
THE EUCLID AVE. TEMPLE
BULLETIN
CLEVELAND, OHIO

FRIDAY EVENING SERVICE, 8:00 to 9:15 P. M.

RABBI BRICKNER

will preach

ARE YOU A FATALIST?

Do You Believe That Things Happen Because It Is So Decreed ("Bashert")? Is Life Pre-Determined? Can Man Really Be "Master of His Fate?" The Sermon Will Deal With These Intriguing Questions.

"HOW TO DEVELOP YOUR CHILD'S SECURITY"

Concluding the Series, "Newer Trends in Child Development"

with

RABBI BRICKNER : RABBI S. M. SILVER : MRS. SIGMUND BRAVERMAN

TUESDAY, APRIL 6th, 8:30 P. M.

Alumni Hall

Sabbath Morning Services in the Chapel 11 to 12 Noon

Torah Portion: SH'MINI, Leviticus 9:1-11:47; Haftorah: Ezekiel 36:16-38

EUCLID AVENUE TEMPLE BULLETIN

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Temple Notes

The Temple was full to overflowing last Fiday night when Megillah Night was observed . . . The musical pageant, enacting the Book of Esther, won fresh laurels for the choir . . . Credit for the dramatic direction of the pageant goes to loyal, hard-working Mrs. Donald Palay, one of Mrs. Braverman's most capable assistants . . . Rabbi Brickner entrained for Boston after the Oneg Shabbat last Friday to deliver an Easter Day sermon to the Community Church there, as he has for several years past. Earlier last week the rabbi presided at a meeting of the Jewish Welfare Board's Army and Navy Religious Activities Committee and attended a session of the United Nations at Lake Success . . . Rabbi S. M. Silver conducted the Sabbath Eve service at Cleveland's Temple Emanuel last week, when Rabbi Green took ill . . . The Alumni Association Board members were the guests of the Sunday Night Club of the Plymouth Church recently and participated in a discussion of the Palestine situation . . . Judge Maurice Bernon is visiting Europe on a special JDC mission. He is scheduled to occupy our pulpit Friday, April 30 to report on his trip . . . Have you seen the lovely murals, depicting Biblical scenes, on the walls of Class Rooms 201 and 203 and Kindergarten B? They are the work of three of "our own" artists: Gloria Mattlin, Lonnie Ruskin, and Audrey Friedman. Gloria is leader of an art club; Lonnie belongs to the 1948 Confirmation class, and Audrey, a confirmand, now studies at the Cleveland Art School. It's worth a special trip to see their remarkably fine creations. . . Mrs. J. C. Newman, who has just celebrated her sixtieth birthday, recently presided over the convention of the Ohio State Federation of Temple Sisterhoods, of which she is the head . . .

Things You Should Know About Your Temple

WHAT IS A BABY BLESSING?

We are often asked, by new members and new parents, what a baby blessing is. It is a beautiful custom that has long been observed here and in other synagogues. It occurs at the Sabbath morning service, when, after the Torah reading, before the open ark, the Rabbi pronounces a special prayer on behalf of a recently born child and announces the child's name. The ceremony need not take place until the mother is well enough to attend the service, for both parents are expected to be present when the blessing is offered.

* * *

WHAT IS THE PERMANENT YAHREZEIT LIST?

The names of departed loved ones are inscribed in a permanent Memorial Book and are read on the anniversary of their passing. These names are also inscribed on the plaques adjoining the Memorial Chapel. This commemoration is made possible through a contribution to the Chapel Education Fund, proceeds from which are used to underwrite the numerous projects in adult education fostered by our Temple, or through the dedication of a Library Shelf.

* * *

WHAT ARE THE RULES GOVERN- ING BAR MITZVAH?

Parents who want their sons to become Bar Mitzvah must see to it that the training begins early. All Jewish religious institutions in Cleveland are bound by an agreement that Bar Mitzvah must be preceded by at least three years of special Hebrew education. Only those who meet fixed scholastic standards can qualify for the ceremony. For further information, consult Mrs. Braverman.

* * *

WHAT IS A UNIONGRAM?

A Uniongram is an attractively designed blank message form, devised by the Union of American Hebrew Congregations and sold through the Sisterhood. Messages of congratulations or condolence can be sent through Uniongrams and the proceeds of their sale (price: 25c) go to maintain the Hebrew Union College. Mrs. Sidney Weiss, Uniongram chairman of our Sisterhood, is available at Tuesday sewing sessions, or at her home (FA. 7038).

FUNDS

The following contributions have been received during the week:

ALTAR FUND: Mr. and Mrs. A. H. Zucker in memory of David Berland.

BRAILLE FUND: Arthur S. Meyerson in memory of his father's birthday; Mrs. David Kohn, Mrs. Harold Rosewater, D. C. Vactor in memory of Julius Meyerson's birthday; Esther Seidman in memory of Ruth Rippner Silverman, Selma Schwartz and Ruth Beekman Stein; Mr. and Mrs. S. Gluckman in honor of the birth of a grandson, Joseph Pinchus Frolkes; Mr. and Mrs. J. C. Newman in memory of Maurice Hartford; Sylvia Dubick, Gertrude Jonas, Betty Schlafman, Pauline Siegel, Bernard Sokol, Mildred Vanone and Stella Schnee in memory of Ruth Oster.

ARTHUR E. FRANKEL FUND: Mr. and Mrs. Fred Frankel in memory of the birthday of their son, Arthur; Dr. and Mrs. Milton Platt, and Mr. and Mrs. Paul Tatar in memory of the birthday of their brother, Arthur E. Frankel.

BETTY JANE FINKLE FUND: Mrs. L. B. Reich in memory of Betty Jane Finkle's 29th birthday.

LIBRARY FUND: From Ilene Hirsh's home-room class and teacher at Heights High School in memory of her mother, Sari B. Hirsh; Renee Gaines in memory of Alfred Bonhard; Anna Moss in memory of Laura, Leo, and Alex Moss; Mr. and Mrs. Sam Wolff in memory of Clara and Emanuel Weil; Herbert L. Cohn Bookshelf—Joy L. Cohn in memory of her brother, Herbert L. Cohn; Clara E. Goodman Bookshelf—Mrs. and Mrs. Max Green in memory of Clara E. Goodman.

NORMAN ROMAN LIBRARY FUND: Mr. and Mrs. S. T. Gaines in memory of Alfred Bonhard.

PRAYERBOOK FUND: Newman Family Club in memory of Joseph Newman; Mrs. Ben Faulb in memory of David Berland; Mrs. George L. Franke and Mrs. A. W. Messing in memory of Siegmund and Rosa Behrens.

YAHREZEIT FUND: Mrs. Bertha Steiner in memory of Clara and Rosa Steiner; Mrs. Lee E. Unger in memory of her husband's birthday; Mr. William Brenner in memory of his wife, Augusta Brenner.

CONGRATULATIONS

To Mr. and Mrs. Ernest Schwartz on the arrival of a grandson, John Hays Eckhouse.

To Mr. and Mrs. Joseph Schwartzman on the birth of a son, Marc Roger.

To Alvin and Bernice Kendis on the birth of a daughter, Roberta Ellen.

To Mrs. Manuel Levine on the marriage of her son, Alfred David, to Frances Lee of Chicago.

To Mr. and Mrs. Sidney A. Mendelon on the betrothal of their son, Stuart, to Lorraine Segal.

To Mr. and Mrs. Samuel Brudno on the marriage of their son, Marvin, to Anne Kahane.

To Mr. and Mrs. H. E. Frisch on the birth of a grandson, Douglas Howard.

To Dr. and Mrs. Albert Roubicek on the birth of a granddaughter, Nancy Stern.

To Mr. and Mrs. Herman C. Goldsmith on the birth of a granddaughter, Ellen Sue Goldsmith.

REMINDERS

To Couples' Club

Next Meeting

WEDNESDAY, APRIL 28, 8:30 P. M.

Alumni Hall

To Men's Club Members

April Meeting

"CAVALCADE OF JEWISH MUSIC"

with

SUSIE MICHAEL AND

MAURICE FRIEDMAN

Sensational Duo

WEDNESDAY, APRIL 14, 8:30 P. M.

Auditorium

To Sisterhood

FORTIETH ANNIVERSARY MEETING AND LUNCHEON

TUESDAY, APRIL 20th, 12:30 P. M.

Tickets at 2.00 (including full waiter service and tip) now available at Temple Office and at Sisterhood Sewing.

To Confirmands

**BONDY ORATORICAL CONTEST
PRELIMINARIES**

SUNDAY, APRIL 4, 10:30 A. M.

in Sisterhood Parlor

To Parents of Confirmands

Monthly Meeting

MONDAY, APRIL 12th, 8 p. m.

in Sisterhood Parlor

with

Rabbis and Mrs. Braverman

To Alumni Association

SPRING DANCE

SATURDAY, APRIL 17th, 9 P. M.

at the

MID-DAY CLUB

Union Commerce Building

To Those Who Do Not Conduct Home Seders

CONGREGATIONAL SEDER,

FRIDAY, APRIL 23rd.

6:30 P. M.

Prices: Adults, \$3.75; Children, \$3.25

Make reservations at Temple Office before
April 20th.

THE FALLACIES OF LESSING ROSENWALD

— A Reply to an Article in Colliers —

By DR. BARNETT R. BRICKNER
Rabbi, The Euclid Avenue Temple

Let's pretend you are an American Christian, an "average citizen," one of the many millions, whose pulse Dr. Gallup is always vicariously fingering. You vote once in a while, but aren't overly much interested in politics. You aren't strong on current events, although you know that the world seems to be cracking in two. You are one of those whose reading seldom rises above the head-line snatching and slick-magazine level. You've got a living to make and you don't have much time or inclination to scrutinize the complex problems that agitate Washington or Lake Success.

You come home from work, have your dinner, and you relax in your favorite living room chair. You've listened to the sportscast, and you reach for the magazine to which your wife was talked into subscribing. It's the March 6 issue of "Colliers". You turn the pages, read "Keeping up with the World, take in the cartoons, read a short story, and then idly leaf through the rest of the magazine.

Your eye is caught by the word "Palestine" in the title of one of the articles. Gosh, you think, there's been a lot of to-do there. The headlines have told you about armed bands, explosions, Arabs killing Jews, Jews killing Arabs and Jews killing Britons. What an unholy mess for a "holy land"! You wonder what it's all about. Maybe you ought to read the article. It's called "The Fallacies of Palestine." "Fallacies" means "mistakes," doesn't it. That's not grammatical, is it? Let's see, who's the author? Rosenwald! Jewish, of course. He's probably complaining about the deal the Jews are getting in Palestine. You note that he is the president of an organization "for" Judaism, and the editors call him a "widely known Jewish philanthropist." Even though you don't "go" for non-fiction, you decide to make a stab at the article, to satisfy your curiosity about the puzzling headlines.

And you read it.

When you're finally finished, you're simply flabbergasted. If it weren't written by a Jew, the article would seem awfully one-sided. But no Jew would say those things about his own people, if they weren't true!

Now, let's list the ideas and impressions you've received from the article:

(1) Nine out of ten Jews don't know what the Palestine situation is all about.

(2) The United Nations partition plan isn't going to solve the DP problem.

(3) The Zionists who want to cram 11,000,000 Jews into Palestine are crazy. That would be "the most impossible task imaginable."

(4) Palestine can never be industrialized or developed agriculturally, because the country has no natural resources and it's two-thirds desert.

(5) Even if the Jews do get a chunk of Palestine, they'd just be massacred by their Arab neighbors, who are already engaged in "an extermination campaign." An Arab leader called the Mufti is waiting for the British to leave before liquidating the Jews of Palestine. And apparently no one can stop him.

(6) Partition is tantamount to "a self-imposed ghetto."

(7) American Jews must make their choice between loyalty to Palestine or allegiance to the United States. Personally, Rosenwald is as patriotic as they come; he can thrill only to the American national anthem. Jews should be more loyal to the United States, and "integrate their lives with those of their fellow citizens."

(8)—A certain Rabbi ben Zakkai once had trouble with Jewish nationalists. Two thousand years ago he escaped from Jerusalem and explained to a Roman general that, if he could set up a religious school, that was more important than the survival of the Jewish state.

9 Zionism seems to be closely connected with anti-Semitism. Its founder, a Dr. Herzl, borrowed his ideas from pan-Germanism (whatever that is). He was in cahoots with anti-Semites in Germany and promised the Kaiser riddance of "radical Jews." A Zionist named Jabotinsky flirted with Mussolini, and in Poland Zionists "freely collaborated with anti-Semitic elements." Sounds strange, but there it is. Written by a Jewish leader, too. Seems like the Zionists love their enemies.

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(10) To ease the DP situation, Congress should pass the Stratton Bill. That, presumably, would make it unnecessary for the United States to press the partition decision before the UN.

* * *

Thus does Mr. Rosenwald paint the Zionist picture, seeking to sway the minds of millions of running readers against Zionism and against his people. And how neatly timed is this stab in the back, coming as it does just when the Yishuv is locked in mortal combat with its foes, when American Jews are mobilizing their resources to aid their stricken brethren overseas, and when the United States is back-tracking in its Palestine commitments.

At first one is too shocked even to examine the indictment. But examine it we must, less non-Jews and borderline Jews are influenced by the specious arguments here arrayed.

(1) Nine out of ten Jews don't understand the significance of the UN decision.

But the Roper Poll disclosed that 80 percent of American Jews are pro-Zionist. Unless they are all blockheads, it can be assumed that they did not arrive at this position without study. And, with publicity about Palestine steadily mounting, it can be assumed that Mr. Rosenwald's figures are a gross exaggeration. In any event, he does not tell how he computed his statistics.

(2) The UN partition plan isn't going to solve the DP problem.

Mr. Rosenwald sniffs that the 75,000 DPs the Agency claims it can admit in 1948 are only a fraction of the 250,000 in Europe. But no Zionist claims that Palestine can solve the DP situation overnight. It is ready, however, to do more than any other nation has done during these three long years of liberation. And what a magnificent effect the opening of Palestine's doors to 75,000 newcomers this year would have upon the morale of those prisoners of peace. It would revive the hopes of the remainder and would restore their faith in mankind.

(3) It would be impossible for Palestine ever to admit 11,000,000 Jews. It would be "the most impossible task imaginable."

But who ever imagined it? Who proposed such a thing? And why does Mr. Rosenwald raise up this straw man? Palestine has never been conceived of

as a dwelling-place for all or most of the world's Jews, but for those who must or want to go there. Mr. Rosenwald knows this. Then what is his purpose in suggesting that Zionists would like to transfer the Jews of the world to Palestine? Why does he forget that since the advent of Hitler, little Palestine has absorbed almost as many refugees as all the big nations put together.

(4) Palestine can never be industrialized or developed agriculturally because the country has no natural resources and is two-thirds desert.

In belittling the upbuilding of Palestine as "paper planning," Mr. Rosenwald doesn't bother to let his readers in on the "secret" that tremendous economic strides have already been made in Palestine. He ignores the miracles already achieved in rural and urban developments. Mr. Rosenwald is no expert in this matter. But many experts have studied the situation, and curiously, none of them agrees with Mr. Rosenwald's conclusions. Dozens of commissions, and hundreds of economists, agronomists, demographers have investigated Palestine in the most thorough-going fashion, and their findings are available in print. If the editors of "Colliers" have read the dispatches of Frank Gervasi which they printed they could have told Mr. Rosenwald that his notions about the absorptive capacity of Palestine are erroneous. Dr. Walter Lowdermilk's assertion in his book, "Palestine, Land of Promise," that, with a Jordan Valley Authority, Palestine could accommodate an additional four million people, has been published hundreds of times. The more recent exhaustive economic survey by Nathan & Gass in "Palestine: Problem and Promise," corroborated this possibility. Perhaps Mr. Rosenwald has not read these reports. But I doubt it. He would rather not talk about them, for they invalidate his contentions. In passing, it may be observed that Switzerland, with a population of several million, also has no natural resources other than scenic effects.

(5) The Arabs will exterminate the Jews as soon as the British leave Palestine, etc.

Yes, they will—if the UN abandons them or refuses to authorize a police force or the sale of arms to a Jewish militia whilst allowing the Arabs free access to war materials. But, if this happens, it will ultimately lead to the collapse of the United Nations and the blackout of peace everywhere, as no less

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an authority than Trygve Lie has warned. And in the resultant conflict no one will be secure, whether he occupies a hut on a Palestine farm of a luxurious mansion in Philadelphia. It is incumbent upon every American, therefore, to insist that our nation redeem its moral promissory note to the Jews of Palestine and thus strengthen the structure of the United Nations, mankind's last hope for peace. An isolationist does not understand that, in this shrinking world, freedom must be an unbroken chain. Mr. Rosenwald's abandonment of the Jews of Eretz Yisroel to the mercies of the Arabs and their oily fellow-travelers represents the policy of defeatism. When will he learn that his own fate, and perhaps his own life, is inextricably connected with the fate of justice for the Jew in Palestine?

(6) Partition is tantamount to a self-imposed ghetto.

That's distortion. A ghetto is a restricted area in which a group of people are involuntarily confined. To say that an independent Jewish Palestine, no matter how small, will be a ghetto is like saying that Mr. Rosenwald is ghettoizing himself because he chooses to live in a house instead of a dormitory. When Jews control their own state and are free to enter or leave it, they will not be imprisoned. Furthermore, a ghetto does not permit of free inter-mixture of various peoples. But the new Judea will contain many Arabs, who will prefer Jewish Palestine to an Arab Palestine.

(7) American Jews must make their choice between loyalty to Palestine or allegiance to the United States and decide between universalism and nationalism.

If Mr. Rosenwald really understood the nature of Judaism, he would not create these dilemmas which exist only in his mind. Some day he may learn that Judaism is more than a denomination; that it is a culture, not a cult; a family, not just a sect. The criteria of Jewishness are manifold and cannot be reduced to one. Even non-religious Jews are regarded as Jews. "An Israelite—even though he sin—remains an Israelite" is the Talmudic dictum. Mr. Rosenwald's ultimatum would expel numerous Jews, e. g., Einstein, from Judaism because they are not religiously observant. But Israel has never issued ultimata of this kind. Does the fact that Mr. Rosenwald happen to belong to a temple (I wonder how often he worships) make him a bet-

ter Jew than, say, Felix Frankfurter, who perhaps doesn't? In Judaism, living the righteous life counts as much as prayer. A feeling of attachment to one's folk makes one Jewish as well as affiliation with an institution. And no strand of Judaism has been stronger than the one that binds the heart of the Jew to the land of his forefathers.

Another salient aspect of Judaism that Mr. Rosenwald does not perceive (nor would he be expected to, his Jewish scholarship being so meager) is its *weltaanschauung*. His rabbi could tell him that in Judaism, the currents of universalism and particularism have always been co-existent. Hence, Mr. Rosenwald is in grave error when he pictures Judaism as being completely devoid of any form of particularism. Nor does he even believe what he is advocating. For though he seems to think nationalism is a horrid word, and Jewish nationalism especially execrable, he himself is ultra-chauvinistic toward the United States. In his presidential address at the Council for Judaism's convention and again in the "Collier's" article, his genuflections toward the American flag smack of sheer fanaticism. He is redder, bluer and whiter than the D. A. R. "Lukewarm patriotism is not sufficient," he told his comrades in St. Louis, and professed himself seized with "an awesome conviction that here, in the United States of America, and nowhere else in the world, I will live. Here I will die, and so with my descendants." He pants in Colliers that he can thrill to only one anthem.

The most rabid Zionist could not enounce a more intense nationalism than does this apostle of universalism. The life—and death—of many an American Jew illustrates the falseness of the belief that sympathy with Palestine invalidates one's loyalty to America. Greater American Jewish patriots than Mr. Rosenwald have been able to thrill to "Hatikvah" without a whit of disloyalty to their native America—and the same can be said for those who "thrill" to LaMarseillaise and other hymns of freedom.

It is high time that Mr. Rosenwald stop maligning American Zionists who may not want to go to Palestine any more than Mr. Rosenwald does, but who feel they have a perfect right to support the redemption of the Holy Land and the spiritual renaissance it promises to bring to all of Jewry. The non-Zionist head of the American Jewish Committee,

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Judge Joseph Proskauer, rightly called Mr. Rosenwald's tactics "confusion," and flatly stated, with regard to the possible inconsistency between adherence to Zionism and American loyalty, "There is no such problem." Mr. Rosenwald also shudders at what might happen in the event of a war between the U. S. and a future Jewish state. Well, what happened in World War I when Jews were nationals of Germany and other Jews were nationals of the United States? Each group of Jews followed its own flag. German-Americans faced that predicament in the recent war, and there were no wholesale reprisals against them here. But as long as the U. S. remains true to its principles, a war between it and a Jewish government, which will be guided by similar principles, is unthinkable.

Though there are a few fanatical Zionists who see no future for Judaism except in Palestine, the overwhelming number of American Zionists are as closely attached to America as Mr. Rosenwald. They believe in the possibility of developing in America, because of the kinship between Judaism and Americanism, a great Jewish center. It will differ from the Palestine center and each will have its peculiar flavor. In Palestine the Jews will constitute a nation. Here they will constitute a religio-cultural entity. There they will be what rabbis called a "kehillah"; here we shall become a "kneseth." Between the communities there will be a two-way passage—but no political link.

(8) A certain Rabbi ben Zakkai once had trouble with Jewish nationalists, etc.

This reading of the ben Zakkai story is outrageously distorted. The uninformed reader, hearing the story for the first time, would here receive the impression that ben Zakkai was delighted over the downfall of the Jewish state and could hardly wait for the Romans to liberate him. If Mr. Rosenwald knew what ben Zakkai taught in the school he founded, how he cultivated in his disciples a love for Palestine, and nurtured the hope of a return, he would not thus irresponsibly bracket him with the classical Reformers who, 1800 years later, rationalized the dispersion of Israel into a disguised blessing. Ben Zakkai did indeed teach the mission idea, but he would have preferred to do it, as the prophet did, in his own homeland. Mr. Rosenwald may look back upon the destruction of Jerusalem with little sorrow, but he can be

certain that when ben Zakkai confronted the Roman general, he was not reciting a former-day version of the Pittsburgh Reform Platform but his heart must have been aching over the remembrance of his land's devastation. Mr. Rosenwald does not know apparently that recently the Reform rabbinate officially changed its former negative stand on Palestine to a positive and sympathetic attitude. This is reflected in the newly Revised Union Prayer Book.

(9) Zionism seems to be closely connected with Anti-Semitism, etc.

Here, Mr. Rosenwald reaches a new low in his arguing—even for him. To stigmatize Zionists as the allies of Anti-Semites is irresponsibility at its most callous. If Mr. Rosenwald wants an example of fraternizing with the enemy, let him re-read his own effusions and consider how comforting they are to the enemies of his people. The reader of *Colliers* is made to believe that Zionists see every murdered Jew as another asset for the cause. Mr. Rosenwald has often been charitably described as "misguided but sincere." It is hard to believe that Mr. Rosenwald is sincere in his confusion between the perpetrators of anti-Semitism and its victims. This is incitation.

Herzl pitied his people and sought the alleviation, not the perpetuation, of their distress. The nature of his desperate negotiations for the acquisition of Palestine may have been dictated by expediency. Mr. Rosenwald should know that pure Zionism antedates Herzl, that the idea of national redemption, lyricized in the prayer book, blossomed in the 1840's and grew strong in the early 80's, that Hess and Pinsker, and later Achad Ha-Am, conceived of Palestine not merely as a refuge for victims of oppression but as a dynamo for the renewal of cultural and spiritual vitality. Zionism was the child of the French Revolution and its emphasis upon the individual rights of man. That new doctrine provided the ferment for the belief that, just as individuals have the right to be free, so groups of individuals are entitled to the same privileges. The resurgence of nationalism, which brought the United States and Italy their independence, then Germany, then Poland, and later Ireland, explains the growth of Zionism, too. Of course, anti-Semitism accelerated the Jewish nationalist movement. But so did the principle of self-determination of all peoples, one of the battle-cries of World War I. As for Jabotinsky's flirtation with Mussolini, Mr. Rosenwald knows that that was the conduct of a

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maverick Zionist who was expelled from official Zionist circles. Let Mr. Rosenwald recall that many of his own friends in the pre-war America First Movement, as well as a considerable number of non-Zionist Jews, had a fondness for Mussolini before he went Hitlerwards.

Zionism is the antithesis of bigotry and hatred. No group of settlers in the history of colonization has dealt with the inhabitants of a land more generously than have the Jews with the Arabs. Zionism is wedded to the parliamentary form of government and Jewish Palestine is an island of democracy in an ocean of feudalism. Not anti-Semites, but genuine democrats are the allies of Zionism, and its future is dependent upon the triumph of the democratic ideal over autocracy.

Therefore, even had there been no Russian pogroms and German anti-Semitism and Polish xenophobia, Zionism would have been born. The age-old yearning for Eretz Yisroel would have finally enkindled into a movement as soon as the liberating winds of the Emancipation were wafted over Europe. Zionism is not just a reflex of anti-Semitism; it is a centripetal force which was bound to become kineticized sooner or later. The heart of every sensitive Jew responds to the call of Palestine. Most of us will not go there to live; but we rejoice that the spirit of Judaism is once more housed in the land of Judea.

To write about Zionists "freely collaborating" with Polish anti-Semites is libellous. If a hoodlum were to smash you over the head, strip you of your possessions, and then pitiably leave you a dime for carfare home, would your acceptance of that pittance be "collaboration"?

(10) To ease the DP situation Congress should pass the Stratton Bill, etc.

Since this proposal is contained in an article on Zionist fallacies, the reader could assume that Zionists do not favor it. It happens that they do. They heartily endorse the hope that America will restore its reputation as sheltering place for the world's homeless, tempest-tossed masses. Alas, however, it seems as if the Stratton Bill has been shelved for this

year; the climate of hospitality toward the outsider is not good in our country. But even should the bill's passage be assured, it would not diminish the need for the establishment of a Jewish state. The Stratton Bill will not stimulate the progress of Hebrew culture; it will not help the cause of democracy in the Middle East; it will not assure sanctuary to Jewish poets and philosophers who seek to draw inspiration from the hills of Judea. Let the United States more widely open its doors to those who would come here. And let Palestine's doors be wide open, too.

It is not an either-or proposition that confronts us. It becomes such only as long as the gates remain bolted for Jewish DP's in so many lands, our own included.

As a good American, Mr. Rosenwald should want to hold our government to its pledged word and not allow consideration of oil profits to swerve us from our course in the U.N. In favoring a Jewish state, the U. S. acted with humanitarianism and in a spirit of genuine internationalism. It recognized the contributions to the cause of civilized democracy that have been made and can still be made in Palestine.

If Mr. Rosenwald is the patriot he professes to be, he will join those who have denounced the U. S. betrayal of partition.

And, speaking of our national anthem, let him note that the lines of the last stanza, which contain no reference to the United States, are quite applicable to the struggle for a free Jewish Palestine:

"Oh, thus be it ever when free men shall stand

Between their loved ones and war's desolation;

Blest with victory and peace, may the heaven-rescued land

Praise the Power that hath made and preserved us a nation!

Then conquer we must when our cause it is just,

And this be our motto, "In God is our trust."