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AMERICAN JEWISH ARCHIVES

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Box
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Folder
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Voss, Carl H. Simcha Dinitz. 1978-1988.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

Dear Harlow April, 1988

Once again, best
wishes for a Happy
Passover! Here are the
documents Abelferman
requested; Sam Rothberg
received; and I sent info
you as we agreed I would.
Now we'll see what re-
sults we have. - Thanks
again, good friend! ^{our love too}
~~and friends~~

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

March 29, 1988

Mr. Samuel Rothberg
1858 Monaco Circle
Palm Springs, CA 92264

Dear Sam:

Abe Harman called me this morning and told me of your conversations and the suggestion that I draft a letter which you might then adapt and send out to people I have listed on this attached memorandum and to any others you may have in mind. These would be solicited for gifts to the sum of \$50,000, the major portion of the needed \$90,000 for the project. The list of names I have added on the other side of the memo should not be solicited as they have already contributed over a period of years and would be approached by me each year of the anticipated three years' duration of this project for gifts amounting to a total of roughly \$15,000 to \$16,000 per year for the three year period, or \$40,000 in all.

It is my understanding that you want to make this effort on a one-time basis with an appeal for \$50,000 of the needed \$90,000. I have composed the following paragraphs based on the helpful suggestions made by Abe Harman three weeks ago at a luncheon at Beit Belgie and reiterated this morning in our long distance phone call. I assume you will want to adapt this suggested draft, and please feel free to change it in any way you think appropriate. I have tried to put myself in your place as I imagine you would write to these people, some of whom I may know and others I do not know:

Dear So-and-So:

I am writing to you on behalf of a project which is of great importance and value to our people. Dr. Carl Hermann Voss who, as you may know, has been a staunch ally of the Jewish people since long before the founding of the State of Israel, is now entering the final stage of the massive work of researching and chronicling the records of the part played by wellknown American Christians from 1917 to the present. He and his co-author, the well-known scholar of Judaica, Dr. David A. Rausch, have titled their book They Were Not Silent: American Christians For and Against Israel -- 1917 to the Present. The amount of documentation they have assembled from libraries and archives in Jerusalem, Oxford, Washington, Cincinnati, New York and elsewhere is staggering. It is now being assembled and drafted into an impressive manuscript, parts of which I have read.

The authors already have a contract for publication with the distinguished house of Fortress Press of Philadelphia, and thus there will be no costs for publication. The compilation of the work is being overseen by a committee of outstanding historians: Moshe Davis of the Hebrew University of Jerusalem, Robert Handy of Union Theological Seminary, New York City, and Jacob Rader Marcus

Mr. Sam Rothberg - page two

of the Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio. They agree that this book is of great significance because it will record events and attitudes about a time lived through by Voss himself. More than forty-five years ago he as a young minister was a key figure in the organization of the American Christian Palestine Committee which played a major role in the struggle to implement the Balfour Declaration and fulfill Zionist aspirations in the wake of the Holocaust.

Voss has thus far been successful in securing financial assistance from foundations and generous individuals to meet the quite considerable costs he has incurred over the twelve years he has been working on these documents. He has not received nor will he accept any salary, and has used the funds only for travel, research and secretarial help. Furthermore, he has already committed all royalties to the Hebrew University of Jerusalem for the support of the Stephen Wise Chair of American Jewish Studies.

The project calls for a total of \$90,000 to see it through to completion and publication in 1991, for 1988 and 1989 will mean two years of continued travel, compilation and consultation with scholars in many countries as well as the considerable secretarial costs of writing and rewriting. In 1990 Voss and Rausch will be finalizing the manuscript in cooperation with the publisher for release in 1991.

Voss has undertaken to secure by his own efforts \$40,000 of the needed \$90,000. I am writing to ask for your generous help in raising the additional \$50,000 so that, after so much time and effort, the project may be successfully completed. May I assure you that all contributions are tax deductible. Your check should be made payable to The World Jewish Congress, American Section, Inc., and specifically marked "For the Dr. Carl Hermann Voss Designated Funds Project." The donors will all be listed in the fore pages of the planned book in the "Acknowledgments." It would expedite matters if the checks were sent to me at this address.

(I would suggest at this point that you finish it in any way that seems appropriate to you)

Sam, once more may I express my warmest gratitude for your generous help and concern!

Carl

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

MEMORANDUM

March 29, 1988

TO: SAMUEL ROTHBERG

FROM: CARL HERMANN VOSS

Contributions can be sent to the American Section, Inc., of the World Jewish Congress. att. Mr. Sidney Gruber, and acknowledgements for income tax deduction will be sent directly to the donor. Add.: 521 Madison Ave.. New York, N. Y., 10021

Letters of solicitation should be sent by Mr. Samuel Rothberg to the following persons who are personal friends of mine:

- 1.) Mr. and Mrs. Seymour Askin, 575 Park Avenue, New York, N. Y. 10021
(Seymour and Ruth)
- 2.) Mr. and Mrs. Samuel Fraiberg, 875 East Camino Real, No. 10 F.
(Sam and Mollie) Boca Raton, FL 33432
- 3.) Mr. and Mrs. Maurice F. Freedlander, 2405 West Rogers Avenue
(Maury and Leah) Baltimore, MD 21209
- 4.) Professor and Mrs. Milton Handler, 625 Paek Avenue, New York,
(Milton and Miriam) N.Y. 10021
- 5.) Mr. and Mrs. Thomas L. Hofheimer, 3375 Princess Anne Road, Norfolk,
(Tom and ? ?) VA 25302
- 6.) Mr. and Mrs. Philip H. Klutznick
875 North Michigan Avenue, Suite 4044, Chicago, IL 60611
(Phil and Ethel)
- 7.) Mrs. Milton J. Krensky, 1040 North Lake Shore Drive, Chiago, IL 60611
(Rosemary)
- 8.) Dr. Sanford L. Lefcoe, 300 East Little Creek Road, Norfolk, VA 23505
- 9.) Mr. and Mrs. David Levitt, 15 East 64th Street, New York, N.Y. 10021
(David and Norma)
- 10.) Mr. and Mrs. Alex Lowenthal, 144 N. Dithridge St., Pittsburgh. PA 15213
(Alec and Ann)
- 11.) Mrs. Charles J. Rosebloom, 1036 Beechwood Boulevard, Pittsburgh,
(Lucille) PA 15026
- 12.) Dr. Robert M. Rubin, 300 East Little Creek Road, Norfolk, VA 23505
(Bob)
- 13.) Mrs. Joseph Strelitz (Arlene), 7354 Ruthven Rd., Norfolk, VA 23505
(13A.) Mr. and Mrs. Leonard Strelitz, (Joyce), 1604 Barnards Cove, VA Beach. VA
- 14.) Mr. Jack Weiler, (have no recent address) , New York, N.Y. / 23455
- 15.) Mr. Henry Sonneborn, (Have no recent address) Baltimore, MD
- 16.) Julius Livingston, (Is he still alive?), Tulsa, OK

The names on other side are in the \$40,000 segment and will be covered by myself in personal solicitation.

The persons contributing to the \$40,000 category (or an anticipated \$15,000 to \$16,000 total of gifts as solicited by Carl Hermann Voss annually for 1988, 1989, and 1990) presently include the following:

- 1.) Jack Becker, Jacksonville, FL
- 2.) Alexander Brest, Jacksonville, FL
- 3.) Mr. Charles J. Bensley, New York, NY
- 4.) Mr. and Mrs. Jack Coleman, Jacksonville, FL
- 5.) Mr. and Mrs. Ben Friedman, Jacksonville, FL
- 6.) Rabbi and Mrs. Herbert Friedman, New York, NY
- 7.) Mr. and Mrs. Harold Ruttenburg, Pittsburgh, PA
- 8.) Mr. and Mrs. Lonnie Wurn, Jacksonville, FL
- 9.) Mr. and Mrs. Raymond Kravis, Tulsa, OK

In response to your query concerning the possibility of having Edgar Bronfman serve as a co-signator of this letter, I would report that I inquired at the World Jewish Congress and learned that a massive fund-raising campaign based on letters bearing Mr. Bronfman's signature would preclude any likelihood of this suggestion's being adopted.

Thanks and warmest regards

Carl

SHEA & GOULD

(A PARTNERSHIP INCLUDING PROFESSIONAL ASSOCIATIONS)

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01-493-8513
TELEX 269488

March 30, 1988

Rabbi Herbert A. Friedman
500 East 77th Street
Apartment #2519
New York, New York 10162

Dear Herb:

Many thanks for your thoughtful note about Stanley and my cameo appearances. In addition to the inspiration to be involved in Jewish communal activities I received from my family, I'm also appreciative of the important lessons you taught me during our tenure together at AFTAU.

I would love to learn about the Wexner-Heritage Foundation and catch up with you on purely personal matters. Let's make plans to see one another the next time you are in Miami or I am in New York.

Best regards to you and yours for the Passover holidays!

Very truly yours,


Robert C. Gilbert

RCG:grs

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

Rabbi Herbert A. Friedman
500 East 77th Street
Apartment 2519
New York, NY 10021

January 12, 1988

Dear Herb:

I am sending you a package of documents and photocopies which will be presented to Simcha Dinitz later this month. I know you will be keenly interested in the project, partly because we have spoken about it before but also because it now takes on larger implications. I have taken the liberty of listing you as one of the eight persons whom I have noted on the "List of Individuals Supporting Voss Application for Subvention." From our previous associations through the years and our shared concern and interest in the topic, I know you will approve of what I have suggested. I want to thank you in advance for the kind of encouragement you have given me during these many years of research and reflection on this topic and I know you will be pleased with the end product.

This is a sample first paragraph for each one of the letters. The remaining paragraphs in the letter to each person will be an individually dictated note because of the long term friendship and association through the years.

You know without my even telling you how grateful I am to you for all that you have done and are doing on behalf of this project. It is so much akin to all that you have done over the past 36 years since that day in December in 1951 when you telegraphed to Ed Klein that you would help with the Holmes-Wise project. This you did and nobly so. And you have helped me in so many ways in the intervening three and a half decades.

Once again I want to tell you how much it meant to us to have the two of you with us here in our home and to have Charles come with you. The trio will be long remembered, and so please give both Francine and Charles our love as we send it on to you, dear friend.

Stay well and continue so ably with your splendid project which has been doing so well. Thank you, too, for bringing that video tape with you. That will be long remembered as something very special.

Affectionately,

Carl
Carl Hermann Voss

Sam R. Rothberg told me he has an appointment with Simcha Dinitz in Los Angeles two weeks from now. (Jan 23?)
247-25-0788. He awaits your phone call in Palm Springs as of now.

M E M O R A N D U M

January 12, 1988

To: Mr. Simcha Dinitz
World Zionist Organization/Jewish Agency

From: Carl Hermann Voss
7783 Point Vicente Court
Jacksonville, FL 32256

The purpose of this memorandum is to explain the project on which I have been working for the past twelve years and in support of which I am now requesting a subvention.

I have been engaged in extensive research in a number of archives and libraries in the USA, as well as in Israel (Jerusalem, Haifa, Tel Aviv, Rehovoth), Switzerland (Geneva and Bossey), Great Britain (Oxford and London) and sundry other places, to gather documentary material for a book recounting the efforts of American Christians, both those who supported and those who opposed the establishment of a Jewish national homeland from the days of the Balfour Declaration until today. The book is to be entitled They Were Not Silent -- American Christians For and Against Israel: 1917 to the Present. The book consists of sixteen biographical essays of outstanding men and women who, with many ancillary figures, were leading participants in this dramatic struggle over seven decades. The chapter titles bearing their names are listed on page one of exhibit A (attached), a proposal prepared at the request of Fortress Press of Philadelphia, PA. On pages two and three of the proposal there is further explanation of the proposed treatment of the subject matter, reflecting the opposing points of view and the activities of these individuals over the years. On these pages, too, are listed my own background and qualifications and those of my co-author, Dr. David A. Rausch.

From the inception of the project my expenses have, to a greater or lesser extent, been covered by donations and grants from individuals and foundations. From 1976 to 1981 these funds were made available to me through the National Conference of Christians and Jews, U.S.A., and since 1982 through the World

Jewish Congress, American Section, Inc.. During all of these years I have neither sought nor accepted any moneys for salary or for personal remuneration. Indeed, in those years when my expenses for research and writing exceeded the funds received, I have met the deficit from family resources. Furthermore, I have directed that any royalties the book may earn in these coming years are to be contributed directly to the Hebrew University of Jerusalem in support of the Stephen S. Wise Chair of American Jewish Studies.

Attached (exhibit B) is a copy of the contract between us and Fortress Press for publication of the book, now planned for 1990. It may well be that 1991 is a more realistic date to allow for editorial changes and revisions and occasional additional research both in this country and abroad. The vast amount of documentary material to be processed, coordinated and selected, and the complex nature of this biographical/historical treatment necessitate two full years of intensive work for preparation of the preliminary manuscript, and this must be followed by the usual year's work with the publisher to prepare the final copy for publication.

For this reason I am requesting favorable consideration of my request for a three-year subvention of \$54,000, or \$18,000 per year for 1988, 1989, and 1990. To this subvention I would plan to add an additional \$12,000 annually which I shall solicit, as I have in the past, from friends sympathetic to this undertaking. All of this total of \$30,000 per year would be devoted exclusively to expenses in connection with preparation of the manuscript for publication by Fortress Press.

I would expect the total of \$30,000 annually to be disbursed as follows: \$8,000 for my co-author/research associate, Dr. Rausch, for expenses.

\$4,000 for secretarial work

\$4,000 for telephone expenses and postage

\$14,000 for travel, hotel and living expenses for both men on research. This totals \$30,000.

The Committee of Editorial Advisors for this book consists of three distinguished historians:

1. Dr. Robert T. Handy, Union Theological Seminary, New York, NY
2. Dr. Moshe Davis, Institute of Contemporary Jewry, Hebrew University of Jerusalem, Jerusalem, Israel.
3. Dr. Jacob Rader Marcus, Hebrew Union College - Jewish Institute of Religion, Cincinnati, OH.

In the attached material, too, you will find detailed information about my background and professional career, especially as it relates to this project, and also listings of my publications.

I also append a list of individuals, many of them, I am sure, known to you, who have offered to support this application. Please feel free to call any of them.

I am ready to meet with you at your convenience wherever and whenever you so desire. My telephone number is (904) 733-2118.

Please know how grateful I shall be for your support of this project so dear to my heart now for almost half a century.

I look forward to hearing from you.

Carl Hermann Voss

Carl Hermann Voss

- Attached:
- Exhibit A - Proposal for the book.
 - Exhibit B - Contract with Fortress Press for publication.
 - Exhibit C - Resume
 - Exhibit D - List of individuals supporting application.
 - Exhibit E - Article, American Jewish Archives, 1969.
 - Exhibit F - Article, "Voss Returns to Tantor," 1976.
 - Exhibit G - Entry, Who's Who In The World.
 - Exhibit H - Honorary Fellowship, Hebrew University of Jerusalem, 1979.
 - Exhibit I - Founders' Day Address, HUC-JIR, Los Angeles, 1981.
 - Exhibit J - Honorary Doctorate of Humane Letters, HUC-JIR, New York, NY, 1981.
 - Exhibit K - Article, MOMENT Magazine, July/August 1987.
 - Exhibit L - Announcement, Fortress Press Catalogue, Fall, 1987
 - Exhibit M - Article, Gainesville, FL Sun, 1983

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

Ex. A

September 17, 1987

Dr. Harold Rast
Director and Senior Editor
Fortress Press
2900 Queen Lane
Philadelphia, PA 19129

Dear Hal:

In accord with our recent telephone conversation I am writing to confirm our understanding of the purpose and plan for a book by David A. Rausch and myself on the subject, They Were Not Silent -- American Christians For and Against Israel: 1917 To The Present.

It would consist of sixteen biographical essays focusing on these individuals and the associated titles:

- I. WOODROW WILSON: ALLY OF BRANDEIS AND WISE
- II. WILLIAM ERNEST HOCKING: AN IMPLACABLE FOE
- III. HARRY EMERSON FOSDICK: THE LOYAL OPPOSITION
- IV. ARNO C. GAEBELEIN: FULFILLING GOD'S PROMISE
- V. JOHN HAYNES HOLMES: THROUGH GENTILE EYES
- VI. WILLIAM FOXWELL ALBRIGHT: EXPLORER OF THE PAST
- VII. EVERETT R. CLINCHY: PIONEER IN "BROTHERHOOD"
- VIII. HENRY A. ATKINSON: FROM ECUMENISM TO ZIONISM
- IX. JAMES G. MACDONALD: SHEPHERD OF THE STATELESS
- X. DOROTHY THOMPSON: THE FOURTH ESTATE SPEAKS
- XI. REINHOLD NIEBUHR: APOSTLE OF JUDAISM AND ZIONISM
- XII. HARRY S. TRUMAN: TWENTIETH CENTURY CYRUS
- XIII. G. DOUGLAS YOUNG: PILGRIM TO MOUNT ZION
- XIV. DAVID HYATT: A NEW LOOK AT BROTHERHOOD
- XV. FATHER EDVARD FLANNERY: AMBASSADOR TO THE VATICAN
- XVI. FRANKLIN H. LITTELL: REMEMBRANCE OF THINGS PAST

Many ancillary, tangential figures would be included in each chapter according to the relationship each had to the central individual, either by professional ties or in historic events. Each of these is well known to David Rausch through his research and teaching over the years; and with the exception of Woodrow Wilson and Arno C.

September 17, 1987

Gaebelein, all were personally known to me and were closely linked in ecumenical circles, religious organizations, and public affairs.

Regardless of the varying views of these men and women concerning the Middle East, friendship prevailed in every instance. Throughout the last 45 years and more I was closely tied to them in one way or another in aspirations after common goals. In ecumenical relationships as well as in all interreligious cooperation, there was a oneness of mind in seeking justice for both Jew and Arab and in working toward an equitable solution of the problems involved in the Palestine question.

This commonality of purpose and kinship of spirit were reflected in conferences attended, meetings held throughout the several decades, projects in which we took part and in the preparation of articles, books, and documents pertaining to the area and its controversial issues. Full attention will be given to the views of opposing individuals and organizations ranging from William Ernest Hocking and Harry Emerson Fosdick to the American Friends of the Middle East.

Most informative and significant of all in these years were the study tours we inaugurated through the Arab countries and Israel. I myself led many groups of Christian leaders through the Arab lands and Israel with the objective of having the members of these travel parties subjected to every available viewpoint on matters concerning both Arabs and Jews. The issues outlined, the arguments presented, crucial matters at stake were all discussed as objectively and dispassionately as humanly possible.

In David Rausch's work, whether as professor or as writer, the centrality of his interests in Jewish-Christian relations has always been apparent. His wide knowledge is reflected in the seven books he has written, as well as 200 magazine and journal articles, all of them pertaining to the comity of Jews, Christians and Moslems as in the instance of his book on Zionism Within Early Christian Fundamentalism in America and in A Legacy of Hatred: Why Christians Must Not Forget the Holocaust, his unique talents are apparent. We have worked well together; but we feel a special bond in our attitudes and viewpoints as we collaborate on this subject which has been a matter of great concern and keen interest to David all through his own academic career.

We find that They Were Not Silent has a fascinating tale to tell which centers around these sixteen

September 17, 1987

personalities and those closely associated with them, even though many of them held such diverse views on the subject. These events we plan to recount in about 300 printed pages (with appropriate footnotes and research references in a separate section) and with a completion date of January 1989 at present envisaged.

I should add that our publications committee, composed of Dr. Robert Handy of Union Theological Seminary in New York City, Dr. Abraham Peck of the American Jewish Archives at the Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio, and Dr. Moshe Davis at the Institute of Contemporary Jewry at the Hebrew University in Jerusalem, are in accord with this plan and recommend the approach of the biographical essay.

You and I agreed you would send me a confirming message before you left on your trip abroad; in keeping with our understanding, I have sent you this outline of the proposal for They Were Not Silent so that you may send me your promised letter of intent before September 25th, the date of your departure.

On a more personal level, may I say that Dave Rausch and I look forward to working with you and your staff on this book, for our relations in work together in the past have been so pleasant.

We hope you and your wife have a safe and enjoyable trip. We know it will be profitable and creative for Fortress Press, but we hope that for you two it will be not only stimulating and inspiring but, at the same time, both restful and refreshing. Glueckliche Reise, Bon Voyage, and Happy Landings.

Most cordially,

Carl Hermann Voss

Carl Hermann Voss

PUBLISHING AGREEMENT

AGREEMENT made this ninth day of December, A.D. 1987, by and between Carl Hermann Voss and David A. Rausch of the first part, hereinafter called the "AUTHOR" (or if more than one author, "AUTHOR" is hereinafter used collectively), and the Board of Publication of the Lutheran Church in America, a Pennsylvania corporation trading as FORTRESS PRESS and having its executive office in the Muhlenberg Building, Philadelphia, Pennsylvania 19129, party of the second part, hereinafter called the "PUBLISHER."

WHEREAS, the PUBLISHER desires to obtain the right to publish a certain work which the AUTHOR has written, or upon which the AUTHOR is now working, which is at present entitled **They Were Not Silent -- American Christians For and Against Israel: 1917 to the Present** (hereinafter called "the work"), and the AUTHOR desires to grant such rights to the PUBLISHER:

NOW, THEREFORE, the parties hereto, in consideration of the mutual covenants, promised, and agreements hereinafter set forth, do hereby agree as follows:

1. The AUTHOR will deliver to the PUBLISHER the original typescript by January 1989, legibly written and satisfactory to the PUBLISHER in content and form and ready to print, including all charts, drawings, designs, photographs, and illustrations that are referred to in the text and intended to be part thereof. Said manuscript shall be subject to such editorial revisions as the PUBLISHER shall deem necessary, providing that such editing shall not materially change the meaning or materially alter the text of the said work without the AUTHOR'S consent. In the event that the AUTHOR fails to deliver a manuscript satisfactory to the PUBLISHER on or prior to the aforesaid date, the PUBLISHER may demand in writing duly delivered unto the AUTHOR, or his duly authorized representative, that it be delivered within a specified time thereafter, and if the AUTHOR shall fail to comply with said demand, the PUBLISHER shall have the option to terminate this agreement and may, in the event of such termination, recover from the AUTHOR any advances against royalties that may have been paid by the PUBLISHER to the AUTHOR.
2. The AUTHOR shall and will read, revise, correct, and return proof sheets of the said work to the PUBLISHER within twenty-one (21) days of the receipt thereof, and shall and will pay from the first royalties accruing the expense of any alterations or additions that the AUTHOR may authorize in the proof sheets in excess of ten percent of the cost of composition of the said work as edited by the PUBLISHER.
3. The AUTHOR agrees to prepare copy for an index in the event that an index for the said work shall be required by the PUBLISHER, the index to be prepared according to the specifications and time schedule agreed to by the PUBLISHER, and shall within three weeks after receipt of final page

proof of the text supply page references for the index copy. If the AUTHOR fails to prepare the index according to such specifications and timetable, the PUBLISHER may have an index prepared and charge the cost to the Royalty Account of the AUTHOR.

4. The AUTHOR hereby grants and assigns unto the PUBLISHER:

- a. The full and legal title to the work and the manuscript thereof and the index.
- b. The sole and exclusive right to print, publish, and market the said work in book form in the English language during the term of the copyright, and any renewal thereof, in the United States of America, the Dominion of Canada, and in all other countries.
- c. The sole and exclusive right to license reprint publishers to publish and sell reprint editions of the said work in the United States of America, the Dominion of Canada, and in all other countries.
- d. All motions picture, dramatic, radio, and television rights in the United States of America, the Dominion of Canada, and in all other countries.
- e. The sole and exclusive right to license the following rights subsequent to original publication: book club selection, reproduction in whole or in part in a periodical, abridgment or condensation, digest, syndication, second and subsequent volumes, or with other works in the United States of America, the Dominion of Canada, and in all other countries.
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- g. The sole and exclusive right to grant license for publication in whole or in part in the English language or in foreign languages and the sole and exclusive right to license others to do any of the things listed above in the United States of America or in any other country.

5. The AUTHOR represents and guarantees:

- a. That he is the sole proprietor of the said work, that he has not encumbered or otherwise disposed of any of his rights in and to the same, and that he has full power to make this agreement.
- b. That the said work has not heretofore been published in book form and is not in any way a violation of any

contract or copyright; that it does not contain anything of libelous or otherwise objectionable character; and that he shall and will, forever, hold harmless, indemnify, and defend the PUBLISHER from any and all claims, suits, demands, expenses (including reasonable counsel fees), judgments, or recoveries that may be finally sustained by reason of any alleged violation of proprietary right or copyright or any objectionable or libelous matter alleged to be contained to said work.

6. The AUTHOR shall not, during the term of this contract, write, print, or publish, or cause to be published, any other edition of said work or any book of a similar character tending to interfere with or injure the sale of said work.
7. The AUTHOR agrees to obtain and furnish to the PUBLISHER the written permission of all copyright owners for the reproduction or quotation of all matter contained in the manuscript which is protected by existing copyright, and, should fees or other payment be required for such permission, to pay same promptly as required by copyright owners, or, with the written consent of the PUBLISHER, in which case the amount so paid shall be deducted from royalties first accruing from the sales of the said work.
8. The copyright for the option of the PUBLISHER, shall be taken out in the name of the PUBLISHER or its nominee and the PUBLISHER is hereby authorized and directed to take all steps necessary to register the copyright in the United States of America and in any other country when in the PUBLISHER'S judgment it is necessary for suitable protection of the AUTHOR'S or the PUBLISHER'S interests. Unless copyright has been previously assigned to the AUTHOR or his heirs it is agreed that the PUBLISHER shall and will apply for the renewal of said copyright or copyrights when necessary, in the name of the AUTHOR, or, if deceased, in the names of persons legally entitled thereto, upon their establishing their right. The AUTHOR, for himself and for any other persons who may be entitled to review the copyright or copyrights, hereby agree to assign to the PUBLISHER the sole and exclusive rights as herein provided during the full term of said renewal on the terms and conditions herein provided in respect to the original term.
9. The copyright shall be assigned by either party to the other on demand when necessary for bringing, defending, or maintaining a copyright action under this agreement, after the termination of which action the copyright shall, on demand, be reassigned.
10. The AUTHOR hereby grants to the PUBLISHER an option to publish his next manuscript. It is agreed that the PUBLISHER will elect to publish such work or will refuse to do so within ninety days following receipt of his complete manuscript.

11. The PUBLISHER agrees to publish the said work in such form as it deems best at its own expense not later than two years from the date of receiving the completed manuscript in form satisfactory to the PUBLISHER, the stock of plates, if any, and books to be its property, providing that the time limit shall be extended to cover delays caused by circumstances beyond its control or by the AUTHOR'S failure to mail final proofs within twenty-one (21) days after the delivery thereof to him. All details as to selection of the title for the said work, production, promotion, advertisement, and sale (including determination of retail selling price) of the said work shall be left to the sole discretion of the PUBLISHER.
12. The PUBLISHER shall furnish free of charge ten (10) copies of the said work upon publication, and will permit the AUTHOR to buy additional copies at the regular trade discount in effect at the time of any such purchase. Any copies so presented or purchased shall not be resold by the AUTHOR.
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Carl Hermann Voss

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Pursued graduate studies at International People's College, Elsinore, Denmark and University of Geneva, Switzerland, 1931; Chicago Theological Seminary, 1931-32; and Divinity School, Yale University, New Haven, Connecticut, 1938-40.

Ordained to the ministry of the National Council of Congregational Christian Churches, 1935 (now the United Church of Christ: Congregational-Christian-Evangelical-Reformed); assumed ministerial fellowship also in the American Unitarian Association (now the Unitarian Universalist Association), 1942.

Charles Merrill Fellow, Brandeis University, Waltham, Mass., 1965-67.

National Brotherhood Award, National Conference of Christians and Jews, 1978.

Honorary Fellow, Hebrew University of Jerusalem, Israel, 1979.

Doctor of Humane Letters, Hebrew Union College-Jewish Institute of Religion, New York, N.Y., 1981.

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The United Church (Congregational-Christian-Friends), Raleigh, North Carolina, 1935-1938.

Smithfield Congregational Church, Pittsburgh, Penna., 1940-1943.

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Extension Secretary, Church Peace Union and World Alliance for International Friendship Through the Churches, 1943-49.

Executive Secretary, Christian Council on Palestine, 1943-46.

Chairman, Executive Council, American Christian Palestine Committee, 1946-57.

Editor, World Alliance Newsletter, 1944-49.

Editor, Land Reborn, 1949-57.

Editor, Excalibur Books, 1964-78.

Academic Appointments

New School for Social Research, New York, N.Y., 1948-56, Lecturer in the Humanities and the Middle East.

Skidmore College, 1960-61 and 1965-66, Visiting Professor in Philosophy and Religion, Comparative Religions.

Theological School, St. Lawrence University, Canton, N.Y., 1964-65, Visiting Professor of Theology and the History of Religions.

Edward Waters College, Jacksonville, Fla., 1973-76, Professor, Philosophy and Religious Studies. Chairman of the Humanities Division, and Director, Public Relations.

Scholar-in-Residence

Ecumenical Institute for Advanced Theological Studies, Tantur, Jerusalem, Israel, 1976-77.

Ecumenical Scholar-in-Residence on Behalf of the National Conference of Christians and Jews, 1976-83.

Hebrew University of Jerusalem, 1977-81.

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Ecumenical Institute of World Council of Churches,
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Married to the former Phyllis MacKenzie Gierlotka of Scot-
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BOOKS WRITTEN BY DR. VOSS

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Wise and John Haynes Holmes
- 2) THE UNIVERSAL GOD: The Eternal Quest in Which
All Men Are Brothers -- An interfaith anthology
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Work of Stephen S. Wise CARL HERMANN VOSS 3

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Members of the Southern rabbinate, concedes the author, "have played a respectable role" in the struggle for desegregation, but on the whole no more than that. "They have not done what it was within their power to do" — they have not worked energetically enough to win their congregations over to the struggle.

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The Lion and the Lamb

AN EVALUATION OF THE LIFE AND WORK OF STEPHEN S. WISE

CARL HERMANN VOSS

Twenty years have sped by since April 19, 1949, when Stephen Samuel Wise died at the age of seventy-five in New York City's Lenox Hill Hospital. He had served in the rabbinate since 1892 when, recently graduated from Columbia University and only eighteen years of age, he had been ordained in Baden-bei-Wien by Dr. Adolf Jellinek, Chief Rabbi of Vienna.

During an active career of fifty-seven years, Wise held three rabbinical posts: Congregation B'nai Jeshurun (known also as the Madison Avenue Synagogue) in New York City from 1893 to 1900; Congregation Beth Israel in Portland, Oregon, from 1900 to 1906; and the institution he founded, the Free Synagogue of New York City, from 1907 until his death forty-two years later. Each of these he served with devotion and distinction. His work, his bold utterances, and his forthright actions thrust him into positions of leadership in Jewish and American affairs.

Wise's genius for establishing personal relationships won him a host of friends in all walks of life and throughout the whole world. The alumni of the Jewish Institute of Religion in New York City were so devoted to him that scores of them named their sons "Stephen" in his honor.

His keen interest in social problems and his unflagging zeal for justice impelled him to take a vigorous part in the work of groups like the Child Labor Committee, the Old Age Pension League, the Religion and Labor Foundation, the American Union Against Militarism, the American Civil Liberties Union, and the National

Dr. Voss, a Congregational minister long associated with Rabbi Wise in Zionist advocacy, is the author of *Rabbi and Minister: The Friendship of Stephen S. Wise and John Haynes Holmes* (1964) and editor of the forthcoming *Stephen S. Wise: Servant of the People — Selected Letters*.

Association for the Advancement of Colored People. Several of these, notably the N. A. A. C. P., he helped found. To all of them he gave generously of his time and efforts, often speaking on their behalf. That was a gift of great value, for he was one of America's foremost orators, capable of holding audiences, large and small, under the sway of his eloquence.

He was more than an orator, however. Had he never led a synagogue or belonged to a single Jewish organization, he would have been remembered by his contemporaries and later generations as a social prophet whose influence was equal to that of a Henry Demarest Lloyd or a Henry George, a Jacob Riis or a Josiah Strong; but because he cherished his calling as a rabbi and his heritage as a Jew, he made an even greater contribution to the advancement of his people. What Walter Rauschenbusch, of Rochester, New York, "the Father of the Social Gospel," meant to twentieth-century Protestantism, Stephen Wise meant to contemporary Judaism in many of its manifestations; he was the source of a progressive, socially minded faith. Wise would have been ninety-five years old in 1969, and had he lived, he would have beheld the attainment of many an objective for which he battled valiantly — in particular, the steady growth of modern Israel, whose establishment as an independent Jewish state this pioneering Zionist hailed in the last year of his life.¹

Chief among Wise's loyalties were the several significant Jewish organizations among whose founders he was numbered and which he often guided as an elected officer: the Zionist Organization of America, to which he devoted himself as honorary secretary from 1898 to 1904, when it was a fledgling society known as the Federation of American Zionists, as vice-president from 1918 to 1920, and as president from 1936 to 1938; the American Jewish Congress, which he served initially as vice-president from 1922 to 1925, as president from 1925 to 1929, and subsequently as honorary president from 1929 to 1935, assuming the active presidency again from 1935

¹ At Boston's Ford Hall Forum, in his address "My Challenging Years; A Seventy-Fifth Birthday Anniversary Address," on March 27, 1949, Wise said: "I have lived to see the Jewish State. I am too small for the greatness of the mercy which God has shown us."

to his death; and the World Jewish Congress, whose president he was between 1936 and 1949. Not least was the Jewish Institute of Religion, whose acting president Wise was from 1922 to 1927 and whose regular presidency he held from 1927 until 1948, when he stepped aside for Nelson Glueck as a preliminary to the Institute's merger with the Hebrew Union College.

THE SPIRIT KEEPETH ALIVE

During his lifetime, Wise was loved, envied, and hated. Invariably the center of controversy, he was a man about whom strong, often opposing, views were expressed by both friend and foe. I have heard his fellow-rabbis denounce him as a "phony" and a "fake," and my Christian colleagues damn him as "a demagogue" and "a blatherskite." The president of a leading Jewish communal organization said to me one day in the mid-1940's: "The trouble with you ministers and rabbis — and some of your followers, too — is that you make a demigod of Stephen Wise."

Many more, however, were singleminded in their praise of Wise, as I learned during my years of research in his papers. I have been intrigued by the wide range of tributes to Wise from men of vastly different backgrounds and vocations, and impressed by the courage and vision, candor and bluntness, sensitivity and concern, reflected in the thousands of letters Wise wrote in the years between the early 1890's, when he was a young man, and 1949, the year of his death.²

In the opening days of 1900, Thomas Davidson, the founder and head of the Breadwinners' College at Croton-on-Hudson, wrote of Wise's talents and potential in a letter to Felix Adler, founder and leader of the Ethical Culture Society. The picturesque Davidson,

² Most of Wise's letters are housed in the Stephen Wise Archives at the Goldfarb Library of Brandeis University in Waltham, Massachusetts; others may be found, either in carbon copies or photocopies, at the American Jewish Archives in Cincinnati; the American Jewish Historical Society on the Brandeis University campus; the Central Zionist Archives in Jerusalem; the Archives of the Jewish Historical Society, Institute of Contemporary Jewry, and the National and Jewish Library, Hebrew University, Jerusalem; as well as the Yale University Library, the Harvard University libraries, and the Library of Congress, Washington, D. C.

an unorthodox Scottish theologian, who was the beloved teacher of Wise in the 1890's and of John Dewey and Morris R. Cohen as well, had received an inquiry from Adler. The Waterman family, knowing that Wise had only honorable intentions in courting the lovely Louise Waterman, nevertheless wanted to learn more about the young rabbi: his capabilities, interests, character, and prospects. Davidson assured Adler and, through him, the Waterman family:

The fact is, I am so fond of Stephen Wise personally, that I cannot, perhaps, be trusted to judge him impartially. I have known him for the past six or seven years, and my respect and affection for him have grown all that time. He is loyal in his personal relations, and socially attractive. I cannot think of him as doing a mean thing. When roused, he is an eloquent and powerful speaker, with a delightful sense of humor.

He is still young — only twenty-seven, I think — and may have some of the faults of the young and inexperienced, delight in sense of power and perhaps desire for popularity, though the last is not especially prominent.

He is distinctly a stirring man, original and forcible, with great schemes in his mind. I always leave him with the sense that I have been facing a brisk, bracing wind.¹

In June, 1900, as Wise prepared to leave B'nai Jeshurun and begin his duties as rabbi of Congregation Beth Israel in Portland, Oregon, Davidson wrote to his "dear, dear Stephen" from Glenmore, New York, where he was preparing the program for his annual summer camp devoted to seminars on philosophy and theology:

I have just read your parting address to your New York congregation with tears in my eyes. It contains sentences that Jeremiah might have been proud of. You are of the stuff that he was made of, and your life will be immortal. . . .

I want you to do me a great favor. Before you leave, you must send me a good photograph of yourself, and I will send you a recent one of myself. I want to have your face on my desk before me all the time.

New York will be poorer for your absence; we shall all be poorer. My boys and girls will miss you and your encouraging words. But you go to great work, and we shall follow your career with the deepest interest.

¹ C. H. Voss, *Rabbi and Minister* (Cleveland: World Publishing Company, 1964), p. 44.

You will not forget that Judaism, like all living things, changes as it grows, and that, while the letter killeth, the spirit keepeth alive. You will diffuse a twentieth-century Judaism, fitted to meet the needs of the present day. In waging your immortal battle in behalf of immortal things, you will use all the weapons of modern warfare, and all the generosity of the modern warrior. "Truth and righteousness" will be your motto. . . .⁴

Wise never forgot Davidson nor what Davidson had urged on him. On September 14, 1900, Davidson died, and Wise wrote from Portland, Oregon, to his fiancée, Louise Waterman, in New York:

I would have been so happy over your letter of last night, had it not been for the sad, sad news of dear Professor Davidson's death over which I cried like a baby. I revered him and I loved him. Poor lonely man — battling for "Truth and Righteousness" all his life, as he bade me do in that precious letter which I trust you have treasured up. He has been an influence for good in many lives beside my own. Above all things he sought after truth and he made knowledge and wisdom not idols or fetishes to be worshipped, but instruments to be used for the weal of others. . . .

I have written to two friends in New York, suggesting a memorial service for him at the Educational Alliance, under the auspices of his classes at which I wish once more to pay my affectionate tribute to his sterling worth. I also suggest some endowment by popular subscription in his honor, a scholarship at some college or other.

We never met without embracing, in the street or anywhere else. His death makes me think. Oh, the marvel and mystery of it all — we cannot understand, for we see only with our eyes, but I cannot bring myself to believe that he is perished and gone for ever. Fond delusion? Say rather, blessed illusion. Dear Professor Davidson — God gives him peace — he was Heaven's own soldier, he wielded the sword of the Spirit.⁵

⁴ In 1911, Davidson was memorialized by William James as "a knight-errant of the intellectual life" in *Memories and Studies*, and by Morris R. Cohen in *A Cyclopaedia for Education*, Volume II. Born in Scotland in 1840, Davidson traveled widely in Europe and North America. In 1883, he founded at London the Fellowship of the New Life, which later developed into the famous Fabian Socialist Society. Wise worked with Davidson in association with the People's Institute and the Educational Alliance in New York City, as well as in the Summer School for the Cultural Sciences in New Jersey, then in Connecticut, and later in Keene, N. Y.

⁵ *The Personal Letters of Stephen Wise*, edited by Justine Wise Polier and James Waterman Wise, with an introduction by John Haynes Holmes (Boston: Beacon Press, 1956), pp. 74-75.

BORN TO RULE EMPIRES

Nearly four decades later, the scholarly rabbi and Zionist leader Solomon Goldman wrote in similar fashion about Wise in his essay, "Portrait of A Leader."⁶ Describing Wise as "the most vital, the most dynamic, most challenging person in American Jewry," Goldman noted the overwhelming impression Wise made upon people by his "lion's voice, keen wit, overflowing kindness, . . . youthful gait, Jovian gestures, alertness, impatience," and called him "a proud, living, storming Israel." To Goldman, it was Wise's "sheer force of personality, . . . the vigor of his oratory, and the scope of his interests," which made the synagogue "once again commensurate with life." To be sure, he had reservations about Wise's holding services on Sunday morning, failing to plead for more intensive Jewish education, and forsaking some of the traditions of Jewry; yet flaws like these were dwarfed, he contended, because Wise was "the embodiment of his people — Israel, with its restlessness and its dynamic power, its eternal youth, its sense of justice, its mighty voice — aye, its failings, too."

Dr. Wise has been criticized for the attention the newspapers have given him; for the spectacular and dramatic in which he is supposed to indulge. Every time I hear this charge, I cannot help but contrast Wise with a Borah, a Lloyd George, or a Masaryk. I sigh within me, how little people understand. Wises are born to rule empires; all that Jewry could offer was a pulpit.

Only a few years earlier, the essayist and novelist Maurice Samuel had written in this vein, assessing Wise as "the outstanding popular leader in American Jewry, . . . a very extraordinary figure [with] all the requisites of leadership [and] the will to lead, . . . a master of publicity, . . . in action a terrific, leonine figure."⁷

Reinhold Niebuhr, of Union Theological Seminary, would use the same metaphor when he reviewed Wise's posthumously published autobiography⁸: "a leonine figure in physical appearance and in spiritual stature." Niebuhr pursued the analogy further:

⁶ S. Goldman, *Crisis and Decision* (New York: Harper and Brothers, 1938), pp. 74-78.

⁷ M. Samuel, *Jews On Approval* (New York: Liveright, 1932), pp. 132-38.

⁸ S. S. Wise, *Challenging Years* (New York: G. P. Putnam's, 1949).

Only one aspect of Wise's life is not mirrored in these pages — his capacity for sympathy in every case of individual need which came to his attention. I know of one sensitive European intellectual who was completely frightened by Wise's power as orator and statesman. But he saw the whole character in a new light when he found how this busy man could take infinite pains to alleviate the distress of any unfortunate who sought his aid. This touch of lamb in the lion should have appeared somewhere in the record to make it complete.⁹

A summation of another sort came from Francis J. McConnell, Bishop of the New York East Conference of the Methodist Church, who wrote about Wise in "Some Notables I Have Met," the concluding chapter of his autobiography. After listing religionists like John Haynes Holmes, S. Parkes Cadman, and Harry Emerson Fosdick, and such public figures as William Jennings Bryan, J. Ramsay MacDonald, Harold Laski, Clarence Darrow, Fiorello H. LaGuardia, and Presidents Taft, Wilson, Hoover, and Franklin D. Roosevelt, Bishop McConnell turned to Wise and called him "a great church leader,"

. . . the builder of a synagogue [the Free Synagogue of New York City] which was a positive and enduring force in New York for a generation, of a theological seminary [the Jewish Institute of Religion] which has put a solid foundation of religious thinking under scores of intellectual students. He gave direction to the wisest forms of socially redemptive effort at the same time that he himself fulfilled the ideals of Old Testament prophecy. He was a Jew with the distinctiveness of genuine Judaism. In these days of flabbiness in much Protestant alleged thinking, it may be just as well to remember that Jewishness of Wise's type works incalculably to keep vital the essential of all true religion, namely, the conception of a moral God.¹⁰

Perhaps the most sensitive appraisal was delivered by Horace M. Kallen, of the New School for Social Research, at a memorial service in May, 1949:

Those of you who attended the funeral ceremony in Carnegie Hall [will] recall that, as against the few thousands who were assembled in the Hall, tens of thousands stood in the downpour on the streets outside,

⁹ *New York Times*, November 6, 1949, Sec. VII, p. 6, col. 1.

¹⁰ F. J. McConnell, *By the Way: An Autobiography* (New York: Abingdon-Cokesbury Press, 1952), p. 253.

men and women of every rank and station, from all parts of the land, . . . Americans of every race and clime, . . . Negroes, Hindus, Chinamen, faces and features suggesting the miscellany of mankind, . . . multitudes standing together silently in the rain [as] the symbol, perhaps the truest symbol, of the role and meaning of Stephen Wise. [Although Wise had been] an unflagging leader in labors for his violated people, . . . his role was not primarily Jewish alone. . . . His labors on behalf of Israel were labors sustained by a vision of global fellowship; his invincible opposition to Nazism and all its work was an opposition illumined by his faith in equal liberty and equal security for all men everywhere. . . . For his faith in freedom, he himself suffered greatly and endured greatly. He was always a brave man, with a gaiety of spirit, and a spontaneous courage that often seemed quite other than Plato's wisdom concerning dangers.

Paying tribute to Wise for a generosity which "was uncommon at best, and rare indeed in members of the cloth," Kallen concluded:

In . . . [his] dedication to freedom, the innumerable contradictory qualities of the man, which irritated his friends and by which his foes justified themselves, were reconciled: the vanities always dissolving in a basic humility; the prophetic judgment tempered to a charity that forgave, in fellow-workers, cowardices and disloyalties I myself have never been able to forgive; the arbitrariness dissolved in a goodwill by which the man, who was on occasion peer and companion of the great ones of his times, was not less the equal friendly companion of the little people who looked to him for light and leading.¹¹

All six of these men, Davidson, Goldman, Samuel, Niebuhr, McConnell, and Kallen — three Jews and three non-Jews — agreed on one thing: Wise may indeed have been complex, but he was a heroic, often a prophetic figure in the first half of the twentieth century. Themselves of more than ordinary stature, they thought of Wise as an extraordinary man and, like countless others, were able during Wise's lifetime to tell him so, some in writing and others by the spoken word.

I BEGAN MY CAREER AS A SCHOLAR

Few know that, in 1892, Stephen Wise, as a budding scholar, considered enrolling at the Hebrew Union College in Cincinnati,

¹¹ H. M. Kallen, "Of Them Which Say They Are Jews" and Other Essays on the Jewish Struggle For Survival (New York: Bloch Publishing Company, 1954), pp. 154-59.

but he wanted to stay in the East, to study in Europe during the summers, and to train in a rabbinical post around New York City. He wrote, therefore, to Isaac Mayer Wise, the aged founder-president of the College, about the possibility of working under the direction of the administration and faculty in Cincinnati, but from afar, so that he might continue towards his doctorate in Semitics at Columbia University with Richard J. H. Gottheil as preceptor. In the late summer of 1892, Isaac Mayer Wise sent him a copy of his *Pronaos to Holy Writ* and answered that, notwithstanding his young correspondent's lack of talmudic study, he would "register . . . [his] name with the remark *in absentia temp.* in first collegiate class. . . ."

If at the end of the semester (last week in Jan.) or the year (last weeks in June) you are prepared for examinations, you come to Cin. and make your examinations with the class.

My private opinion, however, is that it would be much better for you if you could reverse the order, viz. to get permission from Columbia to make your postgraduate studies for the degree you seek "*in absentia*" and come here to make your rabbinical studies regularly. You cannot do the amount of work in "Rabbinica" by private tuition which you can do here. Your main object, however, is the "Rabbinica" which I think should now occupy your main attention and the work for the Ph. [D.] or any other degree be done simultaneously. But as your father [Rabbi Aaron Wise] seems to think otherwise and your taste runs in the same direction, I submit — בטלתי רצוני מפני רצונכם [suspending my will in favor of your own] and register you *in absentia* for this year anyhow.¹²

Thus Stephen Wise was enrolled as a student at the Hebrew Union College in 1892, but his work was carried on under Jellinek in Vienna, Adolf Neubauer in Oxford, and Gottheil at Columbia.

That he kept in close touch with his European mentors is evident from a letter sent him three years later, in November, 1895, by Israel Abrahams, reader in rabbinics at Cambridge University, in anticipation of Wise's return to Great Britain in 1896:

It was delightful to hear from you, and if — as Mr. [Solomon] Schechter says is possible — you come to England next summer, I do hope to have

¹² I. M. Wise, Cincinnati, to S. S. Wise, N. Y., September 4, 1892 (American Jewish Archives).

the opportunity of seeing more of you. Your [Israel] Zangwill cutting amused him and me greatly. Z. thanks you for sending it, *but* — such is the perversity of genius — he begged me not to call attention to it in print. . . .

How is your Arabic work getting on? [Wise was translating Solomon ibn Gabirol's eleventh-century ethical treatise on "The Improvement of the Moral Qualities" for a doctorate at Columbia University.]

We have had a rather amusing incident in England lately. Dr. [Moses] Gaster has given the *החזקת התורה* [authority to teach and make rabbinical decisions] to two very ignorant students. I do not know whether in the States you treat this title lightly? I am not myself in favor of giving it, except as a real mark of knowledge of the Rabbinical Law. If one wants to give a mere diploma, then he should not appropriate an old, well-established title, which means something else.

But Abrahams had more than "the Rabbinical Law" on his mind:

I hear that there is going to be a new outburst of Jewish *Nationalism* — based on the [anti-Semitic] Vienna incidents. This is at present a secret, but we have had an exciting visit from a leading man of letters of Austria [Theodor Herzl] and the thing is likely to be promulgated soon. I have little sympathy with it and yet when I remember what happened when Ezra took back the Exiles and how the world's religion was then fixed for centuries, who knows but that the Religion of the Future may be formulated once more in Zion?¹³

The twenty-one-year-old Wise's scholarly abilities elicited such respect that, in December, 1895, he received a flattering letter from the Jewish Publication Society of America, inviting him to prepare a translation of the Book of Judges for a new English version of the

¹³ Stephen Wise Archives, Goldfarb Library, Brandeis University. Wise would invite Abrahams to the United States in 1911-1912 for the Lewisohn Lectureship (founded at his invitation by Adolph Lewisohn) and would thus make Abrahams available for lectures at the Hebrew Union College in Cincinnati. When Wise founded the Jewish Institute of Religion in New York City in 1922, he offered the presidency of the institution to Abrahams, who declined but came as visiting lecturer. On February 3, 1923, during his initial visit to the J. I. R., Abrahams wrote to Louise Waterman Wise:

My first week has passed since I arrived, & I feel that I must write a sentence to tell you how much I have already gained from my intimacy with your wonderful husband. It is no use trying to tell *him*, for he will not listen. Nor need I say more to you. It was worth coming over to see, hear, & commune with him. That is all I need say. It says everything. And as for *your* kindness to me, I can say nothing at all. It passes words.

After Abrahams' sudden death in 1924, Wise arranged for the J. I. R. to pay Mrs. Abrahams a pension of \$2,000 per annum over a period of several years.

Hebrew Bible.¹⁴ Wise accepted the assignment and in November, 1908, submitted his translation to Max L. Margolis, the editor-in-chief of the new Bible.

Though an activist, Wise yearned for the scholarly life throughout his days; he persisted in encouraging scholars, young and old, and in finding posts for them. He founded the Jewish Institute of Religion with scholarship as a prime objective and played a leading role in rescuing scholars from Europe, first in the inflationary era of the post-World War I years and then during the Hitler nightmare. With wry humor he often said: "I began my career as a scholar; but events turned me in other directions, too. Why must I be the policeman for the Jewish people?"

NOT THE GLORY OF VICTORY

Assertions that Stephen Wise was "not very spiritual" were on occasion based on unjust inferences which readers drew from a curiously and unfortunately exaggerated incident recalled by Abraham Cronbach, his onetime associate at the Free Synagogue. While talking to the children of a confirmation class led by Cronbach, Wise told them that, in his crowded life, he often found it difficult to experience God's presence — "between God and him," as Cronbach remembered Wise putting it, "there was a barrier, a thick wall which he was unable to penetrate."¹⁵ This remark, made in humility and unusual self-knowledge, may well have reflected a unique awareness of God and closeness to Him. Cronbach certainly intended no aspersion of Wise's spirituality.

Wise's thousands of letters, his work, and his thought were informed by an ardent and genuine religious faith. His was a profoundly religious spirit. Had it been otherwise, he could never have borne the abuse heaped upon him, often by colleagues in the ministry, both Jewish and Christian. He was always a voice in the wilderness,

¹⁴ Marcus Jastrow, Germantown, Pa., to S. S. Wise, N. Y., December 26, 1895 (Stephen Wise Archives, Goldfarb Library, Brandeis University). The Jewish Publication Society's new translation of the *Holy Scriptures* was published in 1917.

¹⁵ A. Cronbach, "Autobiography," *American Jewish Archives*, XI (1959), 49.

but especially so from 1933 to 1945 when few heeded his warnings and prescience of disaster for world Jewry. In 1942, he wrote to his friend John Haynes Holmes:

I am almost demented over my people's grief . . . and still I must add, I do not lose faith — my faith that we will, in part, because of these awful sacrifices, march on to a decenter, juster and, it may be, a warless world. Faith, as we both know, isn't a thing to be reasoned about. One has it, or one has not. You and I both have it. Both of us see the divine, even from far off, toward which all creation moves, though it move haltingly, painfully and, perhaps it must be so, sacrificially.¹⁶

One day someone will edit a book of Wise's prayers, especially those he voiced in the morning chapel services with his "boys" at the Jewish Institute of Religion, or at funerals where he would offer petitions of poetic beauty. The famous prayer, given by him at the Democratic National Convention in Madison Square Garden on June 26, 1924, exceeded in meaning and power the prayers offered by sundry other clergymen before those monotonous sessions, and was unique in coming from the lips of an Alternate Delegate:

Almighty God and Father, give Thy merciful guidance to this gathering of the Sons and Daughters of our beloved Nation, that together we may greatly serve the highest and noblest interests of our Country. Help us to be brotherly and forbearing to one another, but dauntlessly resolute for the right. May we battle for truth, not for advantage, for public honor and not private gain, for the privilege of service and not the glory of victory. Unless the Lord build the house, they labor in vain who build it. So let this mighty gathering help to build the house of a righteous and peace-furthering Nation; and in the unity of our fellowship and the bond of our abounding fulfillment of the prophecy, "For Mine house shall be called the house of prayer unto all peoples." And Thine, O Father, be the honor and the praise and the glory, forevermore. Amen.¹⁷

When word came to the Convention that the younger son of the Republican President, Calvin Coolidge, had died, the chair recognized "Mr. Franklin Delano Roosevelt, a delegate from New York, who offers a resolution which will be read by Rabbi Wise." According to the Convention record:

¹⁶ *The Personal Letters of Stephen Wise*, p. 261.

¹⁷ *Official Report of the Proceedings of the Democratic National Convention held in Madison Square Garden, New York City, June 24-July 9, 1924*, p. 227.

RABBI STEPHEN S. WISE (of New York): I offer this resolution on behalf of Mr. Franklin Delano Roosevelt, Chairman of the New York State Delegation.

This Convention of the Democratic Party gathers this morning under the shadow of the grief that has come to the home of the Chief Magistrate of our Nation, together with all our fellow Americans. We bow our heads in sympathy and reverence by the side of our President as he and his family pass through the valley of the shadow of death. We pray that the Divine comfort and healing may be vouchsafed to the sorrowing parents. May the father and the mother of the lovable youth who has been called from life to life find solace and strength in the thought of the loving sympathy of all the American people.

In token thereof this Convention silently bows its head with loyal and affectionate regard for the President and for Mrs. Coolidge, the mother of Calvin Coolidge, Jr.¹⁸

Wise was clearly the author of Roosevelt's resolution; and, as with his prayer, he raised the whole tone of the tumultuous convention. It was at that same convention that he struggled valiantly to have the Democratic Party reaffirm the principles of Woodrow Wilson and emphasize anew America's obligation to join the League of Nations, as well as to defy Southern delegates and insist on denunciation of the Ku Klux Klan.

HIS CAUSE SHALL BE OUR CAUSE

Few Americans were as fearless as Wise. He was always on the front line of battle, especially on behalf of freedom of the pulpit, whether at Congregation B'nai Jeshurun in New York City or at Temple Beth Israel in Portland, Oregon. The most dramatic instance of his convictions on this score was his rejection of overtures from the trustees of Temple Emanu-El in New York City and his founding shortly thereafter of the Free Synagogue. But his courage took him much further afield. Before World War I he demanded higher safety standards after the Triangle Shirtwaist Factory fire, and denounced the Steel Trust. After the War, he led the way in condemning anti-union Garyism, stood in the forefront during important strikes of the mid-1920's, denounced Fascism in the 1920's

¹⁸ *Ibid.*, pp. 852-53.

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Companion of the little people
Wise visiting survivors of Nazism at the Zeilsheim Displaced Persons Camp

A gaiety of spirit:
Wise with Albert Einstein and Fiorello LaGuardia

and 1930's when Mussolini and Hitler were coming into power, protested government-sanctioned repression of free speech, and exposed the anti-Semitism already apparent in policies of the Soviet Union.

A lesser man might have been more timid or expedient; Wise could be neither. He fought Tammany Hall from the mid-1890's all through his life — most spectacularly and successfully when the City Affairs Committee which he and John Haynes Holmes headed proved ultimately responsible for compelling Mayor "Jimmy" Walker's resignation.

It would have been simple, too, for him to have restrained his Zionist convictions, for in its early days Zionism was unpopular among American Jews, especially Reform Jews and their rabbis. In 1898, Wise wrote to Herzl in Vienna that he anticipated "a hard, uphill fight for Zionism in this country." The Jewish press was "almost unanimous in its opposition," and Wise owned himself "half ashamed that the fewest of the American Jewish ministers, who should have been the first to forward this great movement, are lending it any support whatever. . . ."¹⁹ He defended Herzl when nearly everyone else considered him an impractical and dangerous visionary, and at Herzl's death in 1904, Wise told his congregation in Portland:

He was one of the rarest of men, dreamer and doer alike. "*Wenn ihr wollt ist es kein Maerchen.*" ["If you will it, it is no mere dream."] To charge him with having been an irresponsible dreamer is wickedly and cruelly libelous. The pygmies, plodding and unprophetic, looked upon this giant, gazing at the distant horizon, and they cried aloud, "Irresponsible dreamer!!" — For us he died. His cause shall be our cause; for it will we live and labor.²⁰

Wise was more concerned with principle than with practicality, with truth rather than expediency. Utterly heedless of consequences, disdaining possible reprisals, he served as a dedicated minister in three pulpits, fought entrenched bureaucracy in the American Federation of Labor during the 1925-1926 textile strike in Passaic,

THE LION AND THE LAMB

supported Gandhi in his struggle against the British Empire in the 1920's and 1930's — and later criticized the Mahatma mercilessly for his lack of discernment about Zionism and the objectives of the Jewish people. He condemned Franklin Delano Roosevelt, then Governor of New York, for a lack of courage and forthright action in the Mayor Walker episode in New York City. Subsequently, however, out of conviction — and indeed with complete selflessness — he supported Roosevelt for his second, third, and fourth terms as President.

The letters Stephen Wise wrote were not always to the great and powerful, not always in support of noble causes or downtrodden minorities. His tender and concerned letters to children, to the bereaved, to the countless little people in his congregation or his circle of acquaintances, reveal a different side of this extraordinary man. He was never too busy, never too tired, to offer comfort or support. Despite a multitude of activities, a diversity of interests, and an endless correspondence, he never failed to remember birthdays, to send a note of comfort on the anniversary of a death, or to go to the bedside of a dying person at any hour of the night and to stay as long as he could be of help. There was nothing of the public figure here, and these "little remembered acts of kindness and of love" typified Stephen S. Wise just as much as did his more publicized struggles, his ceaseless battles to safeguard freedom and justice for men of all creeds and colors.

¹⁹ S. S. Wise to Theodor Herzl, June 26, 1898 (Goldfarb Library, Brandeis University).

²⁰ *Beth Israel Pulpit*, Portland, Oregon, Vol. V, No. 1, p. 1.

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THE FLORIDA TIMES-UNION, JACKSONVILLE, WEDNESDAY, MARCH 3, 1976

EWC's Voss Returns to Israel

By URIAH PORTEE
Times-Union Staff Writer

"Few Americans are better qualified than Carl Hermann Voss to appraise fairly the conflict between Israel and her Arab neighbors. No book I have ever seen surveys one of the most acute areas of conflict so briefly and so fairly," says Roger N. Baldwin in a statement on the cover jacket of one of Voss's books.

The book, "The Palestine Problem Today," was published in 1953, and had been researched by Voss on several trips to Israel and the Arab countries.

Now, several years and several books later, Dr. Carl Hermann Voss, clergyman, teacher, author and lecturer, has



Dr. Voss

returned to Jerusalem to be a scholar-in-residence with 50 other Roman Catholic, Greek Orthodox and Protestant scholars to carry on research.

This is his 13th visit to the Holy Land since 1947 when it was still Palestine and before the partition of Palestine into Israel.

Voss is on leave from his post as professor and chairman of the humanities division at Edward Waters College.

IN JERUSALEM, he is a scholar at the Ecumenical Institute for Advanced Theological Studies at Tantur.

"Tantur," Dr. Voss said, "is a research center where theologians can spend a semester or more pursuing their individual studies and also working together in seminars on topics connected with the institute's main theme, 'Mysterium Salutis.'"

"The fact that it is Christian does not preclude the presence of scholars of other faiths inspired by a similar aim," he said.

Voss said the institute is open only to men and women who have had a grounding in theological and allied studies.

"It is a research center and there are no formal courses or diplomas. Nor is there a permanent teaching staff, but each year a number of seminars are directed by three or four outstanding scholars," he said.

Last summer Voss participated in the International Council of Christians and Jews conference on "The Holocaust and Its Meaning for Us Today," held in Hamburg, Germany. From Hamburg he went to Frankfurt-am-Main to a Protestant lay gathering.

He also went to Israel as

a member of an intercultural study tour.

VOSS SAID Fridays will be devoted to group visits to archaeological sites and diggings, sacred sites, historic places and the modern battle areas of the War of Independence of 1948, Suez-Sinai Campaign of 1956, Six Days War of 1967 and the Yom Kippur War of 1973.

An ordained minister, Voss has served churches in Raleigh, N.C.; Pittsburgh, Pa., Brooklyn and Saratoga Springs, N.Y.

He has taught at the New School for Social Research, Skidmore College and the Theological School of St. Lawrence University.

His most recent books include an anthology of the writings of Dr. John Haynes Holmes, "A Summons Unto Men," and "Quotations of Courage and Vision: A Source Book for Speaking, Writing and Meditation."

Other works include "The

Universal God," "Rabbi and Minister: The Friendship of Stephen S. Wise and John Haynes Holmes," "Stephen S. Wise: Servant of the People — Selected Letters," and two books on Israel — "This is Israel," and "The Palestine Problem Today: Israel and Its Neighbors."

VOSS SAID while in the Holy Land he will do research for a new book tentatively entitled "Christian Interest in the Holy Land in the Last Two Centuries."

He has been invited to return to Jerusalem during the fall for another semester at the Ecumenical Institute.

Mrs. Voss is a member of the faculty of the University of North Florida and is completing her Ph.D. in psychological counseling and psychology at the University of Florida.

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Author: Matrix calculus with applications, 1975; Numerical analysis, 1976; *Algebra*, 1977; *Algebra*, 1978; *Algebra*, 1979; *Algebra*, 1980; *Algebra*, 1981; *Algebra*, 1982; *Algebra*, 1983; *Algebra*, 1984; *Algebra*, 1985; *Algebra*, 1986; *Algebra*, 1987; *Algebra*, 1988; *Algebra*, 1989; *Algebra*, 1990; *Algebra*, 1991; *Algebra*, 1992; *Algebra*, 1993; *Algebra*, 1994; *Algebra*, 1995; *Algebra*, 1996; *Algebra*, 1997; *Algebra*, 1998; *Algebra*, 1999; *Algebra*, 2000; *Algebra*, 2001; *Algebra*, 2002; *Algebra*, 2003; *Algebra*, 2004; *Algebra*, 2005; *Algebra*, 2006; *Algebra*, 2007; *Algebra*, 2008; *Algebra*, 2009; *Algebra*, 2010; *Algebra*, 2011; *Algebra*, 2012; *Algebra*, 2013; *Algebra*, 2014; *Algebra*, 2015; *Algebra*, 2016; *Algebra*, 2017; *Algebra*, 2018; *Algebra*, 2019; *Algebra*, 2020; *Algebra*, 2021; *Algebra*, 2022; *Algebra*, 2023; *Algebra*, 2024; *Algebra*, 2025; *Algebra*, 2026; *Algebra*, 2027; *Algebra*, 2028; *Algebra*, 2029; *Algebra*, 2030; *Algebra*, 2031; *Algebra*, 2032; *Algebra*, 2033; *Algebra*, 2034; *Algebra*, 2035; *Algebra*, 2036; *Algebra*, 2037; *Algebra*, 2038; *Algebra*, 2039; *Algebra*, 2040; *Algebra*, 2041; *Algebra*, 2042; *Algebra*, 2043; *Algebra*, 2044; *Algebra*, 2045; *Algebra*, 2046; *Algebra*, 2047; *Algebra*, 2048; *Algebra*, 2049; *Algebra*, 2050; *Algebra*, 2051; *Algebra*, 2052; *Algebra*, 2053; *Algebra*, 2054; *Algebra*, 2055; *Algebra*, 2056; *Algebra*, 2057; *Algebra*, 2058; *Algebra*, 2059; *Algebra*, 2060; *Algebra*, 2061; *Algebra*, 2062; *Algebra*, 2063; *Algebra*, 2064; *Algebra*, 2065; *Algebra*, 2066; *Algebra*, 2067; *Algebra*, 2068; *Algebra*, 2069; *Algebra*, 2070; *Algebra*, 2071; *Algebra*, 2072; *Algebra*, 2073; *Algebra*, 2074; *Algebra*, 2075; *Algebra*, 2076; *Algebra*, 2077; *Algebra*, 2078; *Algebra*, 2079; *Algebra*, 2080; *Algebra*, 2081; *Algebra*, 2082; *Algebra*, 2083; *Algebra*, 2084; *Algebra*, 2085; *Algebra*, 2086; *Algebra*, 2087; *Algebra*, 2088; *Algebra*, 2089; *Algebra*, 2090; *Algebra*, 2091; *Algebra*, 2092; *Algebra*, 2093; *Algebra*, 2094; *Algebra*, 2095; *Algebra*, 2096; *Algebra*, 2097; *Algebra*, 2098; *Algebra*, 2099; *Algebra*, 2100; *Algebra*, 2101; *Algebra*, 2102; *Algebra*, 2103; *Algebra*, 2104; *Algebra*, 2105; *Algebra*, 2106; *Algebra*, 2107; *Algebra*, 2108; *Algebra*, 2109; *Algebra*, 2110; *Algebra*, 2111; *Algebra*, 2112; *Algebra*, 2113; *Algebra*, 2114; *Algebra*, 2115; *Algebra*, 2116; *Algebra*, 2117; *Algebra*, 2118; *Algebra*, 2119; *Algebra*, 2120; *Algebra*, 2121; *Algebra*, 2122; *Algebra*, 2123; *Algebra*, 2124; *Algebra*, 2125; *Algebra*, 2126; *Algebra*, 2127; *Algebra*, 2128; *Algebra*, 2129; *Algebra*, 2130; *Algebra*, 2131; *Algebra*, 2132; *Algebra*, 2133; *Algebra*, 2134; *Algebra*, 2135; *Algebra*, 2136; *Algebra*, 2137; *Algebra*, 2138; *Algebra*, 2139; *Algebra*, 2140; *Algebra*, 2141; *Algebra*, 2142; *Algebra*, 2143; *Algebra*, 2144; *Algebra*, 2145; *Algebra*, 2146; *Algebra*, 2147; *Algebra*, 2148; *Algebra*, 2149; *Algebra*, 2150; *Algebra*, 2151; *Algebra*, 2152; *Algebra*, 2153; *Algebra*, 2154; *Algebra*, 2155; *Algebra*, 2156; *Algebra*, 2157; *Algebra*, 2158; *Algebra*, 2159; *Algebra*, 2160; *Algebra*, 2161; *Algebra*, 2162; *Algebra*, 2163; *Algebra*, 2164; *Algebra*, 2165; *Algebra*, 2166; *Algebra*, 2167; *Algebra*, 2168; *Algebra*, 2169; *Algebra*, 2170; *Algebra*, 2171; *Algebra*, 2172; *Algebra*, 2173; *Algebra*, 2174; *Algebra*, 2175; *Algebra*, 2176; *Algebra*, 2177; *Algebra*, 2178; *Algebra*, 2179; *Algebra*, 2180; *Algebra*, 2181; *Algebra*, 2182; *Algebra*, 2183; *Algebra*, 2184; *Algebra*, 2185; *Algebra*, 2186; *Algebra*, 2187; *Algebra*, 2188; *Algebra*, 2189; *Algebra*, 2190; *Algebra*, 2191; *Algebra*, 2192; *Algebra*, 2193; *Algebra*, 2194; *Algebra*, 2195; *Algebra*, 2196; *Algebra*, 2197; *Algebra*, 2198; *Algebra*, 2199; *Algebra*, 2200; *Algebra*, 2201; *Algebra*, 2202; *Algebra*, 2203; *Algebra*, 2204; *Algebra*, 2205; *Algebra*, 2206; *Algebra*, 2207; *Algebra*, 2208; *Algebra*, 2209; *Algebra*, 2210; *Algebra*, 2211; *Algebra*, 2212; *Algebra*, 2213; *Algebra*, 2214; *Algebra*, 2215; *Algebra*, 2216; *Algebra*, 2217; *Algebra*, 2218; *Algebra*, 2219; *Algebra*, 2220; *Algebra*, 2221; *Algebra*, 2222; *Algebra*, 2223; *Algebra*, 2224; *Algebra*, 2225; *Algebra*, 2226; *Algebra*, 2227; *Algebra*, 2228; *Algebra*, 2229; *Algebra*, 2230; *Algebra*, 2231; *Algebra*, 2232; *Algebra*, 2233; *Algebra*, 2234; *Algebra*, 2235; *Algebra*, 2236; *Algebra*, 2237; *Algebra*, 2238; *Algebra*, 2239; *Algebra*, 2240; *Algebra*, 2241; *Algebra*, 2242; *Algebra*, 2243; *Algebra*, 2244; *Algebra*, 2245; *Algebra*, 2246; *Algebra*, 2247; *Algebra*, 2248; *Algebra*, 2249; *Algebra*, 2250; *Algebra*, 2251; *Algebra*, 22

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VUKANOVIC, VLADIMIR MIRKO, phys. chemist; b. Vladimirac, Yugoslavia, July 16, 1923; a. Mirko Pavic and Tajana Vukovic (Nevzorova) V. 5. in Phys. Chemistry, U. Belgrade, 1951; Ph.D. in Physics, U. Münster (W. Ger.), 1961; m. Elisebeth Zachariassen, July 20, 1977. Asst., Inst. Nuclear Sci., Vinca, Yugoslavia, 1951-56; asst. Inst. Phys. Chemistry, Faculty of Sci., Belgrade U., 1956-61, asst. prof., 1961-67, asso. prof., 1967-77; prof. 1977—, chief of cathedra for gen. phys. chemistry, 1975—, exp. researcher Inst. Spektrochemie und Angewandte Spectroscopie, Dortmund, W. Ger., 1959-61; vis. prof. Columbia U., N.Y.C. 1977-78, Rochester (N.Y.) Inst. Tech., also dept. chemistry and Lab. for Laser Energetics, U. Rochester, 1980—, Recipient October prize for sci. research City of Belgrade, 1970. Mem. Union of Chem. Soc. Yugoslavia (mem. comm. for spectroscopy). Author: Atomisacija, 1977, art. in ref. 1977, prof. journals. Office: Inst. of Phys. Chem., Faculty of Sci. PO Box 550, 16 Studentski trg 11000 Belgrade, Yugoslavia.

YUKOVIC, TIHOMIR, biologist, educator; b. Sirig, Yugoslavia, Feb. 22, 1933; s. Kosta and Ljeposava (Govedarica) V.; diploma in Biology, U. Belgrade, 1955; D.Sc., U. Sarajevo, 1961; m. Nad. Vukobratovic, Nov. 10, 1957; children—Ylanko, Ivana. Prof. zoology of vertebrates, U. Belgrade, 1958—dir. Inst. Biology, 1970-74; de. Faculty Sci., 1974-76. Recipient Vukobratovic Medal, 1969. Member Acad. Sci. and Arts of Bosnia and Hercegovina, European Union Ichthyologists (pres. 1976-79). Author: Ribe Bosne i Hercegovine 1963, 2d edition, 1977. Home: 11 M. Pijade Sarajevo Yugoslavia 71009 Office: 43 V. Putnika Sarajevo Yugoslavia 71000

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THE HEBREW UNIVERSITY OF JERUSALEM



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DR. CARL HERMANN VOSS

who is thus admitted to the fellowship of our University in its commitment to the quest for knowledge, the advancement of our nation, and the brotherhood of all.

PRESIDENT

אות הערכה על שירות נאמן למען האוניברסיטה ולמען רווחתה של מדינת ישראל, ולאות הערכה כנה על מסירות ללא ליאות למען ההשכלה הגבוהה כפי שהיא משתקפת בפעילותם של החוקרים, המלומדים, המורים והתלמידים באוניברסיטה, החליט חבר הנאמנים של האוניברסיטה העברית בירושלים להעניק את התואר

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נשיא

ה' בתמוז תשל"ח · JULY 10, 1978

Founders Day Addresses



Hebrew Union College-Jewish Institute of Religion

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WALTER S. HILBORN: A CORNERSTONE OF HUC-JIR

CARL HERMANN VOSS

Founders Day in HUC-JIR has had several meanings for me through the years.

In the case of Hebrew Union College, I construed Founders Day—and correctly so—to refer to Isaac Mayer Wise. As a child who spent his summers with relatives in Cincinnati, especially in the shadow of Hughes High School, I would often be reminded that my paternal grandfather, the Rev. Eduard Voss, had accepted the pastorate of the old St. Paul's German Evangelical Protestant Church, *die alte St. Paulus Kirche*, at the corner of 15th and Race Streets, in 1876, just a year after Isaac Mayer Wise had founded the Hebrew Union College in 1875.

Many a time Mother would tell us of how she, the 23-year old wife of Carl August Voss, impecunious young pastor of the Immanuel Evangelical Protestant Church of suburban Fairmount, had attended Dr. Wise's funeral on March 26, 1900. Because of the throngs in the Plum Street Temple, she—and countless others—had to stand outside in the pouring rain during the entire service, thus ruining one of the loveliest dresses in her bridal trousseau of only two years earlier.

In 1905, Father, Mother, and my two brothers, aged five and four, moved to Pittsburgh, to Dad's new post on Smithfield Street in the "Golden Triangle," to the oldest church in the city, *die deutsche evangelische Protestantische Smithfield Gemeinde* (now more sensibly and simply known as "the Smithfield United Church").

Soon Father and Mother became well acquainted with

Delivered at the Los Angeles School, March 16, 1981

Reform's chief rabbi, the scholar and orator, Dr. J. Leonard Levy of Congregation Rodeph Shalom. On many occasions they reminded me that Dr. Levy had, in 1902, declined the invitation to succeed Isaac Mayer Wise as President of Hebrew Union College.

Yes, Founders Day at HUC on lovely Clifton Avenue in Cincinnati, was—and is—the living reminder of Isaac Mayer Wise.

But there was, I soon discovered, another Wise, also a "Founder," a giant of a man named Stephen Samuel Wise. As a child of the manse and avid listener to Father's chronicles of his fascinating work, I heard of Stephen Samuel Wise, who came to Pittsburgh early in 1916 (when I was only five years old), and, as a devoted follower of President Woodrow Wilson, joined Father, Dr. Levy, and other liberal, anti-preparedness pacifists and dissidents in supporting the Wilson crusade of that election year to "keep us out of war."

Rabbi Stephen S. Wise also signified "freedom of the pulpit," as I learned in the Pittsburgh of 1919, because of his courageous, merciless denunciation of the U.S. Steel Corporation, its twelve-hour working day and the anti-union views of Judge Elbert Gary, Chairman of the Board of U.S. Steel.

In 1923 I saw Stephen Wise in a Pathe news reel as he greeted the English novelist and playwright, Israel Zangwill, on his arrival in New York harbor, about to land for a speaking tour which would include a rousing, controversial speech on Zionism before the American Jewish Congress.

As a boy of thirteen, I was awed by the voice and words of Stephen Wise over the radio as I tuned in on my little crystal set to his prayer uttered before a session of the Democratic National Convention in Madison Square Garden in July, 1924 and broadcast over one of the first national networks. I heard then from my mother who the man really was and what he stood for.

Only in the early 1930s, however, as a student at Union Theological Seminary, in New York City, did I learn of

Stephen Wise's Jewish Institute of Religion. On Sunday morning, I would go to Carnegie Hall to hear Wise's grandiloquent sermons in extraordinarily reverent services; and then I became aware of the "training school for ministers" he had founded in 1922, a seminary which allowed the students to be Reform, Conservative or Orthodox rabbis.

But when I came to New York in 1942-43, as an executive of the Church Peace Union and the World Alliance for International Friendship Through the Churches and as a founder and the first Executive Director of the newly organized American Christian Palestine Committee, I worked with Wise in a number of organizations, especially in the Zionist Movement. I then realized that his Jewish Institute of Religion was a chief interest and responsibility among many great causes.

His birthday, March 17th, was celebrated by JIR students and faculty alike, not only in honor of St. Patrick but also on behalf of their "Saint Stephen" and his JIR. Thus, to me, Founders Day in New York meant Stephen Samuel Wise.

Soon I perceived that there were more than just two founders of HUC and JIR, the German-born Isaac Mayer Wise and the Hungarian-born Stephen Samuel Wise. Other founders included scores of faculty, hundreds of students and alumni, and an untold number of friends and supporters of both institutions.

This multiplicity of founders impelled me to choose as my subject today a layman who remained firm in his faith, first, in helping to found the Free Synagogue in 1907, then in the establishment of the Jewish Institute of Religion in New York City in 1922 and once again in the founding of the Los Angeles branch of Hebrew Union College in 1954.

Having pored over Stephen Wise's papers for almost twenty years I found one name constantly reappearing, a man who had been a founder of the Free Synagogue in 1907, Walter S. Hilborn, and in whose honor this synagogue of the Los Angeles School is named. He can indeed be called a "cornerstone" of HUC-JIR, both in New York and here in Los

Angeles, an outstanding layman, a dedicated, well-informed, highly cultured, quietly devout Jew.

In 1903, as a graduate of Harvard College and Harvard Law school, Walter S. Hilborn went to work in Boston as an intern in the law office of a wealthy, influential attorney named Louis D. Brandeis, who influenced him "by shaping his vision of the American Dream and his sense of what the role of the law should be in human life."¹

Walter Hilborn was counsel, not only to the Free Synagogue but to Wise himself, and thus shared the dream that Wise cherished from earlier years of a theological seminary in New York City for rabbis. Hilborn knew of the hope Stephen Wise had written about to his wife, Louise Waterman Wise, in 1909:

Now Madam, please hold your breath while I tell you something. Why shouldn't I have a school for the training of Jewish ministers? . . . I will do that—I am resolved. It will be a part of the F[ree] S[ynagogue] equipment. Boys could go to Columbia. There I could arrange for their instruction . . . [and] the practical experience, training and discipline, they can get under me! I am just aflame with the idea, and I will do it; and you'll help me, and it will be blessed of God.²

A year later, in 1910, he had written to his former teacher of Semitics at Columbia University, his Ph.D. preceptor, and fellow Zionist, Richard Gottheil:

As to the dream of founding a school for the training of rabbis, I hope in time to do the work along the lines laid down by your father, [Gustav Gottheil, rabbi of New York's Temple Emanu-El], namely, to get a few earnest worthwhile men and direct them, not enslave them nor run them all into a mold, . . . but to give some hopeful promising men an opportunity to prepare themselves, under the guidance of men who are in earnest, for the high task of the ministry.³

¹"Walter S. Hilborn: 1879-1976," a eulogy delivered by Alfred Gottschalk, Wilshire Boulevard Temple, Los Angeles, California, July 13, 1976.

²Letter to Louise Waterman Wise, *The Personal Letters of Stephen Wise*, ed. by Justine Wise Polier and James Waterman Wise, Boston, The Beacon Press, 1956, p. 131.

³Letter to Richard Gottheil, Lake Placid, August 5, 1910, *Stephen S. Wise: Servant of the People—Selected Letters*, ed. by C. H. Voss, Philadelphia, The Jewish Publication Society of America, 1969, pp. 40-41.

But that was 1909 and 1910; and in the following years Wise was inordinately busy, not only with his Free Synagogue and a widespread preaching and lecturing program, but with affairs of state, especially his support of Woodrow Wilson, as well as Zionist affairs and Balfour Declaration negotiations, America's participation in World War I and the Versailles Peace Conference. No planning possible then!

But when, in 1922, Wise launched the Jewish Institute of Religion, Hilborn was both counsel and trustee. (In fact, he was the secretary of the planning committee in 1921.) So loyal was Hilborn in the following years that when, by the end of the fateful year, 1929, he was even more intricately involved in legal work in Los Angeles, he plaintively wrote to his rabbi:

It is hard for me to repeat how much I miss the F.S. [Free Synagogue] and its many activities. I think it is my greatest regret in my present blessedness. We have a lovely home and garden, marvelous weather, a few pleasant friends, and an assurance for an entire future; against this there is the loss of the activities which made up so much of my life and which I have not replaced and which I shall replace only slowly, because as yet I have not found anything to which I could give the enthusiasm that I gave to the F.S. [Free Synagogue] and the J.I.R. [Jewish Institute of Religion].⁴

Two years later he was more permanently settled on the West Coast as trustee of the King C. Gillette Trust; and unhappily wrote: "I miss the Institute and Synagogue more than I can say; in fact, they are about the only things in New York that I have really missed."

After Hilborn had been in Los Angeles for almost three years, he was tapped to help in the Jewish Community and accordingly wrote to Wise: "I have recently been made a member of the Executive Committee of the federation here, which is the first time anybody has recognized my presence; but I am very glad of the opportunity for service." This began a

⁴Letter to Stephen Wise from Walter Hilborn, December 23, 1929, American Jewish Historical Society, Waltham, Mass.

steady rise in "service" until, three and four decades later, in the 1960s and 1970s, he was considered one of the foremost Jews of Los Angeles and provided matchless leadership, partly in merging the Federation and the Council of Welfare Funds, but most notably in the founding, growth, and expansion of HUC-JIR in Los Angeles.

1922 From the beginning of the Jewish Institute of Religion in 1922, Hilborn, as a trustee and as counsel, had wanted a merger with Hebrew Union College in Cincinnati. Such overtures were repeatedly rejected; but constantly he returned to the idea, over and over again through the years.

He came back to the matter in 1930 and in 1934; and, in 1941, when discussions re-opened, once again he regretted his absence from New York. "Sorry that I am so far away, as I should like to take part in the development of the new institution [of a merged Hebrew Union College-Jewish Institute or Religion]"; and in the mid-1940s he expressed delight that, at long last, a merger might take place. In 1948 Wise wrote to Hilborn that he was sure his friend would be happy to know the merger was about to be effected.

In September, 1947, the Union of American Hebrew Congregations started a school in Los Angeles for the training of teachers and the education of adults and called it the College of Jewish Studies, with the faculty recruited on a part-time basis from local rabbis. The next year the Hebrew Union College joined with the Union and gave its blessing to the College for Jewish Studies, while the Union of American Hebrew Congregations provided for finances and direction on the local level. In 1951 the movement for a Los Angeles branch began to take shape; and by 1954, the Hebrew Union College-Jewish Institute of Religion was well under way; but not until 1956, when the property on Appian Way was found, did the school really begin to move. Yet more delays slowed the full development of these institutions. Finally, HUC-JIR in Los Angeles, as we now know it, was built adjacent to the campus of the University of Southern California. In the midst of all this

Walter Hilborn exulted, for the West Coast he had now come to love was graced by a strong institution of the combined HUC-JIR.

But in 1949 Hilborn had been saddened, for on April 19th, Stephen Samuel Wise, after a long, painful illness, had passed away. Hilborn then wrote to Justice Justine Wise Polier:

I have been following, the last few days, with apprehension the news with respect to your father and learned with great grief last night of his death.

For many years I know what a brave fight he has been making against physical incapacity and I marvel that he was able to carry on as well as he did. I shall always remember his great courage and his marvelous moral insight. To him the moral issue was always the predominant factor in his attitude toward any problem.

His friendship for me has always been one of the durable satisfactions of my life. The last fifteen months have separated me from those who were nearest and dearest to me—my aunt, my wife, and now your father; but life goes on, and you and I must do our work daily with courage and determination, living up to the ideals exemplified by those who have gone before.

27
Hilborn was now 70 years of age. Most men thought of retirement, but he was only getting under way and carried on an active career as a busy lawyer and an enlightened civic leader for the next 27 years. He made the prestigious law firm of Loeb & Loeb even more distinguished. Frequently he was moved to say, "The luckiest day of my life was when I became a partner in Loeb & Loeb." I'll venture to say that Loeb & Loeb felt the same way about him.

During these years, in the autumn of his life, he served as honorary chairman of the Los Angeles chapter of the American Jewish Committee. He was often heard rejoicing at the steady ascent to positions of leadership in the national framework of the American Jewish Committee of his friend and colleague, Howard Friedman.

One of the reasons Hilborn was so devoted to HUC-JIR was the central credo of the institution: the search for truth and the freedom to utter the truth as interpreted by both faculty and students. He really never considered himself to be religious but would often have long talks with Dr. Edgar Magnin of the Wilshire Boulevard Temple about Jewish ideals and aspirations, history and accomplishments, doubts and affirmations, and would insist to his friends, "I am not really religious, although Edgar says I am."

Certainly it could be said that Hilborn did indeed do justly, love mercy and walk humbly before his God; but never did he feel he had a final answer. The quest went on for 97 years, far beyond the scriptural three-score years and ten, years of joyous striving and accomplishment, not like the Psalmist's prediction that any strength which brought a person to four-score years would be "labor and sorrow." His search for certainty led him into the support of the Festivals of Faith and Freedom Foundation through which, by his largesse, he sponsored plays, symphonies, and other cultural enterprises of a high order.

But his greatest joy was Hebrew Union College-Jewish Institute of Religion, as he expressed in 1972 when fragility of health in his 93rd year prevented him from going to New York to celebrate at the Hotel Plaza the 50th Anniversary of the founding of the Jewish Institute of Religion. President Alfred Gottschalk had entered the second year of what has now become a decade of his presidency, and he was rebuilding many bridges of the past that had been badly battered.

Hilborn, now almost 93, knew that 3,000 miles was too great a distance to travel; and thus his greetings were telephoned. We shall now recapture the moment when he expressed regrets to his friends that his doctor said "no" for travel to New York, but did allow him to record these words to be broadcast to the Hotel Plaza audience:

I regret the prohibition of my traveling which makes it impossible for me to be present at this glorious event, the celebration of a beginning in which I may be the only living participant. I remember it, as if it were yesterday, Stephen Wise's announcement that he proposed the establishment in New York City, the center of Jewish life in America—the same philosophy which has led the College to require a year's study in Israel for its present students—of an institution to train rabbis who, upon graduation, could elect for themselves whether they would officiate as Orthodox, Conservative, or Reform. It obtained a legislative charter so that the Institute, with no endowment of half a million dollars, could grant degrees. I have often confessed that Stephen Wise was one of the two great influences in my life. His dedication to his responsibilities as a Jew kept him on the job from early morning to late at night, day in and day out; and his sense of his obligation as a rabbi and as a religious leader, inspired him to take public positions on moral issues, whether popular or unpopular, without considering the effect upon him. The passing of time brought about the merger of the College, a merger originally conceived by us at the Free Synagogue; and now, under its new, inspired leadership, I am certain that HUC-JIR will attain the height that we all dreamed of and that it will be a blessing to Judaism and to the world in which we live. God bless Alfred Gottschalk!

I am sure that Dr. Gottschalk, today at the New York school of HUC-JIR, joins with us as fellow founders and with the immortal spirits of the Prime Founders of HUC-JIR, Isaac Mayer Wise and Stephen Samuel Wise, in saying:
"God bless Walter Hilborn!"



Ex. J

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אני אהבי אהב

THE · FACULTY · AND · THE · BOARD · OF · GOVERNORS · OF · THE · HEBREW · UNION
COLLEGE · JEWISH · INSTITUTE · OF · RELIGION · HAVE · RESOLVED · TO · CONFER
AND · DO · HEREBY · CONFER · THE · HONORARY · DEGREE · OF

DOCTOR · OF · HUMANE · LETTERS

UPON

CARL · HERMANN · VOSS

TEACHER, WRITER, PASTOR WHOSE DEVOTION TO THE IDEALS OF HIS OWN FAITH
AND COMMITMENT TO THE BROTHERHOOD OF MAN HAVE STRENGTHENED THE
FABRIC OF AMERICAN SOCIETY; WHO WITH UNDERSTANDING AND SENSITIVITY
HAS CHAMPIONED THE CAUSE OF ISRAEL; WHO, IN CLASSROOM, PULPIT, AND
COMMUNITY HAS TAUGHT THE MESSAGE OF SOCIAL JUSTICE AND BROTHERHOOD

לכבוד התורה ולומדיה

DONE · IN · THE · CITY · OF · NEW · YORK · THIS · SEVENTEENTH · DAY · OF · MARCH · 1981
IN · TESTIMONY · WHEREOF · WE · HAVE · AFFIXED · TO · THIS · DOCUMENT · OUR
SIGNATURES · AND · THE · SEAL · OF · THIS · COLLEGE

THE · BOARD · OF · GOVERNORS

Jules Bauman Chairman

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THE CONFERRING OF HONORARY DEGREES AT THE FOUNDERS' DAY EXERCISES OF THE
HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION AT THE NEW YORK
SCHOOL, ONE WEST FOURTH STREET, NEW YORK, N.Y. 10012, TUESDAY, MARCH
17, 1981, PRESIDENT ALFRED GOTTSCHALK PRESIDING:

CARL HERMANN VOSS IS A CANDIDATE FOR THE DEGREE OF DOCTOR OF HUMANE LETTERS. THAT MAKES HIM NO LESS "DIVINE", FOR HE HAS THE RIGHT TO THE "D.D." DEGREE [DOCTOR OF DIVINITY] ON HIS OWN, BEING A MINISTER, BEING A DEVOUT HUMAN BEING, WHO HAS CONSECRATED HIS LIFE TO GOD, TO THE WELFARE OF HIS FELLOW-CREATURES.

CARL, I'M TAKING A MOMENT TO SAY SOMETHING ABOUT YOU THAT IS NOT IN YOUR CITATION. YOU ARE, IN A SENSE, A CO-BUILDER, TOGETHER WITH STEPHEN S. WISE, WHO HELPED TO CREATE THE ATMOSPHERE, THE CLIMATE OF CONCERN AND OF DEVOTION TO THE IDEALS OF THE JUDAEO-CHRISTIAN HERITAGE.

STEPHEN WISE INSTILLED IN YOU THE LOVE OF THE JEWISH PEOPLE, AND YOU HAVE RETURNED THAT LOVE WITH YOUR CONCERN FOR THE JEWISH PEOPLE AND FOR THE LAND AND THE PEOPLE OF ISRAEL. IN THE SENSE OF THAT SPECIAL RELATIONSHIP THAT BOUND YOU TOGETHER WITH STEPHEN S. WISE THROUGH THE MANY YEARS THAT YOU WERE CO-WORKERS, I TAKE PLEASURE IN CALLING YOU TO THIS DAIS, TOGETHER WITH YOUR SPONSOR, DR. MARTIN A. COHEN.

CITATION:

CARL HERMANN VOSS, TEACHER, WRITER, PASTOR WHOSE
DEVOTION TO THE IDEALS OF HIS OWN FAITH AND COMMITMENT
TO THE BROTHERHOOD OF MAN HAVE STRENGTHENED THE FABRIC
OF AMERICAN SOCIETY, WHO WITH UNDERSTANDING AND SENSI-
TIVITY HAS CHAMPIONED THE CAUSE OF ISRAEL; WHO, IN
CLASSROOM, PULPIT, AND COMMUNITY HAS TAUGHT THE MESSAGE
OF SOCIAL JUSTICE AND BROTHERHOOD.

BY VIRTUE OF THE AUTHORITY VESTED IN ME AS PRESIDENT OF THE HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION, I TAKE PLEASURE IN CONFERRING UPON YOU THE DEGREE OF DOCTOR OF HUMANE LETTERS, HONORIS CAUSA.

IN PRAISE OF STEPHEN S. WISE

*No argument from
hindsight can
diminish Wise's
foresight.*

**CARL HERMAN
VOSS**

Stephen Wise has been coming in for a hard time lately. One article asks in its title, "Did America's Foremost Jewish Leader Betray His People?" (*Reform Judaism*, Spring 1985). In other articles and books, Wise-bashing has become a veritable pastime. The revisionist wisdom maintains that Wise was "naive" in his relationship with Franklin Delano Roosevelt and that he gave the creation of a Jewish national home in Palestine priority over the rescue of Jews during World War II.

Before this new dispensation takes hold, it would be well to review the record. I do this in part because I am convinced that the day will yet come when it will be widely understood that Stephen S. Wise was a giant; I do it because of my own personal and professional relationship with Wise, and because after his death I devoted 20 years of my life to studying his words and his actions, and I cannot sit idly by while those words and those actions are so brutally distorted; I do it in the name of truth.

My own encounter with Wise goes back to 1916, when I would listen to my father, Carl August Voss, honored pastor of Pittsburgh's oldest church—the Smithfield Evangelical Protestant Church—tell our family about the fiery rabbi (then 40 years old) who in 1916 endorsed Woodrow Wilson's bid for a second term because "the President kept us out of war."

During the following winter and spring, however, after Wilson's reelection and inauguration, things changed. As an utterly fascinated lad, I heard my father read aloud to us about the complete turnaround in the

Carl Herman Voss, Protestant minister, teacher, scholar, and writer, is author of Rabbi and Minister: The Friendship of Stephen S. Wise and John Haynes Holmes (1964), and is editor of a new ecumenical series published by Fortress Press of Philadelphia, of which Rabbi Howard R. Greenstein's Judaism—an Eternal Covenant is the first book and A Catholic Vision, by Father Stephen Happel and Father David Tracy, the second.

views of Wilson, Wise, and the nation. The famous rabbi had preached in his Free Synagogue in New York City endorsing the President's call for a declaration of war against Germany, now an enemy power. Yet there was nothing exceptional about this; we, a German church, had taken the same stand in 1916, and it did not seem incongruous that the rabbi had broken with his anti-war vow of the year before and now supported America's entry into what had become known as "The Great War."

Only in later years did I learn of the anger Wise's shift had aroused, especially among Christian pacifists who had considered Wise an ally and among German Jews who had wanted Wise to join them in supporting Kaiser Wilhelm and Germany's cause. Later, I also learned of the abuse these people hurled at Wise for taking his 16-year-old son to work by his side in a shipbuilding plant in Stamford, Conn. That act was denounced as "a publicity stunt . . . playing to the gallery . . . not fitting for a man of God."

Controversy surrounded Wise on almost all fronts. I remember being intrigued by the diatribes hurled at him by Jewish friends of my family, usually leading lights of Reform Jewry, critical of him for the major role he played with Justice Brandeis in securing White House support for Great Britain's Balfour Declaration. Only dimly did I then understand the protests of these fine people from Temple Rodef Shalom, as they would say, "We are not a nation, we are a religion. This Zionist illusion is a menace to us Jews."

Wise was used to it. As I was to discover, he had already been denounced in 1897 for helping found the Federation of American Zionists and for attending the World Zionist Congress in Basel the next year, as also for signing "The Call" for the creation of the National Association for the Advancement of Colored People in 1909, and then for fighting for freedom of speech for all Americans in 1916 through the Committee Against Militarism and, in 1918, its successor group, the National (later, in 1920, the American) Civil Liberties Union. He was active in support of suffrage

for women, in campaigns against child labor and sweat shops, and, finally, in searching for democratic procedures in American Jewish communal affairs, a commitment that led him to found the American Jewish Congress in 1915 and to re-found it after the war.

Each of these commitments, the more so the combination of them, was bound to evoke criticism, and did. "He should stay in his pulpit" was the most common. But he did not stay in his pulpit, of course, to the irritation of Christians and Jews alike. And even from his pulpit, he managed to provoke—as, for example, when he preached a sermon in which he asserted that Jesus of Nazareth was a Hebrew prophet. Jews, Wise said, should accept Jesus as another in the procession of Hebrew prophets, a true "Son of Man, and, like all the rest of us, a child of God." Among those who denounced him for that were several rabbis, and the issue threatened for a time to divide the Jewish community and cause Wise to lose his rabbinic standing. Yet his integrity and sincerity prevailed, and he found new friends and received both understanding and acclaim.

By now his work had begun to appear frequently in rotogravure sections of major metropolitan newspapers, as well as in the *Literary Digest* and *Review of Reviews*, leading news magazines of the day. He was without doubt the American rabbi best known to the non-Jewish world, as well as the most controversial in the Jewish world.

That controversy escalated still more in 1922, when Wise founded a new theological seminary in New York City, a school for rabbis that was boldly catholic in its orientation. The Jewish Institute of Religion (merged in mid-century with the Hebrew Union College) invited both men and women, Liberal and Reform, Conservative and Orthodox, to apply for admission to study on West 68th Street, just off Central Park West, in a building adjacent to Wise's Free Synagogue. I could not comprehend the caustic attacks this action provoked, but the barbs seemed not to bother Wise one whit.

By the early 1930s (when I entered Union Theological Seminary), two issues were uppermost on Wise's agenda. One was the malfeasance in office of the "Playboy Mayor of Manhattan," Tammany Hall's James L. ("Jimmy") Walker; the other, and by far the more important, was the headlong rise to power in Germany of the National Socialist Party under the leadership of an Austrian house painter, Adolf Hitler. To these Wise now devoted his intensified attention and impassioned oratory, his unique organizational abilities and his prophetic denunciations—and with effective impact. My own admiration for the man and his work—I was, after all, an enthusiastic devotee of the prevalent social gospel in both Protestantism and Judaism—continued to grow.

Wise had joined with John Haynes Holmes, minister of the Community Church of New York and a leading social liberal of the era, to chair the City Affairs Committee in order to expose Walker's misdeeds, sins of omission and commission. By the spring and summer of 1932 they had succeeded in relentlessly prodding a reluctant governor, Franklin Delano Roosevelt, to hold public hearings on Walker's misdeeds. Under the steady probing of the distinguished Samuel Seabury, revelations showed such flagrant misconduct that the miscreant mayor found it expedient to resign from office and flee, with his inamorata, to Europe. (And still there was criticism, even from those who believed in "clean city government," that a rabbi and a minister should be so involved in "secular" affairs.)

By the following year, Stephen Wise entered the battle of his life: to arouse sluggish, unconcerned Jewish communities, both in America and abroad, and, as well, a completely oblivious Christian world, to the menace of Hitlerism. Here he encountered not only opposition, but opprobrium, for many Jews felt he should mute his condemnations of the Nazis. He should, instead, indulge in "quiet diplomacy," not a new phrase even then. And many non-Jews considered the issue so remote, so far away, that it was of no concern to America, itself still trying to cope

with the economic depression of the early 1930s.

As a young man from Pittsburgh I was now in the midst of my studies and enjoying New York. During a semester when I was not engaged in "field work," I found myself free to attend whatever service in church or synagogue I chose. It was usually an even choice for me on Sunday mornings between the eloquent, scholarly John Haynes Holmes, then holding services in Town Hall, and Holmes's dearest friend, the powerful, compelling Stephen Wise, conducting services at the Free Synagogue at the same hour in Carnegie Hall. My choice, whether Wise or Holmes, did not, however, please the president of the seminary, the aristocratic, urbane, Henry Sloane Coffin. On Monday mornings Coffin would invariably accost me and ask whom I had heard preach the previous day.

"Whom did you hear, Voss? Sockman or Fosdick? Buttrick or Poling?"

When I told him, the seminary president would burst forth: "I'm disappointed in you, young man. Never forget that you are studying to be a minister of Jesus Christ and Him crucified. How can you go to hear John Haynes Holmes, who is really a blatherskite and doesn't even believe in God?" [An untruth] "Or listen to such a demagogue, a false messiah, as Stephen Wise? To me these men are poseurs and charlatans."

Wise, of course, had more important issues on his mind than Henry Sloane Coffin's derogatory remarks about him and Holmes. In every speech, sermon, article, editorial, or public utterance he was consumed with the crisis of the day, the advent of the Nazis' "New Order" and its threat to his people. This I discerned in every word of his I heard or read at the time.

Thirty-five years later, in 1969, I found a letter in the Stephen Wise archives of the American Jewish Historical Society in Waltham, Mass., that graphically reflected what gnawed at the man. In April 1933, Wise had written to his friend and fellow Zionist, Judge Julian W. Mack, chairman of the Board of Trustees of

the Jewish Institute of Religion:

I wonder whether many Jews realize that we are facing today, in 1933, a Jewish upheaval which parallels, if it does not surpass in significance, the upheaval of 1881, which both of us remember, I rather dimly. In some ways this is graver than possibly '81, for the frontiers of civilization have been crossed. . . . The trouble, Mack, is that none of us is quite alive to the fact that this may be the beginning of a worldwide movement against us, a worldwide conflagration, a worldwide undertaking against the Jews.

In those parlous times, Wise had few sympathizers, Jewish or Christian. Prominent Jews from abroad, especially from Germany, attacked him fiercely; among Christians, Holmes and Reinhold Niebuhr were notable supporters, but among his associates there were those who caused him great anxiety. In 1934, Dr. Everett J. Clinchy, president of the newly founded National Conference of Christians and Jews, compared the tension between Hitler's Germany and the democracies to a domestic spat between husband and wife, best resolved by a "cooling-off period." Wise, astounded by the fatuous remark, took Clinchy to task, but to no avail; Clinchy termed Wise an "alarmist."

Still, Wise persisted. By the late 1930s and early 1940s, his name was truly a household word. He was rabbi of the Free Synagogue, leader of diverse nationwide fund drives, president of the Jewish Institute of Religion, chairman of the American Zionist Emergency Council, a founder and co-chairman of the American Jewish Conference, founder and president of the American Jewish Congress, founder and president of the World Jewish Congress. But he was best known for his fearless speaking out against the Hitler horror wherever and whenever he could. No other American, in or out of the Jewish community, denounced Nazism so forthrightly and consistently as he.

And that, of course, was the issue. Many were the voices that counselled

caution. In June of 1938, Wise wrote to his cousin in Chicago, Rosemary Ehrenreich Krensky, in response to her plea that he speak with more restraint:

There is too much soft-soaping in American Jewish life. No one speaks the truth, excepting secretly and clandestinely. The bitterest lies are spoken by those who disagree with us. . . .

I shall not change my method of frank and direct speech. If I have any influence in American life, it is for two reasons—because American Jews know I am not afraid and because they know I speak the truth as I see it. Sometimes I speak it roughly and brusquely, but I shall continue to speak it.

Only a month before, he had written to Mrs. Krensky that the lack of democracy in American Jewish life was its greatest liability:

. . . Let me say that unity is not what they desire who talk about unity. It is dominance. They resent the introduction of democracy into Jewish life, but there we part and part hopelessly forever. While I live I will not tolerate the oligarchic method of control which repudiates democracy. Democracy means that all people shall have a share in the management of their affairs. This the older generation of German Jews is determined to deny the masses. This I am resolved to assure them. Everything else could be settled, but there is no compromise here.

Then he described to her a graphic example of the lack of courage, unity and foresight among the leaders of American Jewish life:

We had a meeting for three hours yesterday—[Louis] Lipsky, Professor [Jerome] Michael and [Horace] Kallen and myself with representatives of B'nai B'rith and the [Jewish] Labor Council. What can you do with people who frankly say to you that they are afraid of the unfortunate impression which will be made upon the non-Jewish world

At no time was there reason to doubt that each decision, each move, each word, each public stand had been impelled by devotion to others.



Stephen S. Wise speaking at an anti-Nazi protest meeting, 1933

by the appearance of Jewish solidarity? It is hopeless. The fight is on. Win or lose we shall go through with it.

By this time, I had served in my first church, in Raleigh, N.C., and by 1938 I had entered a graduate program at the Divinity School of Yale University, fully aware of what was transpiring in Europe. I had been awakened to the crisis by Wise's constant writing, speaking, appealing; but I was nonetheless troubled because of the remoteness of my colleagues, both faculty and students at Yale, by their myopia, their unawareness, and their insensitivity to world events.

By 1940 I was back in Pittsburgh as associate pastor in the Smithfield Church and beginning to be acutely aware of the pro-Nazi and anti-Semitic views of many of those with whom I had grown up and whom I was now serving as pastor. I was therefore much heartened when, in 1941 and 1942, guided by Zionist executive Emanuel Neumann, ecumenical pioneer Henry A. Atkinson of the Church Peace Union, archaeologist William Foxwell Albright of Johns Hopkins University, Methodist bishop Francis J. McConnell of New York City, and theologian Reinhold Niebuhr of Union Seminary—among many others—began a new organization. To-

gether with two of Wise's chief lieutenants, the brilliant, young, and already famous rabbi of New York's Park Avenue Synagogue, Milton Steinberg, and the courageous, articulate Rabbi Philip S. Bernstein of Rochester, N.Y., they founded the American Christian Palestine Committee, destined to become a powerful organization. The ACPC demanded the opening of Palestine's locked gates for the entry of Jewish refugees and the establishment there of a Jewish commonwealth. Those objectives had been clearly and eloquently outlined for them by Stephen Wise in the organizational meeting in early December 1942 at the Hotel Statler in New York City.

When, in 1943, I came from Pittsburgh to New York to direct the program of the ACPC, spending part of my time as an executive of the Church Peace Union and its affiliate, the World Alliance for International Friendship Through the Churches, I discovered yet another contribution by Wise. In the fragmentary files of the Zionist Archives and Library we found receipts for bills he had paid out of his own pocket for luncheons and newspaper advertisements, receipts for long distance calls, and extensive correspondence undertaken on his own for the Pro-Palestine Federation [of Christians] and an "American Palestine Committee" that came respectively out of the 1920s and 1930s and then failed for want of adequate support.

What merits honorable recollection and respectful tribute is his initiative in prophetic vision, ideas, and courage, expressed by telephone, mail, personal conversation, appeal from platform or by radio, speaking to both Christians and Jews, to awaken the Christian conscience "in a Christian world." He dared to say through word and deed that "the Jewish problem" was really a "Christian problem."

During those days of the early 1940s I came to know him personally and marveled at the seemingly tireless energy of this man both as organizer and as orator. Astonishing, too, was the number of personal affidavits Wise signed to rescue refugees and guarantee their safety and solvency

when they came to America. He would give his personal attention to many people, often hundreds, including famous scholars, renowned rabbis and humble folk, whom he brought over from Nazi-occupied Europe, saving them from the maw of the concentration camps.

My *Doktorvater* at Union Seminary, Reinhold Niebuhr, told the story best when he reviewed the posthumous publication of Wise's autobiography, *Challenging Years*, for *The New York Times* in November 1949. Niebuhr wrote with affection of the "leonine figure in physical appearance and in spiritual stature." He pursued the analogy:

Only one aspect of Wise's life is not mirrored in these pages—his capacity for sympathy in every case of individual need which came to his attention. I know of one sensitive European intellectual who was completely frightened by Wise's power as orator and statesman. But he saw the whole character in a new light when he found how the busy man would take infinite pains to alleviate the distress of any unfortunate who sought his aid. This touch of lamb in the lion should have appeared somewhere in the record to make it complete.

In July and August, 1945, Dean Howard M. LeSourd, on leave from Boston University, and I, as co-directors of the American Christian Palestine Committee, accepted the invitations of Sir William Deedes, chairman of the British Association for a Jewish National Home, and David Ben-Gurion, head of the Jewish Agency for Palestine, to attend the World Zionist Conference in London and plan a World Committee for Palestine. Wise took us to the various Zionist delegations and, as a Zionist leader for almost half a century, introduced us to many of his comrades of earlier years and helped us organize our World Committee, composed of 19 different "Pro-Palestine" Committees of eminent Christians from many nations. The World Committee was a not insignificant force in the following years as the United Nations debated "the Palestine question" and, in 1947,

adopted the Partition Plan that months later led to the establishment of Israel.

In these last 40 years, I have had occasion to pore over thousands of Wise's letters, written by one of the most prolific letter writers I have ever encountered. I have read the sermons, addresses, and articles he wrote for many diverse publications, especially for the *Congress Weekly* and his own journal, *Opinion*. At no time was there reason to doubt that each decision, each move, each word, each public stand had been impelled by selfless devotion to others, to the Jewish people primarily but to all others, as well.

More, then, the pity that so many Jews remained unaware of the greatness of this man, the uniqueness of this Jew. And more still the pity, and the shame, that there are those today who claim that to save Jews Wise did nothing, proposed nothing, and was always subservient to Franklin Roosevelt.

The fact is that Wise did all he could, and this at a time when often he stood alone. I think, for example, of his letter to Nahum Goldmann, his associate in the World Jewish Congress, to whom he wrote in 1943, exactly ten years after Hitler's rise to power:

The thing I am most fearful of is that any strong complaint against FDR, at this time, will simply mean that we will hand him a gift of Congressional support for the first time in this Congress because Congress will certainly approve of what is not being done for the refugees.

It is so very easy to hold press conferences and to call meetings; but we must in advance consider what it will lead to—that it will utterly shut every door and leave us utterly without hope of relief as far as FDR is concerned. He is still our friend, even though he does not move as expeditiously as we would wish. But he moves as fast as he can, in view of the Congress on his hands, a bitterly hostile and in a very real sense a partially anti-Semitic Congress.

"I have had the unhappiest day of my life."

When Wise pressed again for action, Morgenthau instructed his associates to learn what had happened.

(I discovered this letter in the Central Zionist Archives in Jerusalem, and later found a copy in the American Jewish Archives of the Hebrew Union College in Cincinnati.)

People who lived through those days will recall with me the atmosphere of hatred and suspicion, especially affecting the Jews; it was not without cause that Wise chose such sharp words with which to characterize the Congress. I well remember seeing members of Congress John Rankin and Claire Hoffman as they rose in the House of Representatives in the 1940s and delivered themselves of anti-Semitic diatribes. Nor will I forget the cool reception accorded me and my colleagues on numerous visits to the State Department. So, too, did ecumenical leaders, churchmen, and missionaries in large measure remain aloof.

Only recently I reviewed these events in Geneva with Dr. Gerhart Riegner, who, as representative of the World Jewish Congress in Geneva since 1934, was often the channel through which information of the European carnage came to Wise's attention. Riegner remains convinced that Wise's assessment was brutally realistic; Wise knew that America in the 1930s and 1940s, receptive as it was to "Rev." Gerald L. K. Smith and Father Charles Coughlin, was very different from the America of the 1980s.

"It is absurd," Riegner told me, "to pretend that the methods of pressure used in the late 1980s were available in the 1940s." As he observed, "during the first two years of the war, there was complete silence on the Jewish tragedy, both on the part of the press and on the part of the Allied governments. Even the Jewish leadership itself was very cautious in its public statements, for they were afraid of being accused of trying to drag America into the war. Until Pearl Harbor, the whole Nazi propaganda machine was directed at convincing the public that the War was a 'Jewish war.'"

Nor can we permit ourselves to forget the skepticism with which the reports of Riegner and others were regarded by very many people in the Allied administrations. Despite the steady flow of reports, there was

widespread conviction that the Jews were simply exaggerating. Indeed, Riegner retraced for me the well-known story of how he had learned of the murder and the potential extermination of the Jewish people, in the summer of 1942, and of the difficulty he had in transmitting this information to Wise through the State Department, as well as to the member of the British parliament, Sidney Silverman. He reminded me that it had been necessary for Wise to refrain from making public the cablegram lest he be accused of transmitting "atrocities stories" in the manner of World War I.

Days after receiving that cablegram from Riegner, Wise wrote to John Haynes Holmes: "I have had the unhappiest days of my life . . . [suffering] over the uniquely tragic fate of my people. . . . Think what it means to hear, as I have heard, through a coded message—first from Geneva, then from Berne, through the British Foreign Office—that Hitler plans the extermination at one time of the whole Jewish population of Europe, and prussic acid is mentioned as the medium."

He also wrote to Felix Frankfurter, on September 4, 1942, mentioning the cablegram from Silverman, telling of his futile visit to Sumner Welles in the State Department, describing his own utter depression, and begging Frankfurter to tell Roosevelt about the tragedy:

My heart is so full that I just must write to you. You may not be able to help any more, alas, than I can, but I want you to share the knowledge of this horror. You may think of something that could be done. . . .

I was tempted to call up Henry [Morgenthau, Jr.] and ask him to put it before the Chief [FDR], just that he might know about it, even though, alas, he proves to be unable to avert the horror. . . . One somehow feels that the foremost and finest figure in the political world today should not be without knowledge of this unutterable disaster which threatens—and may now be in the process of execution.

I wish I had more joyous tidings to send you. Alas, that I must share this with you.

Then he wrote, on September 9, to Fanny Mayer Korn, a supporter of the Free Synagogue and the American and World Jewish Congresses:

I have been so overwhelmed with work that I have hardly had time to think about Holy Day preaching. I should, these few days before Rosh Hashanah, be writing at my desk. Instead of that I meet all day with committees, and at midnight I must go to Washington to see what, if anything—and I wonder whether it will be anything—can be done for our poor fellow Jews threatened with extermination. . . . I haven't been able to sleep since that earlier cable to me telling me of the plans to kill all the Jews in Hitler's Germany, etc., etc. . . . It is all too unspeakable.

Almost 20 years ago, Elie Wiesel was quoted in *Dimensions in American Judaism* as asking, "How was it possible for Wise to sleep at night? How was he not driven mad by his secret?" The answer is straightforward: Wise could not sleep at night. And he was not driven mad; he was driven to even greater intensity in his ongoing efforts to find some way to make a difference.

In Gerhart Riegner's view, "insofar as the Jewish community of America bears responsibility for the events of the 1940s, that lies much more in its attitude and lack of unity and action before the war broke out than in its behavior during the war. Before the war, the official Jewish organizations of the western democracies, namely Great Britain and France, followed the policy of appeasement towards Hitler and Germany of their governments, and the American Jewish 'establishment' followed the same lines. But Stephen Wise did not. From 1930 on, he did not cease trying to mobilize the Jewish masses against such a policy and against danger of the Nazi threat, to the Jews and to the democracies. That he was not followed when there was still time to influence the situation—and to stop Hitler—is one of the major mistakes the Jewish communities have on their records—and on their conscience, too. I think espe-

cially of the American Jewish Committee, which sent Rabbi Morris Lazaron to Germany in 1933 to warn the American ambassador and the Jewish community there against 'this crazy American rabbi, Stephen Wise.' Today it will seem unbelievable that such a thing could happen, but it did. And those who today condemn Wise, who was right from the start, are utterly wrong."

"That is why," Riegner adds, "when I think of Wise, I think of one who had to combat frightful resistance in America, apathy among non-Jews, and a cowardice and inability to act on the part of the Jews. I believe that the real failure was among our own people, and here I speak in reproach to say that the real failure was that of American Jews in not having followed Wise in 1932, '33, and '34."

Still, neither in Riegner's view nor in my own is culpability the major issue. The fact is, as Riegner hastens to point out, that "the decisive issue in the entire situation during the war was the position of utter powerlessness of the Jewish leadership; the Jewish people have never been as powerless as in the moment of their greatest need. Jews had in fact no influence whatever on the political

leadership during the war."

That powerlessness owed in part to the historical circumstances of the time, and in part to the fragmentation of Jewish leadership. Wise, for his part, did whatever he could, operating under enormous constraints, not the least of which was the caution of other leading Jews. Is the one who was most active or those who failed to work with him the proper target for revisionist criticism?

The second attack of the revisionists alleges that Wise—and the Zionists in general—concentrated their efforts on the struggle for a Jewish state, neglecting all efforts for rescue.

There is in this a gross inaccuracy. The matter of rescue was so wretchedly difficult, so awesomely painful. Well do I remember the high expectations, in Christian and Jewish circles alike, that followed the publication of the United Nations Declaration of December 17, 1942, which condemned the Nazi extermination plan. Here was a ringing announcement, simultaneously published in Washington, London, and Moscow. That winter, my friends in Jewish organizations worked day and night to prepare and submit proposals for rescue efforts to the Anglo-American confer-



Wise with Albert Einstein, 1945



Wise on his 75th birthday on
March 17, 1949

ence that was convoked in Bermuda in the spring of 1943 to deal with the problem of refugees. We did not know then what became known little by little afterwards—that the Bermuda conference (from which the Jews were barred) had in fact resolved to do nothing for the rescue of Hitler's victims.

An enormous disillusionment set in as we learned the truth. And only then, when it became clear that the

United States had failed to prevail on other nations to open their doors, that there was no nation willing to accept refugees, that the Bermuda conference had made no plans whatsoever, did Zionist leaders turn to insist on the only alternative—namely, the creation of a Jewish state. (A year earlier, at the Biltmore Conference, Ben-Gurion had proclaimed that statehood was the aim of the Zionist movement. But it was not until after Bermuda that the

real concentration of effort in that direction began.) In the face of the complete isolation and loneliness that had become clear, there was no other solution—just as Wise had foreseen.

Wise has also been attacked indirectly for his opposition to the so-called Peter Bergson-Irgun group. Some authors, such as David Wyman (*The Abandonment of the Jews*) and Monty Penkower (*The Jews Were Expensible*) claim that Bergson and his colleagues were responsible for the creation of the War Refugee Board, which proved to be the only constructive contribution of the United States to the rescue efforts.

But the fact is that the flamboyant propaganda and grandiose claims and promises of the Bergson group were only marginally responsible for the creation of the WRB. A careful examination of the documents would include, for example, the long message from Riegner on behalf of the World Jewish Congress to the American Legation in Berne, on April 14, 1943. Riegner's message, passed on to the World Jewish Congress, proposed a number of rescue activities that might be undertaken, and even discussed the financial aspects of his various proposals. On June 4th, Riegner expanded on the original message in an interview with the commercial attaché of the legation, answering a number of questions that had been transmitted from New York. Wise was then able to take these proposals to Henry Morgenthau, secretary of the treasury under Roosevelt. In late July, he insisted once more that the proposals be accepted and acted on; on July 30, Morgenthau informed Wise that the Treasury Department had "earlier this month" advised the State Department that it was "fully sympathetic to this proposal for the evacuation of the Jews from Rumania" and was "prepared to take the necessary action to implement the proposal."

Nothing transpired, however, and when Wise pressed again for action, Morgenthau instructed his associates to learn what had happened. His order led to the famous report written by Randolph Paul, general counsel to the Treasury Department, and John

Pehle, director of the department's Division of Foreign Funds Control. The emergent document was known to a select group as "Report to the Secretary on the Acquiescence of This Government in the Murder of the Jews" (January 13, 1944). In it, the long held and deeply entrenched negative attitude of the State Department was denounced, and the delay of more than five months was condemned.

Morgenthau took the report in person to the president, who then realized how the whole question of help to the Nazi victims had been mishandled by the State Department. Under these circumstances, it was not difficult for Morgenthau to persuade Roosevelt to sign the executive order that established the War Refugee Board on January 22, 1944. The order itself was drafted by Oscar Cox, then in the Lend-Lease administration, and presented by Morgenthau to Roosevelt on January 16. The Senate resolution, in short, was not the key element in the creation of the board.

Those, like Edwin Black, who claim that Stephen Wise "often subordinated the defense of European Jews in favor of employing every tactic at his disposal in the cruel pragmatic war of securing a Jewish state—while there still remained a Jewish people left in Europe to redeem," err, and err grievously.

Wise was himself painfully aware of the dilemma posed by the competing claims of European rescue and the creation of a Jewish national home in Palestine. He was in anguish over it. But it is, again, all too easy—too easy and too cheap—forty and more years later to cast harsh judgment on the choices that were made back then, the more so when such judgment is directed against a man who so often stood alone in his effort to arouse his fellow Jews and those few Christians who were interested. Wise stressed both rescue and a homeland, not the one or the other but both at the same time. He never insisted on putting Zionism above rescuing Jews from Hitlerism, nor did he permit his belief that Zion should be in the center of the rescue activity to cause him to oppose any other rescue plan. Perhaps that is why some Zionists criticized him for being too committed to rescue, while

those for whom rescue was the whole of the matter criticized him for being too committed to a homeland.

In March 1949, the magazine *Opinion*, founded by Stephen S. Wise, published a 75th birthday issue in his honor. Knowing he was so ill that the end was near, the editorial staff gave prime place to a paragraph from Princeton, N.J. Within one month and two days, on April 19, Stephen Wise died. And these words, penned by a trusted friend and comrade over many decades, have become his epitaph:

Among all those whom I have personally met who have labored in the cause of justice and in the interest of the hard-pressed Jewish people, only a few were at all times selfless. But there was no one who gave his love and energy with such consuming devotion as Stephen Wise. All his life he has been a fighter for the cause of Zionism to which the memory of his ceaseless activities will be bound forever. He has walked the thorny paths of the true prophet, at all times disdaining sordid compromise and never bending the knee to those in power. By relentlessly exposing the weakness and imperfections both in our own ranks and in the larger political arena of the non-Jewish world, he has made great and lasting contributions wherever he has gone. There are those who do not love him, but there is no one who has ever denied him recognition and respect, for everybody knows that behind the enormous labors of this man there has always been the passionate desire to make mankind better and happier.

—Albert Einstein



A concise introduction —

Protestantism — Its Modern Meaning

David A. Rausch and Carl Hermann Voss

"Protestantism—Its Modern Meaning is a highly readable, lively account of the rise and unfolding of Protestantism from the Reformation to the present day. It succeeds in an admirable way in 'touching all bases' in this complex history. As an introduction to the subject, it provides an overview that lifts up the strengths and does not ignore the weaknesses of Protestantism. It is a fair and readable account."

—Jerald C. Brauer
University of Chicago Divinity School

This volume represents the third in a series of books about America's major religious faiths (previously published volumes include *Judaism—An Eternal Covenant* by Howard R. Greenstein and *A Catholic Vision* by Stephen Happel and David Tracy). The present volume surveys Protestantism from the Reformation to the present with the view that the modern meaning of Protestantism is grounded in its historic meaning.

Written for young people and adults of various religious groups in America, the book has also been designed for use in introductory college-level religion courses. Suggested readings at the end of each chapter direct the reader to relevant studies with more inclusive bibliographies, thus providing direction for more specialized research.

Dr. David A. Rausch is Professor of Church History and Judaic Studies, Ashland College (Graduate Division), Ashland, Ohio. He is the author of seven books and over one hundred articles on the Protestant movement.

Carl Hermann Voss, editor of this ecumenical interreligious series, is a scholar and writer residing in Jacksonville, Florida.

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In a visit to Gainesville this week, internationally known theologian Dr. Carl Voss said Americans need a greater understanding of Judaism to better deal with crises in the Middle East.

Theologian says Christians 'flunked' the Nazi Holocaust

By HARRIET LUDWIG
Of the Sun staff

Americans need a greater understanding of the Jewish faith and traditions to deal with the present crises in the Mideast, according to Dr. Carl Voss, internationally known theologian and author who spoke on Christian-Jewish relationships in Gainesville this week.

Voss appeared before an interfaith student group at University United Methodist Student Center, at the University of Florida Center for Jewish Studies, and at a faculty luncheon hosted by the university's Department of Religion.

He urged greater efforts "to develop an increased sensitivity to other races and religions."

"We say this is a Christian country, but statistics show only 50 percent of our people belong to Christian churches," Voss said. "There has been little understanding of Jewish life and aspirations and no awareness of Judaism as the mother faith of Christianity."

Voss, who earned a Ph.D. from the University of Pittsburgh in 1943, has studied widely in the field of religion and has long been a crusader for greater interfaith understanding and cooperation. He has studied in Denmark and Switzerland, at Chicago Theological Seminary, Yale Divinity School and Hebrew College in New York City.

Although he has served as minister to United and Congregational

churches, he rejects denominational labels, calls himself "a seeker after truth and integrity in every aspect of life." His interest in Judaism dates back to the 1930s when he was a student at Union Theological Seminary in New York City and served as tutor in English to one of his professors, Paul Tillich, a famed philosopher and theologian who was a refugee from Nazi Germany.

"I was concerned about Nazi atrocities, discussed the rising tide of crimes against Jews, and was horrified that Jews were being killed and Americans were not opening the gates," Voss said.

"The churches flunked the Holocaust which took the lives of six and one-half million Jews. Now, 40 years later, we are hearing the stories and seeing the movies of that time. We must never forget it and never let it happen again."

Voss was the founder and first executive director of the American Palestinian Committee in 1942 which tried to rouse the conscience of Christians and open Palestine to Jewish war refugees who literally had no place to go.

He was listed in news releases as a founder of the National Conference of Christians and Jews, but he is not. He said that organization wasn't active enough for him or in dealing with the Holocaust or homeland issues. His efforts, he said, went into the American Palestinian Committee

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which he considered a more action-oriented group in achieving the Jewish homeland.

"We worked to carry out the promise of the League of Nations in 1922 for a Jewish homeland," he said. "We pointed out the enormous accomplishments of the Jewish colonists who were in Palestine at that time. When the United Nations was formed in 1945 we sought an international response to the Jewish plight through that body, but it was 1948 before the Jews achieved their homeland and independence."

He said he believes a better Christian-Jewish understanding has followed the invasion of Lebanon "with a much clearer understanding of the confusion in the Mideast, which the Jews did not start."

Noting that the World Council of Churches had refused to take a stand on the Lebanon situation, Voss said he was pessimistic about the future of the ecumenical movement.

"The ecumenical movement can be a joining of hands above doctrinal differences," he told the students. "It could produce a unifying statement on war and peace, but I am not optimistic about change in that direction. Catholic priests are speaking out in Latin America, but they are not supported by the church authorities."

Author of eight books on religion and the Jewish struggle in Palestine, Voss is currently working on two more books which reflect his own personal philosophy — "We Spoke Out," the story of Christians who supported Jewish efforts in Palestine, and "We Were Not Silent," his own autobiography. Retired from the ministry, he now lives in Jacksonville where he concentrates on writing, and taking time for frequent trips to Israel.

Taking part as panelists in the student meeting at University United Methodist Student Center were Sidney Helbraun, representing the Jewish Student Union; Shirley Kirchain, United Methodist Student Center; Nan Morgan, Presbyterian-Disciples Student Center; Lindsay Newman, Baha'i Association; James Sullivan, United Church of Gainesville; and John Shoucair, St. Augustine Catholic Student Center.