a terroly story emoience which would give him no peace? LIKE THE PROPHETS 2. Were the trithers so teerthy Reuben part - shed no blood Judah puril - what frifit is it hother? Julah later Hered to be place-ONE-SIDED DECISION IN FAVOR of JOSISPH VS. BROTHERS. BOTH PETTY, JEALOUS, IMMATURE

So-jealousy father-favoritism. 3 Potiphar's wife - old story I man getting into trable, even when trying to avoid temptation, by rebuting a woman. William Congreve, English dramatisty has closing lines 8 " The mouning bute (1697): Heaven has no page like love to satred humed, Nor bell a funy like a ruman scorned

I Jailed Interprets dream of butter + baker Thus came to Pharoak's altention Rise to privar as frime minister I. Joseph fugires the brothers, when he will have had revenge. He leaves they love Their Jather and are sorry for what they did to him. 42:21-24 And they said one to another: 'We are verily guilty concerning our brother, in that we saw the distress of his soul ... therefore is this distress come upon us ... And they knew not that Joseph understood them, for the interpreter was between them. And Joseph turned himself about from them and wept ...

He not only forgives Then but this to make it easier for Them by saying it was all part of bods plan. 45:57.8 And now be not grieved, nor angry with yourselves, that ye sold me hither; for God did send years hath the famine been in the land; and there are yet five years in which there shall be neither plowing nor harvest. And God sent

me before you to preserve life. For these two me before you to give you a remnant on the earth, and to save you alive for a great deliverance. So now it was not you that sent me hither, but God ....

VI. Why is story told? 1. To explain how Jews got to Egypt. 2. To show metrinity of people as They grow through sufering 3. To show bids control of human destry,

# alingder Bible Commentary

## 0

#### CHAPTER XLV

1-24. JOSEPH REVEALS HIMSELF TO HIS BROTHERS. The account chiefly used here is that of E, but J also has made some contributions. Vv. 1-15 form the climax of the whole Joseph story, for they narrate the reunion of the family, at length freed from the petty jealousies and the selfish passions which had manifested themselves in younger days. Great wrongs have been done and great sufferings have been endured. But all this is now past; peace, safety, and prosperity have been fully attained. What we see more than anything else is the working out of a divine plan. Human nature, even human sin, cannot interfere with the gracious and kindly purpose of a friendly God, who cares, not for his chosen people alone, but for others also. Egypt has been saved from starvation as well as the family of Joseph, and the king of the country gladly recognizes the obligations which he and his people owe to Joseph (vv.16-24).



For his sake these shepherds are welcomed, in spite of the normal Egyptian antipathy to the Asiatic nomad, and a suitable home is found for them. Thus we come to understand the full value of the man with whom God lives, and whom he favors. As the chief instrument in effecting the divine purpose, Joseph has not merely attained to wealth, influence and authority himself, he has also saved Egypt and established his own family in a place of safety.

25-28. See under chs. 46,47.

## Congregation Emanuel



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Make Friday Night Cemple Night

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#### SABBATH SERVICES

Friday Evening, December 28, 8:15 P.M.

"YOUTH HOMECOMING SERVICE"

At this season of the year many of the young people of our congregation return home from colleges and universities across the country. This week-end has been set aside for a home-coming religious service, Friday night, and a homecoming party, Sunday afternoon at Rabbi Friedman's residence. The theme of

"THE ROLE OF RELIGION IN THE MODERN WORLD"

Participants in the Service will be:

the service on Friday evening will be:

Carole Quiat, Stanford University
Mary Lou Rottman, Colorado University
Doris Strauss, Stanford University
Arthur Fine, Harvard
Frank Tavel, Yale

COFFEE HOUR AND DISCUSSION PERIOD FOLLOWING SERVICES

(Taken from Memorial Tablet)

Louis Cohen William Drexler
David Todorofsky E. J. Wolff
William Gross Doris Peyser
Morris Ripley Alex Striker
Henry Frankle Blanche Kohn

There will be no Religious School classes this Saturday or Sunday.