Leo Jung GENERAL EDITOR
M.A. (CANTAB), PH.D. (LONDON), D.D. (YESHIVA),
L.H.D. (NEW YORK)
SENIOR RABBI OF THE JEWISH CENTER, NEW YORK



The Jewish Library

8: The Path of a Pioneer

The Autobiography of Leo Jung

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The Autobiography of Leo Jung



Books of Enduring Worth

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TO MY SAINTED PARENTS

MEIR TZEVI AND ESTHER JUNG

Introduction

To our Father in Heaven I owe humble gratitude for my sainted parents' luminous personalities; for the challenging preciousness of my teachers, the Gaonim David Hoffman and A. I. Kook; for the privilege of half a century of participation, in five continents, in the American Jewish Joint Distribution's unique record of Rescue, Relief and Rehabilitation of the Lord's ambassadors to a heathen world; for the gracious dedication of my beloved wife whose wisdom prevented my habitual overwork from becoming dangerous to my health. I am grateful for the love of my children and grandchildren, and for the affectionate regard of well-nigh sixty years of the membership of the Jewish Center whose devotion to the ideals of our faith helped greatly to bring about the happier, nobler level of the American Jewish community.

Many thanks to Harriett (Mrs Carl) Marcus who throughout three years graciously accepted the task of weekly hours for the dictation of this book. Her literary ability made her co-operation doubly valuable.

The Cambridge Mind and Heart of my *mater almissima* crowned the intellectual assets I owe to the academic giants of continental universities.

The friendship of Milton R. Konvitz of Cornell, of Betty and Mau Poppers of Amsterdam, of the sainted Chief Rabbis Hertz and Gaster and of Professor Adolph Buechler of London have proved a source of serenity for decades.

I am beholden to my nephew S. M. Bloch of the Soncino Press for the publication of the autobiography as part of the new edition of the *Jewish Library*.

Shalom, shalom loraḥok velakarov – peace, peace unto him that is far even as unto him that is near.

Shalom al Yisrael – folk and land.

Leo Jung
Sivan 5738 – June 1978

Foreword

Introductions to books seem to be almost superfluous. If the author's message had not been carried out through the many pages of his volume, the introduction could not achieve it either. But an autobiography demands it, as an inherent part of it. The author cannot speak himself of the vigour of his spirit, the impetus, the *elán vital*, the dedication at the basis of his endeavour – all that which constitutes his innermost being. This has to be sought underneath the surface, even if the personality shines through it.

I am asking myself why is this *zekhuth* (merit, privilege) mine, when any one of Rabbi Jung's illustrious colleagues would regard it as a fulfilment of his own to introduce one, who like himself, has stamped our Jewish century? It is because Rabbi Jung has entered into the heart of the people, *and I am one of the people*. He has touched us so deeply that I could hear his voice across the written pages. I could see with clarity the depths of his thoughts. I could feel his impact as my own Jewish life has been impregnated with it. This I should like to carry to the reader of the book.

The well-known novelist and playwright, Herman Wouk, has movingly expressed it for many of us in his miniature tender picture of him under *A Word of Thanks* in the Jubilee volume in honour of Rabbi Jung's seventieth birthday. He tells how he happened to chance at the Jewish Center on *Yom Kippur*: 'I had heard of Rabbi Jung, but I had never met him nor heard him speak. Sermon time came. I settled back, my mind closed to enjoy my own meditations.

'The voice surprised my warm curiosity, blending solemnity and ironic humour. The words surprised me: clear, literate, striking words, neither pompous nor affected.

'I began to pay attention and then the ideas surprised me: religious ideas, articulated in the light of secular wisdom I had learned, and some secular wisdom that I hadn't learned. Spoken in this manner, viewed in this fresh light, the Judaic commitment of my Hassidic grandfather seemed not naïve but wise beyond secular wisdom.

'I got on my feet, craned my neck to get a glimpse of the speaker. I saw an unusually handsome man with commanding eyes, a neat beard, faintly tinged with gray and spare, controlled gestures.

'I do not remember what Rabbi Leo Jung said in that sermon. I do remember I listened and that the sermon was a turning point for me . . .

'Naturally, I made it my business to become friendly with this man. I found him quite approachable, busy as he was. He had a custom of walking around the Central Park reservoir every day. It soon became a settled thing that I accompany him on these walks. Through hot days and cold, through sunshine, fog, snow and rain. He liked his walks in all weathers. We marched around the oval cinder path, enjoying the air and the view of the skyscrapers, and thrashing out one by one my classic theological conundrums. We talked at length, too, about the ideas and commitments of the Jewish faith.

'During my service in World War II as a naval officer I kept up a steady correspondence with him. I came back after three years in the Pacific. Dr Jung and I still managed an occasional Central Park walk. His stride was as springy, his pace as brisk, and his controversial wit as swift as ever. By then I was not arguing against him very much. The years at sea had allowed me time to think things through. I had arrived at the general orthodox position I hold now.

'We began to dream, to talk, and to plan of propagating that view. He formed a discussion group of young men with traditional views. In my case, Dr Jung's influence on a young man had a positive result, but he has had an equally powerful effect on the lives of thousands of other people; this effect being expressed in their daily private actions.

'If thirty Leo Jungs had been effectively placed all over the United States at the time he began his ministry, I believe American Jewry today would be largely orthodox in outlook; but there is only one Leo Jung. If ever he writes his autobiography – even if he records only those incidents and achievements that tended to the preserving of the Jewish people and the Jewish faith – it will be a vast book.'

Yes, Rabbi Jung's autobiography is a 'vast book.' I hope that my introductory pages may open the gates to a fortress shielding the bequests of centuries. Such has been the aim of his dedicated life: to guard and preserve what centuries have given us and transmit it in turn to those to come so that our stream may never dry up.

When I first red Rabbi Jung's manuscript, I asked myself whether a few hundred printed sheets were not in some degree disproportionate for the unfolding of a life even as fertile as Rabbi Jung's; whether the details would not obstruct the panoramic view, and if events, a little faded by time, would hold the interest of the reader, yet the flow of that century ran through those pages in its fullness, palpable reality, vibrating with passion, struggle, endeavour, and with every person standing alive before us.

The frequent references to 'oneself', usually conspicuous in one's own tales, are hardly noticeable. Others are spelled out in capital letters, and friends are movingly depicted.

I read the manuscript over again, and a new light shone upon it. It dawned upon me that Rabbi Jung was far more absorbed in the currents of the years than in the story of his own life – dramatic and fascinating as it has been. Of course he speaks of his own experiences, but as if it were *en passant*. Had he regarded himself as the centre of gravity, his autobiography might have been more unified, converging on a condensed central point – himself; it might have been easier, more absorbing reading and even more consecutive, but would it have been more *worthy*?

Rabbi Jung infused so much spirit in whatever endeavour he was involved that it became a part of his own self. Pages and pages are unfolded on a Christian lady, Mrs Hansom Baldwin, who wrote articles siding with the establishment of a Yeshiva Farm School in Mt Kisco against the opposition of the residents. What profound gratitude he bore her as if it were a personal favour to him! He went many a time to see her, at a far distance, in the midst of his overcrowded days. He wrote to her, encouraged her work and clarified the situation. He assisted that *Yeshiva* morally and financially, and became amongst those most responsible for its existence.

He manifested the same touching devotion towards the Beth Jacob School for girls founded by a poor dressmaker in Poland, and which, thanks to him, developed into that internationally-famous school system, its headquarters now in Israel.

What tremendous efforts were required in his vigorous fight against Senator McCarran's discriminating Immigration Bill!

A list of Rabbi Jung's activities could readily be a faithful index to the story of our age. They were not haphazard, each was an initiative

towards some new direction. This book should be entitled *The Portrait of a Century in Transition and Confusion*. It is a dynamic story by one who has been in the making of it. We see this tottering era, veering around and slowly moving towards equilibrium. Rabbi Jung's hand in stirring Jewish life towards its own normal self has not been a small one.

I have been asking myself what made Rabbi Jung THE Rabbi Jung? Why has he been singled out as the epitome of orthodoxy? Are there no other Rabbis equally dedicated to the maintenance of our tradition? Great Talmudic scholar as he is, are there no other authoritative Talmudists? I think I have found the answer in the very story of that period. More than anyone else, Rabbi Jung touched the pulse of his time and properly diagnosed its ailment; his cure was quick and effective. He rejected all palliatives; neither watering Judaism nor rebuilding it on the pattern of American philosophy, great a philosophy as it is in itself. A clipped Judaism would be like a bird without wings. Nourish our sick generation with the ingredients of the *Torah* itself and the whole world will be reconstituted! There is but one straight line; seek the source from which to drain and regain strength. Go back to '*Torah*-true Judaism' (the word he coined for orthodoxy) and it will lead you to a healthy and full life! *Learn* it and you will become enriched with a rebirth of spiritual values; *feel* it and practising will be no burden! *A rebirth of the Jewish self*, such was the banner hoisted with his *Essentials of Judaism* as a proclamation.

The Essentials of Judaism spread all over the Jewish world with around half a million copies and translations too. On the surface it is but a clear, concise, eloquent and beautifully-worded re-statement of our Jewish legacy. One sees in these *Essentials* the soul and the body, the veins of the Jewish organism, the blood that nourishes it, the spirit that sustains it, the sap that invigorates it. Refreshing and inspiring as this essay is, it was not merely meant to reiterate the living experiences of the pious Jew. It had a transcendental purpose: to call back home the wandering spiritual refugees and let them see for themselves the source out of which spring the very ideals they have been seeking elsewhere. Rabbi Jung's clarification of the aims of the *Torah*, with its largeness of vision and applicability to changing conditions; his putting in relief the timeliness of Rabbinical teachings; his steps towards the re-approachment between young and old; the earnest search for lifting the morals; his pouring out

his genuine feelings and opening the faucet to let Judaism flow in its natural purity – all this was as a blood-transfusion into the ailing Jewish body. The sick organism began to pulsate, and was brought back to life through Rabbi Jung's unremitting efforts and those of a few others equally dedicated. I need not refer to them here, as they recur frequently on the pages of this book as his spiritual partners. Their names cannot but remain in our Jewish annals. In every generation there seem to arise some blessed human beings to rescue our *Torah* from danger so that it can remain forever.

Little by little, *Torah*-true Judaism was no more associated with the lower East Side of New York. It manifested itself on the West Side, too. The artistic, aristocratic, pre-revolutionary Shearith Israel Synagogue on Central Park stood no longer alone. Duplications of the magnificent Jewish Center – the first of its kind – began to emerge in New York and elsewhere. Rabbi Jung was among the foremost who helped with the transportation from the lower East to the upper West, and dressed *Yiddishkeit* with aristocratic clothes. It was not referred to anymore as *Yiddishkeit*, but Jewishness: '*Torah*-true Judaism'.

'*Torah*-true Judaism' he writes, 'is not to be identified with Ghetto conditions, nor claims inherent kinship with inefficiency or lack of articulation. Its greatest hardship is the profound ignorance as to its character, function, and destiny prevailing in the minds of the American Jewish youth. To the majority of the American Jews, *Torah*-true Judaism is associated with unsightly mass habitations, *Torah*-true Synagogues with a lack of decorum, a pulpit empty of a message for the youth, and a profound disability to understand, or to deal with, the problem facing Jewry in the country. Such weaknesses are due not to orthodoxy, but to the orthodox Jew' – 'What we need is a knowledge of Judaism so deep, so warm, so clear, that we shall love and live it' – 'When the Jew had found *Torah*, he knew the purpose for which he had been created.'

Rabbi Jung's persistent efforts to reintegrate the *Torah* in its wholeness, and no lesser efforts for keeping pace with world culture, were no small factors towards its emerging Renaissance of our century.

He appeared on the scene as a new type of Jew, equally trusted by the two extremes of our Jewish world. Not even the most fanatic orthodox would regard him less pious than himself while the man with cultural training could not but see with what ease he navigates in his world

too. His abundant knowledge of American, English, German, and French literature and philosophy are reflected in his writings. He even ventured into Anglo-Saxon, Arabic, and Persian fields. His first academic book, *Fallen Angels in Jewish, Christian and Mohammedan Literature* was praised by the late Dr Cyrus Adler, then President of Dropsie College, as 'the first exhaustive study of the subject with original discoveries.' His very personality, his taste in dressing, are no less an expression of a modern gentleman. The youth rallied around him in increasing number, fascinated by his pleasant appearance and manner, by his genuine courtesy and gentle voice blended with a shining spirituality.

The Jewish Renaissance of our day differs in some way from that of the Hirsch-Hildesheimer Era whose efforts and dedication aimed at the same goal. Theirs was somewhat under the supremacy of the German Empire, with *Deutschland Ueber Alles*. Hence their unforgettable efforts were concentrated on the German soil and for whosoever could reach it. The Eastern Jewry were somewhat left behind. I do not mean, of course, to minimize their immortal impact on our legacy. Even though their gigantic Rabbinic contributions were accessible to scholars only, the Jewish spirit has become imbued with it.

Rabbi Jung, a graduate of the Hildesheimer Seminary, has enlarged their scope by an attempt to embrace every Jewish corner of our globe, and with a closer approach with the people.

His *Jewish Library* (eight volumes so far with more in preparation) is not just a literary venture, but the application of Moses' Messages. Our inheritance should be shared by the whole house of Jacob. 'Know thy Jewish self' is at the centre of Rabbi Jung's philosophy. Every aspect of Judaism must be presented in its entirety with impeccable scholarship, and in a language accessible to the common man! The Jewish Library is like a university course in Jewish humanities: philosophy, theology, Rabbinic subjects, ethics, sociology – a mirror of the Jewish mind. In their ensemble, these books form an intellectual counterpart to his *Essentials of Judaism*, reinforcing the feelings of the heart with the labour of the mind. They represent the joint efforts of the contributors in the conveyance of Judaism from the medieval setting to that of the open world without loss in the process of the transportation. It is outstanding among living monuments of our day, destined to remain alive even within a revolving world.

Rabbi Jung's philosophy is of particular significance in relation to that which has evolved out of the Emancipation – a new orientation in Jewish thought.

Scholasticism had to grapple with its artificial creation of a dualism between faith and reason, and with attempts at surmounting it. Modern philosophy was challenged with a different kind of problem, also stemming from dichotomising Jewish life instead of envisaging it as one organic whole. Emancipation, that blessing to the world at large as to the Jew, exploded like an earthquake and tore the Jewish organism asunder. 'Could Jewish existence thrive in the wide open, as it does when closed within its own gates?' That has become the keynote of modern Jewish philosophy: 'To be or not to be.' Thus appeared a serious challenge, out of a wrong perspective of the *Torah*. 'The *Torah*,' Rabbi Jung would say, 'is a philosophy of spiritual and physical reality, transcending space and time.' It is the divine language covering the globe. God offered it to one nation after another, but it was accepted only by the Hebrews. Hence it has become the Jewish *Torah* (the Hebrew word for 'teaching' or 'guidance'). But it was never meant to be hidden in a cave!

Many factors no doubt led to our New Era. Moses Mendelsohn could not be overlooked. Immanuel Kant remarked: 'No one understood my philosophy as well as that bearded Jew.' Mendelsohn won an academy prize in a contest in which Kant participated. *Nathan der Weise* (Lessing's timeless opus) could not but impress the German intelligentia. Mendelsohn could rightly be called the father of the Emancipation. He emancipated both the Jew and the non-Jew. His was the first attempt at knitting the isolated Jew with his new environment: 'Be a Jew in your own tent and man in the outside world.' This was a ramification of his conflict between Reason and Revelation, also between the restricted 'colourless Judaism' and the world with its brilliant illumination of Kant, Schiller, and Goethe. It meant leaving Jewishness within its sombre walls when passing the threshold of the colourful exterior one. Mendelsohn, whose sincere loyalty to Judaism could not be doubted, felt secure in his comforting dualism (peaceful, assuring, reassuring, which set his mind at ease).

The great Samson Raphael Hirsch saw that the Jew could gracefully carry on his Herculean shoulders both his heritage and his new encounter with the ways of the land.

The *Torah* would not dry under the sun, and could even thrive, and grow better with the breezes from without. His thundering motto: *Torah im Derekh Eretz* (*Torah* with Modern Culture) resounded not only through his native Germany, but throughout the world, and is still ringing within the Jewish ear. His felicitous and eloquent programme restored the Jewish equilibrium, yet seems to carry some imperceptible traces of a dualistic philosophy.

The '*with*' implies some outward conjunction with one another.

Rabbi Jung may have found in Samson Raphael Hirsch the starting point for his own philosophy of a Judaized world, not through proselytism, but through a mutual understanding of fundamental principles. He goes a step further by regarding the *Derekh Eretz* as a twin coming out of the Jewish womb, growing jointly with Jewishness when not twisted by impediments.

He turns the table in the reverse: the world at large became alienated from the life-giving source because it went on a tangent instead of natural continuity. Now the large changing world is gradually advancing towards the original path.

The more the Jew practises his own essentials, the more will world and *Torah* become one. It does not in the least imply a new form of Jewish missionary attempts. The world and the Jew would go hand in hand, a joint march towards the supreme divine, the origin of morality, social legislation, international relations, the realisation of man in his fullness. Every man can strive in his own way, his own endeavours and within his own religion, and converge upon meeting the social divine good. The Rabbinic saying: 'The righteous of all nations have a portion in the world to come' is a frequent quotation in Rabbi Jung's pages. He believes that within the *Torah* itself there is an innate nucleus (germ) for continuous development. One must know how to find and develop it. Like careful gardeners, every generation helped it grow along the needs of the time. This does not mean deviation, transformation, compromise. It is not superimposed. It is a natural growth. Rabbi Jung calls it: 'Interpretation, Reinterpretation, Commentary, Super-commentary.' It is a spontaneous growth of both the generation and of the *Torah*. Interpretation is the very core of his philosophy. 'In Judaism,' he writes 'interpretation is not only a privilege, but a duty. Interpretation, consistent with the basic principle of revelation, has been a characteristic of Judaism. When Jewish practice

(*Halakhah*) is not undermined, interpretation is a religious duty. Judaism has taught, and Jewish scholars, thinkers, and dreamers have practised, a rare liberalism in interpretation. The perennial freshness to the moral Jew of the *Torah* is due to the fact that every generation with its own interpretation pours its mental and emotional strength into the texts of our own faith.

'The text of the Bible has been subjected to ever new interpretations and each new interpretation has been hailed as the fruit of faith, and welcomed as an additional source of mental and spiritual enrichment.'

The Philosophy of Ethics is also founded on 'Interpretation' which implies moral growth, enlargement of vision. The penetration into the spirit and innermost of the *Torah* is but morality. What a distance from 'Am I my brother's keeper?' to present Jewish solidarity! A most impressive philosophy of Ethics could be deduced from a chapter in Uri's book on the vast travelling to Israel from the four corners of the world and of the financial assistance and devotion.

Rabbi Jung has also tried to enlarge the scope of religion by projecting the vision of our prophets into his first article (February, 1919) in the English bi-monthly magazine, *The Sinaist*, which foreshadowed his life-long efforts on behalf of the application of religion to all phases of life. In those years, when labour was exploited both in Great Britain and the United States, he courageously related the keeping of the Sabbath with social justice: 'If you keep the Sabbath and exploit your workers, whether or not they wish to keep it, or if, while keeping the Sabbath you sweat your workers, you are desecrating the Sabbath! If you keep the Sabbath, yet pay small wages, you drive the young men and women to the desecration of the Holy Day. And God who has commanded the Sabbath rest, has also commanded that you help him who seeks the right way. God cannot accept a Sabbath rest which causes a Sabbath desecration! You can never undo the harm which such shameful conduct would cause. You may excel in charity; you may preside at a hundred synagogues or societies, but if you, as a Sabbath observer, sweat your worker, you are unworthy of the name of a good Jew.' Could Felix Adler, the great American advocate of labour rights, have spoken more eloquently?

His essay *The Rabbis and the Ethics of Business* is a thorough research of the Rabbinic Laws and regulations. He finds in them the world's

latest moral development surpassing the *New Deal, the Fair Deal* in its social welfare. His chapter on *Tzedakah* (see volume I in the new Soncino edition of *The Jewish Library*) describes an early Sanhedric precedent of the Public Works' Administration established by Franklin Delano Roosevelt to relieve the depression of the 1930s. He quotes Josephus who reports that, in order to supply jobs for building workers during the years of depression, the whole of Jerusalem was paved with white marble.

The Rabbi says: 'Judaism pledges its adherents neither to socialism or capitalism. Socialism borrowed from Judaism its emphasis on responsibility for the fellowman's welfare and for the creation of a society in which every human will receive essential protection and security. Capitalism borrowed from the Hebrew Bible the emphasis on a man's rights to the reward of his honest labour, limited only by the common good. If any *ism* attaches to Judaism, it would be 'Tzedekism' which means righteousness, fairplay and human compassion.'

Rabbi Jung's pages in over twenty volumes, reverberate with moral thoughts and philosophical reflection.

Nima Adlerblum
Jerusalem 1974

In Appreciation of Nima Adlerblum

In the middle of the month of *Av*, 5735 (1975) at Locarno, the sad news of Nima Adlerblum's demise reached us by cable from New York. Four months earlier I had flown from Jerusalem to Eilath for what, alas, was my last visit to her. My wife and I, for decades, had looked upon her as a beloved and most respected friend.

The Jewish Forum, a vibrant monthly, forty years ago had brought us together. Her essays grace four volumes of *The Jewish Library* I have edited. Nima was an extraordinary example of a Jewish woman on the height of Judaism. Daughter of an illustrious family, highly respected disciple of John Dewey and Columbia's Kilpatrick, philosopher, author, and writer of renown, hers was the classical Jewish *neshamah*, precious in creative reverence, full of nobility of thought and utter selflessness. When she heard that the Soncino Press of London had undertaken to publish my autobiography, she wellnigh insisted on writing the preface and, at the age of ninety, set to work with rare energy to complete it. Whilst deeply appreciative of her generous attitude, I begged her to consider her health as the greater *Mitzvah*, but she would smile at my concern. My last letter to her, late in July of 1974, voiced the same sentiment, but it did not reach her. One day after finishing that essay, she was called to the 'Academy on high'. In her extreme humility she had told me at Eilath: 'This preface may prove an abiding monument of our friendship'.

Her life was a unique manifestation of the Jewish spirit. She was a dedicated friend, over-appreciative of my life and letters. Her memory will abide a source of blessing for all who knew, respected, and loved her.

Leo Jung



My earliest Years, my Parents and my Family

Father ע"ה

As I close my eyes and let my mind wander far back into the past, my first conscious thoughts are of my Father – the one person whom I loved honoured, and respected more than anyone else in the world. Dimly but distinctly, I conjure a picture of using his broad chest as a springboard from which I jumped up and down in high glee. Later on, I would almost every day engage in 'a hide and seek' contest with him in the park of our native town. From the dawn of my life he was the source of my joy, the comrade in play, to become guide, philosopher and abiding friend.

Father was an idealist, his eyes steadily on his goal: to spread God's word, – justice, compassion, – reckless of his own interest.

Every one of my teachers from high school through *yeshivoth* and colleges – I endured four of the former and six of the latter – made a genuine contribution to my questing mind. I was an almost impassioned student. Father's personal example as much as his counsel and mandates inspired me to delightful effort to acquire *Torah*. In truth, he was my supreme teacher. Throughout my years I saw and I see his wondrous face, I hear his precious voice. I remember his admonitions as his encouragements, his gentle smile when at ease, his preoccupation, sans cessation, with

his flock's moral and spiritual destiny. I am inspired by his enthusiastic acceptance of occasional gentile excellence in thought or act, by his willingness to listen to friend or opponent. I am inspired by the memory of his quiet devotion to Mother of blessed memory, his playful hours with the children.

I am blessed to have had his rousing personality which has moved me to ever deeper appreciation and ever stronger challenge to walk his way.

My supreme teacher, ever in my heart and mind, was Father.

The *Torah* formed the basis, the way, and the goal of his life. What his parents had offered by concrete example he strengthened and adorned by his own study and later on by absorbing cautiously and gratefully the best of Western culture. Moses and Hillel were at the core of his philosophy of life. Kant, Shakespeare, and Goethe were auxiliary sources of his personality. He foresaw what was coming, forefeeling and foreseeing the problems, the challenges of the passing age, and the imperatives for a better future. Thus, when he realized the isolation of our people in Eastern Europe from the best of modern civilization and the urgent need for schools to supply *Torah im Derekh Eretz* (Religious and secular schooling), he established the Yeshivah High School in Ungarisch Brod and was pleased to get application for admission to the school from the eastern part of the Austrian and Russian Empires. Later on, he went on trips to Galicia and what is now Roumania and in spite of overwhelming obstacles established similar schools in Cracow, Lemberg and Storozynetz. When, in 1911, he was called to England, his vision penetrated the British scene and made him conscious of the urgent necessity not only to foster religious education but to combine it with vocational guidance. He noticed London's Jewish youth growing up with meagre knowledge of our faith and hence with little interest to promote it. As he saw it, there was the menace of a proletariat bereft of Jewish education and without provision for material sustenance. Within a year after his appointment to the Federation of Synagogues, he established the Jewish Trade School, where students received a proper training in Jewish disciplines in the morning and in trunk-making in the afternoon. He was interested also in their parents and organized cultural meetings, lectures, and addresses for Sabbath afternoon so that they might spend the holy day benefiting from its rest and from the new interest which the programme conveyed. As with his school work in

Eastern Europe, so with his scheme in London: Father had to overcome the indifference of the many and the objections of the few. One day Mr Sebag Montefiore, who was the financial guide of the project, yielding to the sad state of monetary affairs, called on Father to say: 'I have come here to close the school.' Whereupon Father promptly responded: 'And I'll continue it.' He did so with a hundred obstacles to trouble him. He incurred debts but would not surrender. I recall in 1920, returning from my first trip from Cleveland, to find him overwhelmed by the pecuniary problems of the Trade School. Friends and followers asked him to desist, but he pointed to a new generation of Jewish working men and craftsmen who would represent in Anglo-Jewry what Samson Raphael Hirsch had planned for the German Jewish Community, and what tremendous differences it had made for the survival of our people in western Europe.

Father had some sixty-odd synagogues to serve and he would preach three to four times a month in different ones. But school and synagogue did not absorb all his energy. He felt the need to pioneer in literature which would guide, inform, and inspire English speaking youths and adults. With the establishment of the Sinai League this work began to develop. He prodded me to edit its organ, *The Sinaist*, which, starting in 1915, I did for four years. Every issue contained a precious article by Father, original in style, method, and approach. He spoke at once to heart and mind. I plan to edit them together with some more articles by his pen and to publish them, please God, within the next few years. His restless mind addressed questions to the leading rabbinic authorities of the time, endeavouring both to arouse their interests in the problems of the day and their endorsement, or at least expression of opinion, touching his efforts to promote the ancestral faith among our people. He corresponded with the great Ḥassidic rabbis, with the Talmudic giants of the day, with Theodor Herzl and community leaders all over Europe, as well as with the Chief Rabbi of Egypt and luminaries of the Holy Land. Occasionally his work was too much for him and the physician insisted on a week or two of rest. A blessed orator, he also used his throat ruthlessly and had to go annually to Bad Reichenhall in Bavaria to relieve it and prepare it for future work. He had the most marvellous grey eyes and a bewitching smile when he was happy. His severity, if he found us not up to the mark of the *Torah*, was wordless but decisive in its effect. He organized a society

for the support of poor London rabbis and derived satisfaction from the fact that before long, through their adolescent children, their financial problems lessened and gradually ended.

We have been an education-bent family for generations, Our grandfather, Rabbi Jacob Silbermann, headed the junior *Yeshivah* in Eperies. His older son, Reb Shlomoh, joined the father's work. Uncle Aladar (called Ali, in Hebrew Abraham Moshe), headed my Father's school in Storozynetz, Romania, afterwards teaching in Berlin and in London.

The family work was continued by sister Lolla, wife of the sainted George Bloch, who contributed a chapter of biblical interpretations to the late *Jewish Forum* and translated three volumes of Jewish History from German into English; by brother Moses, (Max), who, author of a Ph.D. thesis on Jewish law, as professor of religion at the University of Iowa and later on as head of the inter-denominational committee at Columbia University, threaded the ancestral path with equal devotion and success.

On the highest level of my own work I am conscious of an endeavour to mount the ladder towards Father's spirit, his energy, and his achievement.

As a high school student, at his suggestion, I began to lecture to my younger colleagues. At Berlin, I conducted a course at the Montefiore Club for young folk and taught at Professor Pick's School in the northeast of the city. In London, after 1914, I led discussions and gave *Shiurim* (lessons) at the various branches of the Sinai League. From time to time I lectured to their groups in Birmingham and Manchester. When the Beth Jacob movement arose in Poland, it was only natural that I would become fervently interested. Apart from Sara Schenirer's unique, exemplary way of obtaining enthusiastic support, it was a genetic empathy that made me travel five times to Poland, assist in the building of its seminaries, participate in its educational conferences, and discover ever new joy in co-operation with the unique founder and her associates, from Leo Deutschlander, through Ernst Ehrentreu, to my sister-in-law Betty Rothschild-Wreschner, to Judith Rosenbaum-Grunfeld and a few more of that inspired and inspiring fellowship. That many of my parents' grandchildren are dedicated to a career of *Torah* learning and teaching is not due to just an accident, but is the blessed harvest of a family tradition.

Mother, Mama, Aleha Hashalom

The sweetest memory, the deepest pain, the proudest reminiscences, the wellnigh paralyzing terror – they all crowd upon me as I allow myself to think of her, her goodness, her optimism, her incredible devotion to Father, her heroic endeavour to adapt herself from the simple life in Ungarisch Brod to the complex problems of London Jewry. For a long time I felt unable to write about Mother. It seemed a desecration to entrust to the typewriter what she meant to me. Nor did I have a concrete solid frame to guide me. It was a kaleidoscope of visions and recollections. I see her outstretched arms welcoming me as I returned from an hour of football (*naslanetz* in local parlance). I recall being profoundly enchanted as I looked up to see her beautiful dark eyes upon me, in the midst of a meal or of a story of my fight with young Miták, a budding Czech *rasha* (anti-Jewish villain) in our town.

The sweet memory has to do with just knowing that she was always there, to love and be loved; with my nestling against her warm arms. The deepest pain came in 1914 from increasing awareness of her illness, the shattering effect of the growing certainty that her days were numbered. During the last months of her life I had but one source of sad satisfaction: I massaged her arm, morning, afternoon, and evening, because she whispered that it gave her relief from pain.

Father included mankind in his vision, but strove first to all to bring harmony to the youth of our people in the Austro-Hungarian empire, by opening for them simultaneously, yet without confusion, the gates of *Torah* and modern culture. Mother was his most eager and utterly selfless mate, directing the household, supervising the maids, aiding the students in their personal problems, their programme of work and rest, from guidance in purchasing their clothing to ensuring that the *pensionat* (boarding house) provided them with proper food and physical comfort. I am proud to think of how total was her dedication to Father, of how multi-faceted were her faculties! She advised us as to good reading, and sewed beautiful garments for us, with her own hands and in harmony with her own taste. I recall her ruddy, happy face, her benign dignity in the prime of her life even as I cannot – and do not want to – eliminate from my memory the quiet despair stealing over her self-controlled features when she thought herself unobserved. She would recite the Hungarian poet Petöfi or Schiller and Heine in our younger years, later on Dickens

and Kipling in the new milieu. She was angel-mother, most adored friend, most gentle teacher, and to all of us a most tragic pilgrim from the sanctuary of her home to the Great Beyond.

It was on a Sabbath morning in 1915 that the end seemed to come. There was a sudden change in her breathing, the pallor of her face grew more menacing. I ran out of the house at 14, Bancroft Road, took a bus to our physician, Dr M. W. Feldman, a mile away and implored him to rush over to help her. A warm-hearted doctor, a scholar, author of a fine book on the *Jewish Child* and on mathematical and astronomic aspects of the *Talmud*. He looked quietly at my harrowed face and said: 'I shall be there before long.'

I walked back to our home, to find Father standing at her bed, shaken with sobs. I had never seen him so helpless and as I looked at my brothers and sisters I knew that what 'we had feared had come true'. It was on the fifteenth day of *Shevat*, the New Year for Trees, that she breathed her last. I have no recollection of the funeral ceremonies but of an indescribable hollowness, an indescribable pain, an inability to look at Father's ravaged face and at the family's misery.

The many visitors during the *Shiv'ah*, from Chief Rabbi Hertz to simple neighbours, seemed half-hidden behind a curtain of a fog. Gradually regaining his emotional strength, Father spoke to us of her goodness and wisdom, of the days of their early life together in Mannheim and then in our native city, of her quiet partnership in his dreams and plans, of how she managed to be a circumspect, dedicated mother and an ingenious comrade in his labours for our folk. I recall his description of her welcome to the wandering beggars from Galicia and lower Hungary, of her firm tolerance and her righteous indignation . . . The seven days of intensive mourning proved a source of transition from deep bereavement to an incipient gratitude for what Mother had been, the conviction that she would stay with us, inspiring and challenging. Yet I found myself more than once breaking into uncontrollable sobbing, driven by an irrational impulse to run to the cemetery; then, rushing up to my study, coming down to sit in a chair in Father's library, totally lost, until I recalled his warning: 'She is not gone, Mother wants all of you to show your love to her by giving your life to the thoughts, ideas, ideals, she has taught you.' That, he said, was the meaning of the *Kaddish* prayer: it was a pledge to sanctify the Name of God, even as she had done – in reverence, in justice,

in the good deeds of our own career. At Edmonton, the Federation's cemetery, Father joined his beloved comrade, six years later. To visit their last resting place has been a self-evident part of our programme whenever in England, even as we seek a *revoir* with my wife's sainted parents in the quiet of the Zurich 'House of the Living'.

Memorial to my Sweet Sister Bertha

Bertha, our younger sister, from an early age, exhibited utterly unusual sweetness of temper and selflessness. As she grew older, I used to quarrel with her because I felt she ought to learn to be more interested in herself. When I quoted from *Pirke Avoth:* 'If I'm not for myself, who will be for me?', she countered very quickly be flinging at me more eloquently than rightly: 'But if I'm for myself alone who am I?' She was never for herself alone.

In 1917, whilst brother Moses and I were students at Cambridge University, we were suddenly arrested and interned at Alexandra Palace in the north of London. A malicious, frustrated Cambridge Don had denounced us as German spies. At the same time our brother Julius, who lived at home in London, was also brought to that place. The head of Fitzwilliam College, Censor W. F. Reddaway, a distinguished historian and Fellow of Kings College, wrote a strong letter stressing my utter innocuousness, and I engaged a London Jewish lawyer to present my cause at the Home Office. That lawyer, more well-intentioned than effective, actually lost that letter and it took almost a year and a question in Parliament by the member for Cambridge, for us to regain our freedom.

Father suffered greatly from that affliction but Bertha came up once or twice a week. At Alexandra Palace there was a large dark hall to which relatives of prisoners were admitted. The officials overlooked a pleasant item: like many others, our little sister came heavily laden with packages of food, visible and invisible, which helped to sustain us both physically and emotionally. She waved away any expression of our gratitude almost indignantly.

In 1921 she married Rabbi Julius Ehrentreu, a *Rosh Yeshivah* in Dr Breuer's Frankfurt Rabbinical School. They were blessed with seven children, five of whom are scholars of the Law, while the two daughters married noble sages.

During the Hitler regime, they left Frankfurt. Julius Ehrentreu became

the head of a day school in Manchester. The tradition, started with his father, the famous Munich Rav, was beautifully continued by the second and third generation. Both Julius and Bertha habitually overworked and paid for it by indifferent health. They died within a year of each other, in their sixties.

Ungarisch Brod

The city in which I was born, Ungarisch Brod, is in Southern Moravia, not far from what was then Hungary, and what since the end of World War I has been Slovakia. It is surrounded by one part of the Carpathians, on the River Olsava, with an extinct volcano in its vicinity, in a very fruitful part of the country. It was one of the few cities with an autonomous Jewish quarter. We had our own mayor, our own police commissioner who lorded it over the single Jewish policeman in the *Judenstadt*. The latter lived in a little hut, protected by a stalwart wife, and basking all year in the memory and prospect of his appearance in his green uniform on the Emperor Francis Joseph's birthday on the eighteenth of August.

There were three main streets and numerous lanes, but there was no gate to separate the Jewish quarter from the rest of the town. Ungarisch Brod looked back on hundreds of years of Jewish life. In 1687 it was destroyed by the Turks. An annual fast, a booklet of elegies, recorded that disaster. The community boasted of some of the great rabbis of history, among them the author of *Ture Zahab*, and other giants of Jewish law. We had a separate Jewish elementary school in which the language of instruction was German. Moravia had its 'German-speaking oases in a Czech wilderness.' There was also a high school (*Realschule*), where Czech was the language of instruction. The members of the non-Jewish German minority in town gradually changed their names to Slavic forms, a case of protective mimicry; thus 'Mittag' became 'Miták' and Boehm became Pehm, both of the new names sounding and looking 'Czech'. In 1902, Father established a secondary school, a Gymnasium, which combined *Torah* and modern knowledge, for which, after great difficulties, he obtained a charter from the Moravian Governor (*Statthalter*) at Bruenn, and to which students flocked from the city, from neighbouring towns, and from Eastern Europe.

My sainted Father was called there from Mannheim, in Germany, where he had functioned as Rabbi for four years and where my older sister

was born. He had great difficulties with the Reform Rabbi of that town, who had political power and would not brook the fearless opposition of my Father to his innovations and radical interpretations of our faith.

In Ungarisch Brod relations between Jew and Gentile on the whole were pleasant. I recall frequent walks that my Father engaged in with the local Catholic priest and some visits to the home of the local squire, Count Kaunitz. Father faced many problems from the beginning. One was concerned with making peace between an ambitious, politically-minded, middle-aged man, M. H. Brammer, and his family. Father had been warned that, once freed from family difficulties, this man would surely become lay leader of the community and would then be a source of unpleasantness to the Rabbi, but he considered the ideal of peace superior to other considerations. He succeeded in achieving it for the Brammer family and in creating for himself endless problems. Mr Brammer would not share leadership with a Rabbi and insisted upon dictating his religious policy. Father was just as determined not to yield. An instance, unforgotten by myself, was connected with the annual manoeuvres of the Austrian Army in our neighbourhood. The community was being honoured by the visit of an Archduke, a General, and Mr Brammer suddenly decided that he would receive him in the synagogue with a choir of girls, in violation of Jewish tradition. When Father heard of it he informed him that because of such disregard of Jewish law and custom he would refuse to make the expected address of welcome. Brammer considered that an offence against the dignity of the army and warned the Rabbi as to the consequences of such an 'unpatriotic attitude'. He was told that Father would not change his mind. The Archduke came, the girls chanted for two minutes. There was no address and Brammer felt profoundly frustrated. Thereupon he withdrew from Father the right to use his pulpit for six months. That is what lay Presidents could do in the good old days! Father enjoyed the vacation.

A few years later, he embarked on an educational enterprise of lasting significance. He had learned about the secular illiteracy of Jews especially in the eastern part of the Empire. Trained in Jewish law, but unexposed to contemporary culture, the youth was overwhelmed as they came across modern philosophies of life, and in many cases they deserted the faith of our Fathers. Samson Raphael Hirsch in Germany had started the movement of *Torah im Derekh Eretz* (the combination of *Torah* study with

western civilization or culture). In 1902, the first such school was opened by Father in Ungarisch Brod. My brothers Moses, Julius, and I attended it for eight years. The curriculum was that of the best Austrian High School combined with a thorough training in Bible, *Talmud*, and Jewish history. There were a great many stumbling blocks, both local and provincial. Father had to persuade the half-informed and uninformed members of his community of the need to establish and maintain such a school. He had to overcome the opposition of the government, but with his glorious stubbornness he proceeded to assume the double burdens, academic and financial, involved. Our first teacher was a Catholic called Karl Novak, excellent alike in pedagogy and card playing. He managed to hold that position for years. We had to undergo semi-annual examinations in the state secondary schools, at Kremsier and, later on, at Olmuetz, the students on the whole achieving considerable success. In the latter city there was a unique phenomenon, a Catholic Cardinal Archbishop with the astounding name of Dr Theodore Kohn. He was the son of a convert to the prevailing faith, who, in a quarrel between two other candidates, was chosen for that office. The populace of Moravia was almost exclusively Catholic and their major fears and passions were centred on their religion. At regular intervals, they marched in pious parades, chanting religious songs in Latin. In the villages, where the priests continued preachment of the deicide myth, there was latent antisemitism. The Czechs had started a Nationalist sport movement (*Sokol*) and at times their demonstrations coalesced. Very rarely was there any fear of violence against our people. I remember an occasion when Archbishop Kohn came to visit our city. Our neighbours saw that he raised his hands in blessing in every direction. They assumed therefore that the *Judenstadt*, too, was blessed and that the Jews should be left alone.

The Jews in Ungarisch Brod had all lived in the neighbourhood for generations. They were descendants of a few families. There were two physicians, Dr Spiegler and Dr Neufeld, who practised general medicine, dentistry, and cognate skills. There was the city fool, a young man between fifty and sixty, and the teacher Thorsch, who trained us in elementary disciplines. For the youth there was a great deal of ball-playing in the afternoon. The city boasted of two synagogues, the one, over which Father presided, and the other, a small one for special pietists which, at his suggestion, we, his sons, attended. Every Sabbath a number of the pietists

would leave their own house of worship, to stand at the outer gates of the big synagogue to listen to Father's sermons. On patriotic occasions, the Mayor of the city in resplendent uniform, and his staff, would come to the synagogue. Father's high school and *Yeshivah* attracted also outside students especially from Galicia and Russian Poland. There were youngsters somewhat different from the local type, having an accent of their own, and adjusting very slowly to the calm, benign way of the local community. Occasionally they would bring Hassidic ways and customs which aroused both interest and resentment. Father was the calming, harmonizing, influence. Economically the influx of these strangers benefited the city; there was a *Pensionat* (boarding school), the benefit of which the grocer, the clothing manufacturer, and other merchants were increasingly feeling, and that too proved a positive element in the situation. One of the exciting periods in my life concerned the elections to the Austrian Parliament. One candidate was a man of immense wealth, internationally famous as a professor of Law, and an apostate, Professor Joseph Redlich. One of his opponents was Mr Loeblich and the socialist candidate was called Gustav Kohn. I recall the amusing poster Mr Kohn composed. (*Redlich* in English means 'honest'; *Loeblich*, 'praiseworthy'). – This is how the poster read:

Waehlet nicht Redlich,
Das waere nicht Loeblich.
Waehlet nicht Loeblich,
Das waere nicht Redlich.
Waehlet Allen zum Hohn
Genossen Gustav Kohn.
(Don't vote for Redlich,
that would bring no praise to you.
Don't elect Loeblich,
That would not be fair.
But defy them and give them your own
By casting your vote for Gustav Kohn).

However, the other candidates had not a ghost of a chance. The Redlich machine promised Utopia to the city if he were elected. Father denounced Redlich and his candidacy and incurred the enmity of some of his friends. One of his strongest sermons poured contempt over his abandonment of

principle, over this moral apathy that could vote for an apostate to represent a pious community. That election left its scars on the life of Ungarisch Brod, and was ultimately the cause of my Father's consenting to accept the position of Chief Rabbi of the Federation of Synagogues of London, extended to him in 1911. Before that time, his school and *Yeshivah* had graduated its crop of students, many of whom became leaders in loyal Judaism all over the Empire and beyond its frontiers. Father then braved Hassidic fury as he opened a similar school in Krakow, Galicia. The opponents greeted him in big posters: 'The Destroyer has come to the city.' Yet he found a number of leading families of Krakow and a glorious educator, Dr Seliger, to sponsor and lead that work. He established another school of the same type in the city of Storozynetz, Bukovina, later Roumania, today Soviet Russia. Among his extra-curricular work was the preservation and restoration of the graves in the historic cemetery, and the writing of essays and articles which appeared in learned Hebrew magazines and in Doctor Lehmann's *Israelit* in Frankfurt. He met and corresponded with Theodore Herzl. I recall some of the letters which he kept, unprotected, in the desk of his library. Unfortunately, all of these were lost. He was opposed to merely political Zionism, but at the petition of Dr Nahum Sokolov, somewhere in the middle of the first World War, he signed an appeal to the Orthodox community of England to endorse the Balfour Declaration. He had the benefit of the co-operation of Rabbi A. J. Kook, later Chief Rabbi of Israel with whom he established the *Degel Yerushalayim* (The flag of Jerusalem), emphasizing the religious aspect of the Holy Land.

The non-Jewish city of Ungarisch Brod had as its member of Parliament one of the noblest figures of contemporary European history, Thomas G. Masaryk, the future President of Czechoslovakia.

Tisza-Eszlar, Eperies, Galanta

In spite of the fact that as a rule life in our native town was placid, comfortable, and agreeable, it happened from time to time that some reckless demagogue, lay or clerical, local or imported, would upset the populace and create problems, however transient, for the Jewish community. The adults took it in their stride, but as a rule they sent their children out of town to a quieter neighbourhood. There was a watering-place three hours' rail journey away at which the puzzled children would spend a few

days. One such occasion remains strongly in our memory because a young man, whom in modern parlance we would call an activist, stood up in the Judengasse facing the noisy crowd and exchanging blows with some ruffians. Usually we spent a short vacation in nearby Luhatschovitz, noted for its pure air and beautiful woods. One summer we went to Tisza-Eszlar in the district of Tokay, famous for its wine. There, grandfather Abraham Jung and some of his children lived. The city was notorious for a blood-libel. Carl Eötvös, a Hungarian Gentile, immortalized himself by unmasking the ruthless indecency of the accuser. He contributed both detective genius and a passion for righteousness. Grandfather was one of those incarcerated on the spurious charge, but he volunteered very little information to his family about his suffering in jail. He had contracted rheumatism in the prison and our aunt told us that throughout the whole day he would give no sign of suffering, but at night, when he thought his household was asleep, he would groan. He was a rabbinic scholar, a student of the famous Ktav Sofer, but he owned vineyards and derived his income from them. Somehow the tragedy of the trial stayed in our receptive minds and the story of Grandfather's quiet heroism remained unforgotten. There was a deep contrast between the beauty of the landscape and the shadow of the past.

In 1910, I graduated from Father's high school-*yeshivah* and at his suggestion went to the *yeshivah* of Eperies to advance my knowledge of the *Talmud*. That community was Hassidically inclined. Grandfather Jacob Silbermann was the head of the Junior *yeshivah* and Rabbi N. B. Fischer was both the head of the large one and the rabbi of the community. Grandfather and his son, uncle Solomon, went very far in the right direction. For a long time I resented his waking me at the unearthly hour of four thirty in the morning, and when in my innocent anger I protested, he troubled me with a disquisition on the 'Evil Desire' (*Yetzer Hara*), which prevented me from rising to the service of the Lord by persuading me that I was tired. Trying to be a good boy I ultimately succumbed until I became accustomed to that rigorous programme.

The home in Eperies was presided over by my Grandmother, a sweet lady with the most marvellous eyes I have ever encountered.

Recreation was considered not quite right for students of God's books. Once a week a cousin, Jacob Friedlander, invited me to go 'on the town', which meant that we entered a bakery where he spent from five to ten

cents each on ice cream and youthful confabulations. We both felt cheerfully guilty for that 'extravagance and waste of good money'. There was one physician, a member of the Orthodox Synagogue but socially and academically removed from its milieu, who became interested in me and invited me to his home. Ritually *kosher* (proper), but intellectually a victim of current Hungarian assimilation, he professed himself as admiring my youthful enthusiasm for the faith, while opposing my *Ḥutzpah* (hardihood) in arguing against 'his mature wisdom'.

I had passed my college entrance examination in June 1910, and on Father's advice decided to dedicate one or two years to study exclusively in a *Yeshivah*, first in Eperies, then in Galanta, both in Hungary.

One of the lasting impressions of my life in Eperies was the incredible dedication to Judaism of Rabbi Fischer. Like other Hungarian Rabbis, he was called *Förabbi* (Chief Rabbi). He would arrive early in the morning from a trip to a remote village where he had done God's work in preaching or teaching, or building a *Mikveh* (ritual bath), would go from the station straight to the synagogue and from the synagogue without breakfast to the study hall. I recall two occasions when, totally exhausted, he actually fell asleep in the middle of his lecture. We sat there in stunned silence until, a half hour or so later, he would open his eyes, smile apologetically, and without obvious endeavour continue with the very paragraph he had been expounding when fatigue overwhelmed him. Extraordinary was his devotion to the poor. He was impatient with the few rich of his none-too-wealthy congregation who would not immediately and most generously react to the pleas of migrant scholars or others knocking at their door. He emphasized again and again that *Tzedakah* is the translation of faith in God into cheerful redemption of social responsibility.

Rabbi Fischer, did not spare himself, nor was he too lenient with his parishioners. I heard him lambasting a leading trustee whose conformity to Jewish law had been questionable. But I also remembered a passionate appeal to his congregation to take care of some poor transients.

I recall a grocer in that town, oppressed by financial worry and very humble. I did not recognize the same man when, on Sabbath afternoon, a *Torah* problem was discussed in the annexe to the synagogue. He then was full of vigour, assertive, uncompromising in argument, and vehement in tone. The *Torah* gave him courage, standing, and the major satisfaction of a life deprived of comforts. In Eperies I became acquainted with truly

fervent prayer. Children and parents offered their gratitude and their petitions to the Lord in a manner curious to the relative stranger, but impressive by its genuine devotion.

The atmosphere in Galanta was less Hassidic but also genuinely reverent. The Master's (*Rebbe's*) industry was matched by his profound learning and the students well-nigh worshipped him. I recall, not the name, but the face, of a senior *baḥur* (youth), who never tired of telling us of the words of wisdom and the noble actions of Rav Dushinsky. He expatiated on this especially during Sabbath afternoon between the *Minḥah* and *Maariv* services. We were an almost captive audience, but gradually learned not only to acquiesce but to appreciate the speaker's mingled affection and respect for the Master whose face reflected deep wisdom and warm kindness. I never heard him raise his voice but his eyes could be very stern. Whilst very severe with himself, never allowing himself more than four hours of sleep, he displayed generosity and a happy sense of humour in dealing with the imperfections of some of the students.

Galanta was a small town consisting mainly of one long street, not far from Bratislava, then called Pressburg. There were two Rabbis, one, the head of the Great *Yeshivah*, Joseph Tzevi Dushinsky, the other, Rabbi Benjamin Seidel, a cheerful saint. Contact between the two congregations was comradely but not intimate.

At the *Yeshivah*, Rav Dushinsky started the morning *shiur* (lesson) with interpretations from a passage from the *Ḥumash* (Pentateuch), with a disquisition on a paragraph in ethical literature (notably Baḥya's *Duties of the Heart*), and would spend the rest of the morning expounding a page of the *Talmud*. He paid special attention to every word of the classic commentary, Rashi. We learned from him how to read with complete concentration every utterance of that sage and how to anticipate the problem later scholars broached by reading between the lines of Rashi's text. The Rav included the early commentaries in his lectures, but with amazing learning found proper answers to difficult textual problems in stray references in other parts of the *Talmud*. He eschewed artificial expositions (*pilpul*) and insisted on the student's appreciation of principle and precedent as the timeless method in the history of Jewish law. He was austere, almost hermit-like, in his private life. At two o'clock in the morning the light in his study was still shining, but at six o'clock he was ready for the morning services. Even in my youthfulness I noticed the sad

countenance of his wife. She had been granted no child and often, in the solitude of her disappointment, she could be found standing in the gate of her home looking into a bleak future. Many years later, in 1933, I met the Rav, his second wife and their only child, who had just then become *Bar Mitzvah*, in the Port of Trieste. My wife and I had come back from Israel and the Rabbi and his family were leaving for the Holy Land. It was a great joy and privilege to take him aboard ship and to offer him some slight service to make his journey more comfortable. In 1947 and during other trips to the Holy Land, I saw him at the head of the Hungarian Jewish community and of *Yeshivah* Beth Joseph Tzevi, inspiring hundreds of students from early age and beyond marriage. In his great library I found many scholarly treasures. Nothing gave me more satisfaction than my effort at his request, to prepare the appointment of his son as his successor. He was intolerant of superficiality, self-advertisement, and every tendency toward compromise. He was understanding when non-conformity was due to faulty heredity or environment. When I broached the problem of scholars economically unprepared for the problem of life and family, I found him not only sympathetic but in dynamic agreement. More than once did he guide some of the students of the *Yeshivah*, unfit for the rabbinate or a teaching position, toward a vocation or trade that would enable them to earn a living and to make a contribution to the life in the Holy Land.

I must not forget to mention Rabbi Isaac Landman of Smorgon, Russia, who taught me the *Talmud* in my early 'teens. His memory was photographic. He knew whole Orders of the *Talmud* literally by heart. My brother and I tested this in youthful impudence by deliberately misreading a line of Rashi in the tractates of the Order of *Nezikin* (damages). He caught us in the act and with sustained anger corrected our fault.

He had a dry humour in which he rarely but very successfully expressed himself. He had a large family to support and the fine salary which my Father paid him was not adequate to provide for the three or four generations for whose welfare he felt responsible. When Father gently reminded him of the Rabbinic quote: 'As I (the Lord) give you everything free of charge, give my *Torah* free of charge', he responded: 'God Almighty could say so, because he also announced: 'Mine is gold and silver', but since I have an abundance of the lack of gold and silver, I am obliged to stress my financial needs.'

Occasionally, in my later career, I came across that type of extraordinary mind. One of the most precious things in my library is a gift by the sainted Benjamin Mintz, Israel's Minister of Posts and World President of Poale Agudath Israel (the workers' party originally affiliated with the World Movement of Orthodox Jewry and now independent of it). In the concentration camps, there was only one punishment for any infraction of the rules: death. It was forbidden for the helpless inmates to have a Jewish book or any ritual object. Some people had a prayer book hidden under their miserable prison garb, others managed to keep those sacred texts away from the spying of the Nazi hellhounds. There was one great scholar, devoted and proud, who said to his colleagues in the camp of death: 'No Nazi beast will tell me to neglect God's *Torah*.' He exchanged his meals for pieces of paper and, from memory, wrote a page of the *Talmud* with the comments of Rashi. From midnight to two o'clock, when the Teutonic guards were lying in drunken stupor, he, and his beaten, driven, starving comrades, were studying the Holy text. Ultimately he was caught and executed. One of the pages was rescued by Benjamin Mintz. He surprised me with that gift, holy of holies, a document of the immortal Jewish spirit! It will ultimately rest in Yad Vashem, Jerusalem, or, if President Belkin achieves his purpose, in the great Museum of Yeshiva University. Meantime it is displayed at Kfar Eliyahu, a *Kibbutz* near Gederah, in the blessed *moledeth*, where 750 girls receive religious and vocational training.

In Eperies, there was a 'reform' Rabbi, so called because his congregation was not included in the Union of Orthodox Congregations of Hungary. I met him every morning about ten o'clock as he was walking with his *Tallith*-and-*Tefillin*-bag from his service. Hungarian Orthodoxy owed its survival to rigid organizational discipline; assimilation had made great progress and it was only by consistent exclusion of non-conformists that the pious way of life could be safeguarded. In the rest of Europe there was little indication of such exclusiveness. In twentieth century America, a man walking with his *Tallith*-and-*Tefillin*-bag from his morning worship could not possibly be designated a reform rabbi.

In Galanta lived a widow to whom my parents paid twenty-four guilders per month, a goodly sum, for my meals. I was too assiduous a student to pay proper attention to my food. I used to eat with a *Gemara* (a copy of a Talmudic Tractate) in my hand, having neither time nor

sufficient interest to watch what the plate held, but I gradually noticed that after every meal I became sick. Rav Dushinsky became aware of my not looking well. One day, during a meal, I was troubled by a difficult passage in the *Tosafoth* (a medieval commentary on the *Talmud*). I was playing with a fork and suddenly noticed that the meat had a silverish colour. Within twenty-four hours I was very sick. The Rav was more than upset. He called the woman in and reprimanded her in severest terms. Doctor Schaar, the local physician and a good friend, insisted that I go to bed and, later on, that I leave Galanta for my home. With my Father's consent, I had planned to continue my rabbinic education at the famous academy of Hunsdorf, but I was in bed for several months and Mother's veto settled that problem. With the Rabbi's blessing and in deep regret I left Galanta to continue my studies at the Hildesheimer Seminary in Berlin.



Memoirs of my Years at the Hildesheimer Seminary

Introduction

Reminiscences are as precious as they are unpredictable. Why some detail remains firmly engraved in our memory whilst another of similar or greater importance escapes us, belongs to the mystery of personality and defies normal effort to account for it. Thus one may appear guilty of neglect when it is only the frailty of our mental condition which allows one point to be emphasized and another to be ignored.

Biographies abound because few things are more amazing than the texture of one's experiences. Had the cook in Galanta not caused me such severe intestinal trouble, I should have gone from that place of *Torah* to the then famous *Yeshivah* of Hunsdorf in Hungary. Had the Cleveland congregation not called me after I had obtained *Semikhah* from the *Gaon* David Hoffman, I should have remained in Cambridge for an academic career. For I had promised my sainted Father only to obtain the *Hetter Horaah* (rabbinic diploma), not to make the rabbinate my choice of career. Had Leo Deutschlander[1] not been so close a friend, I might not have espoused *Beth Jacob*. Had Louis Marshall[2] not convinced me of the need of Jews, who were marching apart in denominational enterprise, to work together in matters technical and political, I might not have joined

The Jewish Agency nor left the *Agudah's*[3] supreme council, the *Geschaefts-führende Ausschuss*. In many an hour of meditation, I have seen the *Etzba Elokim* (the finger of God) and thanked Him endlessly for His merciful guidance.

The pages that follow are a humble mite of gratitude for what the Seminary, in ever-increasing manner, has come to mean to me.

My warmest wishes to all colleagues on God's earth, my reverent prayer for the teachers and friends in the Great Beyond.

I

My sainted father had studied at the feet of the Maharam Schueck[4] and had imbibed German *Kultur* at the Universities of Marburg and Leipzig. Samson R. Hirsch had inspired his educational work, in which he pioneered beyond his native Hungary and his Moravian community. His dedicated labours for *Torah* took him into Poland and Roumania. Undaunted by opposition, blessed by unquenchable optimism, he represented the spiritual assets of a learned *Rav* with the glorious stubbornness of Ibsen's *Volksfeind* – the Enemy of the People – (the man who could stand alone), supported only by his conscience based on faith in God and in the ultimate decencies of mankind. His academic experiences notwithstanding, he had a naïve faith in human beings. More than once I heard him describe an evil-doer as just a person mentally disturbed. His respect for German learning, for the moral level of Kant, Lessing, and Hermann Cohen, complemented his view of life forged in the great *Yeshivoth* of Hungary. S. R. Hirsch, Ezriel Hildesheimer,[5] Marcus Horowitz,[6] served as both patterns and challenges to his own work. Hence, when I had prepared at his own High School–*Yeshivah* in Ungarisch Brod,[7] continuing, thence, at the *Yeshivoth* of Presov and Galanta,[8] he agreed to my sainted mother's suggestion that I go to Berlin to attend simultaneously its Hildesheimer Rabbinerseminar and its famous university. Count Baudissin, whose lectures Father had attended and who remembered 'the fiery student who wrestled humbly but persistently with every one of my interpretations of Holy Writ that seemed deviating from the Jewish tradition,' admitted me to the Academy in Zieglerstrasse[9] and reminisced graciously on my father's uncompromising loyalty to *Torah*. Two years later, I met his other teacher, Hermann Cohen,[10] already retired from

academic work and moving centripetally towards Jewish observances. In a way, these two men, continued the labours for the second generation of a Jung. But the major later influence on the son, undoubtedly, came from the *Hildesheimer Rabbinerseminar.*

II

The *Yeshivoth* (Rabbinic Academies) combined thorough training in Biblical and Talmudical disciplines (especially the latter) with a negative or semi-negative attitude towards secular knowledge. The lamentable example of *Haskalah* teaching and personalities was in some definite manner responsible for the hostility (a maximum reaction) or mental reservation of the *Roshe Yeshivah* towards high school and especially university education.[11]

That tendency had not impressed me, even at Presov or Galanta. Father's library included all *Rishonim*, the major *Aḥaronim* (early and late commentaries on the *Talmud*), all good editions of *Tanakh* (the Hebrew Bible) and *Meforshe Tanakh* (commentaries on the Bible), every Jewish thinker from Saadia[12] to Kook,[13] but also the classics of general philosophy and the literature of many nations. To one who was brought up on Meharsha[14] and Kant, the problem of *Torah im Derekh Eretz* (the combination of religious and secular knowledge) existed only as a simultaneous promise and challenge. It was an evolutionary intellectual optimism which warned the eighteen-year-old student that the combination depended, under God, only on sustained effort to study the *Torah* and to recognize the good, true, and beautiful in the tents of *Yavan* (Greece). Greek philosophy and its nineteenth-century epigones had a place in the heart and mind of the enlighted father as of the aspiring son. Rashbam[15] interprets *vaolikh etkhem komemiyuth* to mean: 'I shall free you from the yoke of the enemy and thereby make you march upright towards the Holy Land.' Father taught his sons to face secular learning expectantly, but without inferiority feeling. The *Torah's* teaching was divine, superior, bound eventually to become, at least in its ethico-social programme, the blueprint and constitution of all man for a happy world.

III

As I entered the portals of the modest building in the rear of 31, Artilleriestrasse, Berlin North, I was upheld by the paternal assurance that what

he had taught me in general principles in my teens, would be offered at the Hildesheimer Academy in systematic form. That expectation came true. My entrance examination, a passage of *Talmud Gittin*, which I had to prepare, in one hour, with its major commentaries, *Rashi* and *Tosaphoth*, brought me in touch with Rector Hoffman,[16] whose exhaustive, but calm and kindly testing not only brought me admission, at once, to the top class, but presented a living example of the virtues of the *Gaon* (rabbinic authority) and academician. His *shiurim* (lectures) required careful preparation also on the part of the students. Only after painstaking effort to understand every word of *Rashi*[17] could one appreciate the enormous learning, mental orderliness, systematic method of Doctor Hoffmann's *shiur*. He explained a difficult passage at times by reference to a basic principle of rabbinic logic, at others by drawing on Semitic philology or startling archaeological details. Hoffmann was utterly modest; like Moshe Rabbenu[18] he was *anav mikol adam* – 'ever oppressed' – by a sense of the gap between ideal and real, in his case, between the enormous work he had to accomplish and the little time left for doing so. In accord with Isaiah he believed that only at the time of the Messiah will rest be a source of glory; *vehayah menuḥato kavod*. Until then it is incessant effort that is crowned by harvest.

The Rector had infinite compassion for his students and maintained a steady interest in their multifarious financial, social, and personal problems. His general approach was kindness itself. But he had little patience with *baḥurim* (young men) who wasted their time, who habitually skipped lectures (I remember the technical term: *schwänzten die Schiurim*), or who pretended to knowledge they did not possess. With such rare but still occasionally unpleasantly conspicuous phenomena he would deal without *raḥamanuth* (mercy).

Professor Hoffman knew not only the content of the whole *Talmud*; he knew also its grammar better than any University teacher. Yet, perhaps out of regard for the way in the Hungarian *Yeshivoth* of his youth, he did not object to their relative imperviousness to philological or stylistical detail and followed their example also in this matter.

It happened that, once upon a time, a supercilious student insisted on parading his 'academic prowess' by pronouncing the Aramaic for *de facto* not in the way customary at *Yeshivoth*, namely *be-di-eved*, but in the form Strack's Grammar of Rabbinic usage would have it: *be-di-avad*.

The first time, the Rector ignored this deliberate effort at creating an impression. The second attempt elicited but his smile. But, at the third instance, he turned to the otherwise undistinguished disciple and queried calmly: 'My friend, do you offer your pronunciation out of *lamdanuth* (learning) or out of *Am-ha'aratzuth* (ignorance)? A gentile theologian, struggling with the ABC of Talmudic knowledge, might be forgiven for such "exactness" but a student at our Seminary should pay attention to more important matters.' The *Rebbe* (Teacher) demanded and took for granted careful preparation by his students for any *sugya* (Talmudic theme) which he, next morning, in his main *Shiur* was to expound. Neglect of that obligation aroused Doctor Hoffmann's amazed anger. One of our colleagues, a brilliant young scholar, relied too often on his ingenuity rather than on careful study of the text in advance of the Rector's animadversions on its many problems, logical, stylistical, or historical. That *baḥur* was unexpectedly called upon to recite a somewhat difficult *Mishnah*. He stumbled ingloriously, whereupon Rabbi Hoffmann, in the tone of a frustrated father, exclaimed: 'Herr S., you must not do that to me again! I expect much better work from you.' A moment later, a sunny smile compensated the crestfallen *baḥur* for the public criticism which the beloved teacher had found himself compelled to inflict upon him.

At terminal examinations Doctor Hoffmann was most unaccommodating to careless students. I remember his way with an almost incorrigible would-be-savant: 'Would you be good enough to give us a *Siddur ha-Shittot* of *Sefek Sefeka* (an exposition and analysis of the various opinions relative to doubly doubtful cases)?' Then the *Rebbe* sat back, folded his arms and waited without a syllable of encouragement or hint. After a few moments of a painful pause, the candidate mumbled something about a recent indisposition (an utterly ineffective, spontaneous piece of fiction) and Doctor Hoffmann, unhappiness and resentment in his face, waited for a full minute before turning to another student: 'Would you please enlighten us on this matter?' Rabbi Hoffmann, to whom occupation with the *Torah* was a sacred vocation, could not stand the nonchalant attitude of the 'Budding *Illuy*' (prodigy) who relied on his acute mind to extricate him from the pit into which his lack of preparation more than once had precipitated him.

To see Doctor Hoffman pray (he never knew that his every gesture

was observed) was a precious experience. He hardly moved, but his face showed such concentration, devotion, and sweet serenity that we were unfailingly inspired and moved.

To refer to his learned works seems superfluous. They are the irreplaceable assets of any good scholar's library, both Jewish or non-Jewish, who stays interested in Biblical and Talmudical literature. Fifty years after my first immersion in his writings, I am still profoundly influenced by their erudition, matchless accuracy, and fine, balanced tone. His books had two purposes: first, the presentation, exposition, of the *Torah*; second, the refutation of attacks on our classic tradition. In that goal he represented the general attitude of the Hildesheimer school: Neither to ignore fashionable attacks, nor to answer them by smart homiletics or popular slogans. The arguments must be met in the spirit of the best academic standards. Perchance a digression may make the whole context of this view more obvious to the general reader.

At the end of the Sabbath *Mussaf* (additional) service, the congregation, guided by the cantor or on its own musical level, chants the poem: '*En kelokenu* (There is none like our God).' The second stanza commences with the line: '*Mi khelokenu* (Who is like our God?).' The order of the verses had long ago been objected to: Would it not have been logical to commence the song with the question: 'Who is like,' etc., to be followed by the answer: 'None is'? But the poem presents the Jewish attitude: Our faith is basic: There is none like our unique God, like His unique *Torah*, the unique way of life it prescribes for its adherents. Judaism starts with the conviction: There is none. That having been pronounced, all sorts of comparisons, animadversions, arguments, are in order. Judaism has this one *a priori*. Once upon a time the myth was fashionable of *voraussetzunglose Wissenschaft* (science having no pre-conceived principle or assumption). No modern scientist would maintain such a view. Science is based on *a priori* faith in the unity of nature and in the human intellect. Causality, since Spinoza the revered principle of philosophy and the universal postulate of Huxleyan opponents of religion, has since Germany's Heisinger and Cambridge's Schroedinger, lost its universal standing.

Torah-true scholars take God and His *Torah* for granted without apology, involved theology, or philosophical indigestibilities.

In his *Introduction to Leviticus*, Rector Hoffmann, in a few clear words, states that position, and thereupon proceeds with a verse-by-verse

commentary on the *Ḥumash* (The Pentateuch). That position was shared by Barth,[19] Wohlgemuth[20] and Eppenstein,[21] as it had been the unmistakable point of view of the Seminary's founder, Ezriel Hildeseheimer, of Abraham Berliner,[22] and of the teachers who followed these illustrious scholars: A. E. Kaplan[23] and the *Gaon* Jaakov Yehiel Wienberg[24] made their great contributions, enhancing, colourful, supplementary, but they shared the faith of their predecessors without diminution or prevarication.

The Wellhausen school, with its ingenious destructiveness and bold method, by today, with the exception of its espousal by a small coterie, is as dead as doornails. Its extravagances have been demolished not only by Hoffmann's thorough exposure but by the findings of modern archaeology – *emeth me-eretz titzmah* (Truth coming from the very ground), but the amazing amount of the solid and resourceful material in our *Rebbe's* work renders a renewed study of his commentaries on Genesis, Leviticus, and Deuteronomy (and also of his unpublished work on Exodus) a most rewarding enterprise.

Nor will I ever forget the feeling of intense gratitude with which I completed the study of his *Einleitung in die Halachischen Midraschim* (*Introduction to the Halakhic Midrashim*), which for the first time shed clear light on what had before appeared to the alert student as a mass of doubtlessly beautiful and useful, but also somewhat "unorganized, unsystematic" material. The study of rabbinic legal literature assumed a completely new significance after a thorough perusal of that pioneering book.

His *Teshuvoth* (*Responsa* to questions on Jewish Law), unfortunately edited either from fragmentary notes or in too much haste, nonetheless reveal not only his sovereign control of *halakhic* literature together with a touching almost half-conscious humility, but also our *Rebbe's* total freedom from *paḥad ha-horaah* (the fear of rendering decisions), a disability not too infrequent among contemporary *Gedolim* (great scholars of the Law). His *Teshuvah* concerning the non-Jewish wife of a *Kohen*, sincerely anxious to enter the fold, with its amazing solution, offers a luminous example of *lamdanuth*, *shude de-dayyane* (judicial wise discretion), together with undeviating piety.

The protagonists of *harbe rambams* (bitter, i.e. hard to justify, difficult, decisions in Maimonides' Code), often 'settled' by their superingenious dialectics, may well learn from our *Gaon* to seek answers to such problems

also in the linguistic peculiarities and stylistic specialties found in the other writings of that genius rather than in the synthetic products of their own minds. I refer to his interpretation, in the third volume of *Melammed lehoil* (his volume of *Responsa*), of *Yesh Raglayim Ledavar* (The matter runs on . . . has large consequences). It troubled some of his commentators, but the second meaning of the phrase, in a passage of the *Mishneh Torah*, renders everything clear.

Once, in the course of a warm debate, he said to the student, without any desire to demonstrate his stupendous learning: 'This *sevarah* (theory, view), is not to be found in *Shass* (the whole *Talmud*).'

The image of our beloved, truly revered teacher is best represented in the photograph printed in the *Festschrift* (Jubilee Volume) on the occasion of his seventieth birthday. There his wisdom shines forth in all its basic benignity. Hermann L. Struck's engraving presents a mood as sombre as it was rare. During the four years I had the *zekhuth* (privilege) of watching his face at his home, at the *Shiur*, and at private conferences, I was conscious of occasional severity, when a student seemed in need of correction, or of pre-occupation with exacting intellectual problems, but I do not remember seeing him as severe as that engraving makes him appear. Only on one occasion did he actually look unhappy. It was when his disciples and other admirers from all over Europe assembled to do him honour, at the celebration of his seventieth birthday. There was a festive mood, a reflected glory, a profound satisfaction of his family, academic colleagues, and countless students of his works, thrilled by the Emperor's bestowing the title of 'professor' on David Hoffmann. Whilst a distinguished host of scholars and communal leaders vied with each other in bestowing eulogies on our *Rebbe*, he sat, a picture of patient unhappiness, praying, like the child during the sermon in the House of Worship, that the ceremonies be soon over by the grace of God if not by the good sense of friends.

Doctor Hoffman, the world-famous scholar, the *Gaon* to whom *she'eloth* (questions on Jewish law) were addressed from all over the world, had to do all his private and public correspondence himself, without the help of a secretary. I treasure the brief post-cards (with apologies for his inability, for lack of time, to be more explicit) he addressed to myself and especially the one to my sainted father-in-law in answer to his request for information about the young man interested in his daughter.

These pages contain but stray memories of the great man, saint, and scholar. His definitive biography, written by the late Ambassador Isaiah Aviad (*né* Oscar Wolfsberg) of blessed memory, appeared in *Guardians of Our Heritage*.[25] Professor Louis Ginzberg and Dr Alexander Marx, his son-in-law, *aleihem hashalom* (peace be upon them – in the Great Beyond), dealt in lesser manner with some aspects of his life and personality.

In 1920, Doctor Hoffmann spoke to me of his inability to obtain some English books dealing with Biblical literature. His touching letter of gratitude, after receiving them, made me feel ashamed.

IV

The great Dictionaries of the Bible, from the second decade of this century on, refer to the *grundlegende* (basic) books of Jacob Barth, *Geheimer Regierungsrat* (a special title of dignity bestowed also upon university professors of distinction) and *ausserordentlicher Professor* (extraordinary meaning in this context, not normal, full, but only near-full professor). In the Kaiser's empire almost no Jews could obtain the full title; even the *wirklicher Geheimrat* Paul Ehrlich, the discoverer of Salvarsan, became 'His Excellency', but, because he was unbaptized, was not considered fit for the whole glory of that Teutonic title. Doctor Barth took that circumstance in his stride; he knew deeper problems than those generated for title-hungry citizens. Hoffman's professorship (as that of Abraham Berliner) was purely honorary, unconnected as it was with any official university. Jacob Barth was a model of punctuality (Berlin academic folk-lore reported that since he took his constitutional walk every day at three o'clock, people would regulate their watches when they saw that respect-inspiring gentleman walk from *Louisenplatz* towards his daily goal), of highest sense of responsibility. He demanded similar qualities from his students and could be most severe when disappointed in these points. The Seminary library had no abundance of text books, hence, whosoever borrowed a volume had to return it immediately after use so as to make it available to a colleague. It happened one day that a student who had taken a book had held it beyond what was considered proper time. Unfortunately, for some mysterious reason, he had failed to study it. When he stumbled in the examination Doctor Barth in sternest manner, called out 'You are a thief'. The youth looked

at him in consternation, as the professor continued: 'You not only did not study, but you stole another man's chance to use the book for his information.'

His first advice to the student entering his class was: '*Verzetteln Sie sich nicht mit Belletristik*! (Don't waste your time with *belles lettres*, novels, and the like!)'.

At examinations, too, Professor Barth's severity was a source of worry, but the student who took his duties seriously received priceless instruction. A study of Dr Barth's notes on Isaiah or Job offers fine examples of his masterly exposition. His *Nominalbildung und Pronominalbildung* will not easily lose its significance for Semitic philology.

In spite of his post at Berlin University and at the Seminary, the Barths like the Hoffmanns, took in some students as paying guests, to supplement their meagre income, a sombre commentary on the appreciation by German Orthodoxy of the significance of their great scholars. (This information about the need to supplement their income I owe to my gracious friend, Rector Hoffmann's daughter and the wife of the sainted Professor Alexander Marx of blessed memory, historian and librarian of international reputation.)

The Claims Conference, in its present or future form, might place world scholarship under permanent obligation by collecting in one or two volumes Jacob Barth's invaluable papers on the Hebrew Bible, the Hebrew language, and Semitic philology. Aaron Barth of blessed memory, director-general of the Bank Leumi, author of excellent volumes on Jewish life and lore, and co-founder with his wonderful wife, of *Sheruth Nashim Leumi* (Women's Social Service of Israel), had planned such a collection of his father's writings, both published and in manuscript. Any aspiring and responsible scholar, in Israel or the *Galuth* (Diaspora), might obtain information and material from Mrs Paula Barth in Tel Aviv.

An eloquent example of the impact Jacob Barth made on his students has to do with an immigrant from Russia, soon after his admission to the Seminary. In his native land the average Jewish savant was a *Torah*-less *maskil* (intellectual). The Seminary had arranged – actually – an annual picnic for its students somewhere on the outskirts of Berlin. This youth told me that he had been on the fence and had come to Berlin less because of his own urge than to please his pious father. At the outing, he saw the world-famous Professor Barth bend down to wipe his hands in the grass,

before offering up the *Minḥah* (afternoon) prayer. That action aroused the student's congenital reverence, somewhat affected by the Russian academic climate. He became one of the most assiduous members of the institution.

Barth's sons took a prominent part in Jewish religious endeavour, in particular with regard to the Holy Land. The Seminary had no definite attitude as to the relation between *Mizrachi* and *Agudath Israel*, members of the faculty and the student body belonging to either, free from any partisan pressure. Professor Barth's sons emulated not only the pattern of their parents, but in the work for Palestine (now Israel), they followed in the footsteps of their maternal grandfather, Rabbi Ezriel Hildesheimer.

In accord with the custom of the time, the wives of our teachers stayed in the background. These noble women were consistently dedicated to the promotion of their hard-working husbands' happiness, the maintenance of a fine home, and the training of their children. They took part in charitable enterprises, attended some lectures, shared the advantages of German art and literature, but their main strength and wisdom benefited the cause of *Torah*-true Judaism. Mrs Hoffman, of the Rosenbaum family that made Zell in Bavaria famous, even as Mrs Barth, the founder's daughter, was a gracious hostess, whose excellent *Shabbath* meals were enjoyed and whose motherly concern helped to render the years at Berlin more beneficial. Mrs Wohlgemuth, of the Lachmann family, had the charm of the classic *Esheth Ḥayyil* (good wife), whilst Mrs Eppenstein's kindness had become proverbial. A childless widower, Doctor (*honoris causa*) Abraham Berliner, did his best via a benign housekeeper.

Abraham Berliner was married to the *Wissenschaft des Judentums* (Jewish scholarship). It offered a maximum substitute for the amenities and comforts of the Jewish home. The older he grew, the more did his researches, his discoveries of new source material, become the major source of his serenity. In 1912 I dedicated an article in *The Juedische Presse* to a more enthusiastic than satisfactory evaluation of that great scholar, valiant defender of the faith, and generous teacher. He thanked me, tears in his eyes. He established his place in the Jewish Hall of Fame first of all through his edition of Rashi on the Pentateuch, a revolutionary achievement, based on the Vatican manuscript and offering hundreds of corrections of that venerated text. His *History of the Jews in Rome* as his *Randbemerkungen zum Siddur* (Marginal Notes on the Hebrew Prayer

Book) and a host of smaller volumes and articles became major sources of learning. Together with Doctor Hoffmann, he published twenty volumes of the *Magazin für die Wissenschaft des Judentums*, a priceless periodical containing essays of enduring scholarly value by the leading authorities of his time. I met him in the last years of his life, when he had grown very fond of reminiscences and, in absence of family comforts, enjoyed the adulation of his students, past and present. I remember his remarking in the course of a lecture: 'At this point it is my custom to tell the following anecdote'.

At one of the last lectures I was privileged to attend, his audience, to add to his pleasure, broke into prolonged applause, whereupon the eighty-odd year old teacher commenced his talk thus: 'The applause with which you have so kindly greeted me. . . .' Yet he was well-known not only for his learned tomes but also for his fighting courage and for his consistent generosity to poverty-stricken students or travelling scholars *sans* comfort and income of definite position.

His successor was Dr Simon Eppenstein, for twenty years rabbi in a small Prussian town, who had established an enviable reputation as historian. A completely revised edition of Graetz's volume on the Geonic age was his accomplishment. His own writings on that then relatively little known age have been widely and respectfully hailed. But Doctor Eppenstein was also one of the main authorities on the early Hebrew grammarians and his books and articles published especially in the *Mekitze Nirdamim* series, in several languages, were eagerly studied by Jewish scholars all over the world.

As a wide-vistaed historian he had little patience with, and less regard for, 'final judgments' of theologians or philosophers derived from exclusive absorption in the contemporary scene or due to pre-conceived notions, conservative or radical. In his lectures he offered various interpretations of the cause, or complex of causes, of events, and argued judiciously the pros and cons, so that a cautious statement resulted. His manner was occasionally somewhat dry, but his ideas were uniformly spirited and his arguments cogent enough. One needed initial determination to accompany him on his theoretical journeys, but once the student had so decided, it was not difficult to admire their goal and the technique that assured solid results. Like David Hoffmann, *mimerḥak havi laḥmo* (*from afar did he garner his meat*), he found grist for his mill in *Genizah*

fragments, in little known manuscripts, in stray paragraphs of *mefarshim* (commentators of our literature). In *Ḥiddushe ha-Rambam le'Talmud*, a 1963 posthumous work by the *Gaon* Mordecai Y. L. Zaks, a marked endorsement is found of Dr Eppenstein's view against that of the late Rav Assaf (Professor at the Hebrew University).

Outstanding were his humane qualities. Every case of poverty affected him in a personal manner. Every student whose face seemed to convey a problem became his personal concern. He literally begged such men to come to his home, where the angelic generosity of his wife helped to wipe sorrow from the stranger's heart. His children carried on his work and spirit. His son-in-law, the late Doctor Lauer, the last Rav of the historically significant Klaus-Synagogue of Mannheim, was a scholar of note. Amazing was his patriotic enthusiasm, a sentiment wasted on a bigoted country, the traditional enemy of the Jewish people, spreading its poisonous propaganda East and West and ending in the worst tragedy that has befallen our people.

The student body of the Seminary was recruited mostly from Western and Central Europe. Its original faculty had been overwhelmingly German, to wit, of the first or second generation. Later on, some scholars of Eastern European origin joined the institution and enriched it immensely. Samuel Grünberg, A. E. Kaplan, and above all, J. J. Weinberg, added depth and breadth to the programme. Doctor Grünberg had been a colleague in the last year of my attendance and I learned to admire his masterly articles in Biblical exegesis. To him we owe the first non-homiletical, scientifically correct, and yet, like the egg of Columbus, simple explanation of '*Behar hashem yeraeh* (On the mount of the Lord it will be seen)' (Genesis XXII, 14), which from my youth had troubled me for its unintelligibility; also a goodly number of other felicitous interpretations, based on proper philological considerations that were often amazing in their ingenuity.

Joseph Wohlgemuth's life was adequately described by his sainted son Ari in *Guardians of our Heritage*. Again, it is only some additional traits or facts that I could contribute in order that one may be able to hold fast an essential image of that colourful personality.

On the occasion of his sixtieth birthday, his students, knowing of his objection to being fussed over, decided to present him with a bouquet of flowers. To spare his feelings, there was to be no speech of felicitations.

We placed the flowers on his desk in the lecture hall. Doctor Wohlgemuth entered, unaware of anything. As he placed his book on the desk, his eyes fell upon the fragrant package. He gazed at it, uncomprehending. Suddenly an awareness dawned upon him. He looked upon the expectantly smiling class and offered this unusual speech of thanks: 'Gentlemen you are crazy!' A prolonged, happy laughter crowned and ended the encounter. His was an utterly natural, simple approach to fellow humans. The manifestation of a good mind gave him joy, but a truly pious student delighted him. For Wohlgemuth, with all his keen *lamdanuth* (scholarship) and philosophical pre-occupation, had a piety, deep, serene, hence benign. He revered the great prophets, thinkers, and singers, of our people, but whosoever had deep faith, was precious to him. Elective affinity, as he experienced it, knew no parochial borders. Hence he greatly admired, and often quoted, the most religious contemporary among German scholars, a lone champion of justice and mercy, in Zurich for his last years: Friedrich Wilhelm Foerster. He could agree to disagree agreeably and respectfully even with men far from his point of view as long as he could discover precious moral traits in their character. His article in the *Jeschurun* (a monthly he edited for seventeen years), on Ahad Ha'am, offers an eloquent example of that tolerance. The First World War prevented the latter from seeing it. I sent it to him from Cambridge to London where he then lived and his reply indicated an almost lyrical appreciation of Dr Wohlgemuth's chivalrous manner and matter.

Wohlgemuth would analyse an involved paragraph in the *Shulḥan Arukh* (the Code of Jewish Law) with the same zeal which he displayed in a topic of comparative ethics or abtruse piece of philosophical literature. Whereas there had been some approach to a stereotype in his earlier writings, his essays in *Jeschurun* are masterpieces of circumspection, spontaneity, and creative variety. The chapter on 'Reward and Punishment' may serve as an outstanding instance of that accomplishment.

A Friday evening at his home (an at least annual event), with comradely discussion after a very good meal, encouraged and stimulated the lucky invitee for a long while. He had a habit of buttonholing a student, weeks after that discussion in his home, to make sure that the hours and energy he had invested had produced some result. With all his high regard for mental brilliance, Rabbi Wohlgemuth taught us to value clarity, simplicity of thought. He warned again and again against the

temptation to 'say nothing in many words' or to confuse the innocent flock by sheer verbiage. He, like Doctor Eppenstein, saw 'German *Kultur*' with an almost uncritical eye and some of his articles on the Vaterland and the Emperor are psychologically as fascinating as they reveal a capacity for sustained gratitude.

Doctor Alexander Altmann, as successor of *Dozent* Wohlgemuth, taught homiletics and philosophy of religion and published papers of abiding value in his field. He now holds a chair at Brandeis University in Waltham, Massachusetts, in the United States.

The Second World War, with its hellish plot against our people, counted many of the graduates of the Hildesheimer Seminary among its vicitims. Robert Brunschwyg, the exemplary *Rav* of Strassburg, Felix Singermann of Berlin, were among its early martyrs. Joseph Carlebach, Hamburg's illustrious Chief Rabbi and pioneer of Jewish education in Europe and the Holy Land, would not avail himself of the position I had secured for him in Chicago and stayed with the remnant of his flock to the end. The Beth Jacob Journal of Jerusalem reported colleague Gescheit's answering *she'eloth* (questions about Jewish Law) whilst bombs were destroying his city. All over the Jewish world, Hildesheimer graduates were spreading its message, and though the building in East Berlin is now an empty shell, its *otiyoth* (spiritual symbols, ethical teachings,) its devotion to learning, are still *porḥoth beavir*, floating and blooming in many a Jewish community.

The moral climate at the Seminary enabled us to delight in, and aspire to, the imitation of luminous examples of living Jewishness. What the founder had proclaimed as the principle guiding his work: *Bekhol derakhe-kha da-ehu vehu yeyasher orḥotekha* (*In all thy ways know Him and He will keep your paths straight*), sounded in every *Shiur* from Homiletics to *Talmud*, from Biblical exegesis to Philosophy. God-consciousness as the breath by which the pious live was both taught and caught throughout the blessed years we were privileged to spend at 31 Artilleriestrasse. It meant in later professional life an undeviating loyalty to our faith and its precepts, an infinite contempt for selfishness, a quiet pride in Jewishness. It also meant impatience with any form of *batlanuth* (inefficiency), aesthetic unawareness, and above all with twilight ethical behaviour. *Torah im Derekh Eretz* did spell the combination of the best in modern knowledge with the Jewish way of life, the capacity for suspended

judgment as with the immersion in the two aspects of a *Din Torah* (decision in a civil case before the rabbis). But it signified above all, a life, private and public, in full accord with the *Torah's* emphatic and persistent accent on truth, justice, compassion, and the work for peace.

My maternal uncle, A. M. Silbermann, who achieved *summa cum laude* at Würzburg University on his dissertation dealing with *Josippon*, edited a translation of Rashi's commentary on the *Torah* into English with hundreds of notes, summing up centuries of Rashi research. He also edited the one volume *Valentine Jewish Encyclopedia* and published the first *Haggadah* with moving pictures, to dramatize its message for school children.

Doctor Arthur Posner, who died a few years ago, formerly Rabbi of Kiel, did magnificent bibliographical work in connection with the *Monatsschrift* and published a number of fine books on Judaica. Doctor Hartwig Carlebach, *Rav* of the well-known Passauerstrasse Schul in Berlin, wrote a noble biography of his brother Joseph and headed a fine congregation in Manhattan. Doctor Ezekiel Landau, who did valiantly as spiritual leader in the north-eastern part of Berlin, worked in similar capacity in Washington Heights, New York City. Doctor Selig Auerbach who served the Jewish students at the Hillel University centres and Doctor Kurt Klappholz, respected *Rav* of a Brooklyn congregation, author of some marked volumes of sermons and essays, have gone to their eternal reward.

Dr Eliezer Berkovits, formerly *Rav* in Germany, for years professor of Jewish philosophy at the Chicago Rabbinical Seminary and author of *God, Man and History* and important papers on Talmudical and philosophical subjects, went in 1975 to Israel.

Among those who attended but a few courses were Isaiah Aviad (*né* Oscar Wolfsberg), physician, *lamdan*, philosopher, Israel's Ambassador, *alav hashalom*; Fritz (Peretz) Gumpertz, doctor of medicine and Hebrew scholar, buried in Jerusalem, son of the Seminary's illustrious chairman of the Board, Hermann Gumpertz of Hamburg; the three late sons of Professor Barth (Lazarus, Heinrich, and Aaron), each distinguished in his profession; my sainted brother Moses, Ph.D., Ll.B., late Professor of Religion at the University of Iowa; Dr Leo Deutschlander, *alav hashalom*, architect of the World Beth Jacob Movement, and a host of others.

After a gruelling examination, both, oral and written, Rector Hoffmann granted me *Semikhah* (the rabbinic diploma) in 1920. I had 'sat at his feet'

from 1911 to 1914, and had come back for the finals after the First World War, and after obtaining the Cambridge and London degrees. Between 1915 and 1918 I had the benefit of attending the lectures and listening to the discourses, both planned and spontaneous, of Rabbi Abraham I. Kook, then the spiritual leader of the Maḥazike Hadath synagogue in the East End of London, one of my Father's sixty-odd congregations in the metropolis. The two leaders worked together in harmony and mutual appreciation. Father had urged me to attend regularly the courses Rav Kook gave three times a week, from one to three hours each. Doctor Isidore Epstein of blessed memory – the late Principal of Jews' College – was, among others, an inspired student of the man we called *Gaon* and *Tzaddik* (great scholar and righteous personality). Father, together with Rav Kook had composed the memorandum for the Foreign Office which prepared the original version of the Balfour Declaration, but, since Father, only four years in the country, could not be naturalized before 1915 and because of the outbreak of the war had become an 'enemy alien', the document, at the advice of some Zionist leaders, carried only Rav Kook's name. The latter was a model teacher, ingenious, profoundly stimulating, and occasionally hard to understand.

Notes

1. Dr Leo Deutschlander, the greatest educationist *Torah*-true Judaism had produced in the twenties of this century.
2. Famous lay leader of American Jewry (d. 1929).
3. Agudat Israel, World Movement of Orthodox Jewry, founded in 1912.
4. Great *Torah* Authority, head of Academy.
5. Founder of the Berlin Rabbinical Seminary, great scholar and philanthropist.
6. Rabbi of the Frankfurt Jewish Community.
7. Moravia.
8. Hungary.
9. The Berlin University.
10. Leader of the Neo-Kantian School of Philosophy.
11. See M. Leiter's articles in *Hadarom* (1962–4) and *Or Hamizrah* 1963.
12. *Gaon*, head of the Academy, scholar, tenth-century philosopher and theologian.

13. A. I. Kook, first chief Rabbi of modern Palestine (Israel).
14. Noted commentator on the *Talmud* (Ṙ. Samuel Ėdels).
15. Commentator on the Pentateuch.
16. Universally recognized as authority on Bible and *Talmud*, the beloved and revered teacher of many rabbis and laymen, interdenominationally celebrated scholar.
17. The classic interpreter of Bible and *Talmud* (11th century).
18. Our teacher, Moses, author of the Pentateuch.
19. Dr Jacob Barth, world-renowned Semiticist, professor at Berlin's university and the seminary.
20. Dr Joseph Wohlgemuth, halakhist, religious philosopher, editor of *Jeschurun* (17 Vols.).
21. Dr Simon Eppenstein, Rabbi, historian.
22. The *Kaiser* bestowed the honorary title of professor upon him. His edition of Ṙashi's (Ṙabbi Ṡhlomo ben Yitzhak's) commentary on the Pentateuch, his historical and liturgical researches established a world-fame.
23. Most beloved teacher, highly regarded author.
24. The sainted Dr Weinberg, last rector of the Seminary, one of half a dozen leading world authorities in Jewish law and lore.
25. Edited by Leo Jung. First published in original edition of Guardians of our Heritage, and included in the Soncino Jewish Library now being published.

Some Recollections of my Life in England

In 1914, I had completed my doctoral thesis at the University of Giessen. Simultaneously I attended the University of Marburg. I was supposed to get my doctorate in August. Meanwhile the war clouds had become more and more ominous, but they did not interfere seriously with the completion of my studies. On July 31st I received a telegram from London informing me of my Mother's serious illness, of an operation she would have to undergo and urging my immediate return home. I went to Professor Horn, in charge of English Literature (my thesis dealt with *Der Gottesbegriff bei den Angelsachsen*) and told him the sad news and of my decision to leave immediately for London. He said: 'Don't worry, Mr. Jung, the war is likely to come, but in four weeks we will have the Frenchmen beaten. You will get your doctorate later.' His prophecy was not quite verified by circumstances. I left on Thursday, arrived in Cologne on Friday morning and in Antwerp on Friday afternoon. I was fortunate enough to get a hotel, and noticed from the local newspapers that war seemed more and more likely. I did not know the address of any Synagogue and I left the hotel in the hope of meeting a fellow Jew. Very soon a father with two little boys came along. I joined him and asked whether he was going to synagogue. He turned out to be a member of a family I had

known for years. I spent the *Shabbath* in the Eisemann Synagogue where I met a number of friends from London. I left Antwerp on the last boat going to England, and arrived in London on *Tisha Be'Av*; on the morrow war was declared.

Of necessity, I had to change all my plans. First of all there was Mother's very serious operation which upset the whole family. She survived for only six more months. We decided that the war would last much longer and so I prepared for the Bachelor of Arts degree at London University and in 1916 applied to Cambridge. Before that, I had the privilege of renewing acquaintance with Chief Rabbi Hertz and Haḥam Gaster. These two men, together with Professor Adolf Büchler, Principal of Jews' College, remained my close friends to the very end of their lives. Gaster was one of the giants of folklore. Through his guidance I learned how basic attitudes affect the variations of story or nuances of character. Dr Büchler combined profound Talmudic learning with severest categories of academic research. Whilst utterly benign, he would not always help me when I asked questions, but would say: 'My friend, it is better for you to be troubled by problems, to have to labour yourself, patiently and steadily towards their solution. Spoonful tutorism won't achieve for you a flawless result. You will learn by sustained trial and repeated error.' Like Ibsen's hero he didn't mind standing alone, in his opinions as in his political views. These three giants of Jewish life and lore each faced his problem. Dr Büchler, who had trained himself in the highest levels of scholarly method, was not satisfied with the attitude of many Anglo-Jewish writers and scholars. He did not hesitate to say so and to earn a great deal of ill will. Dr Hertz, in his later years, suffered greatly from the domineering attitude of some of the leaders of the United Synagogue. But all of them stood for something sufficiently noble to inspire the young student and to the memory of all of them I am greatly indebted. I had first applied to Oxford and quoted Dr Gaster as my reference. By some error of his secretary, his letter of endorsement arrived too late for the decision of the authorities. That is how Cambridge became my ultimate choice. I am grateful for the accident that brought about my going to that university. In retrospect, I can see God's merciful hand, guiding and protecting me. The terrible shock of my Mother's sickness and death, in the long run, caused a change in my plans. Had it not been for the wire from London, I would have stayed in Germany, and most likely would have become a victim of the

First World War. Had it not been for the negligence of Dr Gaster's secretary, I would have studied at the more feudal Oxford. I might never have met men as fine an example of academic humaneness as Edward J. Thomas, Edward G. Browne, and F. W. Reddaway. The latter was the Censor (head) of Fitzwilliam Hall, and from the beginning received me with utmost frankness and consistent kindness.

Edward G. Browne was a leading authority on Persian literature. I had decided to extend the subject of my thesis for the research degree to 'Fallen Angels in Jewish, Christian, and Mohammedan Literature'. I had planned to make comparative folklore my life work, especially since another teacher, Norman McLean, had hinted at a fellowship for me. The University would not allow me to quote any literature that I could not read and understand in the original, so I had to continue my studies of Anglo-Saxon. Arabic I had learned first under the tutelage of Professor Eugene Mittwoch and of the great Jacob Barth, both at the University of Berlin. My Cambridge teacher of that language was A. A. Bevan, but most beloved was Edward G. Browne who taught me both Arabic and Persian. His history of Persian Literature is still a classic. His style was remarkable. He wrote as he spoke. In the middle of a disquisition on Persian grammar and of parallel linguistic development, he would get off the subject by telling some of Sadi's Stories, Rumi's philosophical adventures, and would hold us spellbound by his humorous spirit. Because of the war, his classes were small. Among them were Hindus, one or two Englishmen, and especially interesting, Elizabeth Bridges, the daughter of Britain's Poet Laureate. Like other cultured fellow citizens, she was deeply interested in the Bible and when in my free time I answered questions concerning Jewish law and literature, she was very appreciative. More than once did she invite me to come to Oxford to her father's home, but because of my pre-occupation with my thesis and the difficulty of travel in war time, to my profound regret I did not avail myself of that opportunity to meet her great father.

To come back to Edward G. Browne: besides his great learning and his high social standing throughout the country, he had one hobby that brought him still closer to me. He loved book-hunting. Throughout my four years at Cambridge, I engaged in an almost daily visit to all the book shops that held promise of interesting items. One day I found an Armenian grammar in which language, *en passant*, Dr Browne had expressed

interest. I decided to present it to him. When he saw this volume he became excited. When I offered it to him he refused at first to accept it, but I told him I had absolutely no interest in Armenian and I bought it only in the hope of being able to present it to him. He finally accepted. But he had his 'revenge'. When in 1919 I left the University and came to his chambers to say goodbye, he said: 'Come to the house'. His beautiful home in Trumpington Road had aroused my admiration because of literary and other treasures. Mrs Browne was as usual, gracious and kindly. Suddenly the Professor came in and said: 'Jung' (when Cambridge men approve of one, they drop formal address), 'now that you are going down, I'd like you to go into my library and pick five books that you like most'. I said: 'Professor, in everything else I would do unquestioningly what you suggest, but I know how you love your books. Would you permit me to decline gratefully and respectfully?' With a curious glint in his eyes, he appeared to be offended and said: 'All right, talk to my wife.' A few minutes later he came in laden with five volumes, every one of which was inscribed 'From Edward G. Browne to Leo Jung.' I was too moved for words and he grinned broadly at his victory. I presented them later, with other oriental texts, to the Hebrew University library.

Dr Israel Abrahams, the University Reader in Rabbinics and the author of *Jewish Life in the Middle Ages*, *Studies in Pharaism and the Gospels*, *The Glory of God* and countless articles on Jewish Literature and Studies, was very interesting. He was a radical reformer and associated with Claude Montefiore, but kept a *kosher* home. His wife was a daughter of the famous Reverend Singer, the classic translator of the *Siddur* into English. He shocked me when he met me with a cigar in his mouth on the *Shabbath*. He was more shocked when I refused to accept an invitation to dinner in his home. Finally we agreed to ignore our differences and he even consulted me on Talmudic matters. He was a bridge-builder between Jews and non-Jews in the Academy of Cambridge and with all his allegiance to Reform he had an appreciation of genuine, consistent Orthodoxy.

The city of Cambridge housed the famous Perse School. The Jewish part of it, called Hillel House, was led by Mr Hersch, who administered fine teaching, and occasional painful caning to recalcitrant boys. I was glad to accept his invitation to be responsible for the Hebrew education of his pupils, and I met all types of young men there, from the sons of religious families, to those with backgrounds of assimilationist

escapism or of profound and traditional *Am-ha'aratzuth* (ignorance of Jewish lore).

One of the most charming men of my friendly circle was Edward J. Thomas, senior librarian at the Cockerell Building, which then housed the University library. He was a Welshman, married to a very learned German lady, and himself extraordinarily cultured. The first time I met him, he had Berliner's *Commentary on Rashi* on his desk and shyly asked whether I would be willing to explain a difficult passage. On a second occasion, I found him reading the proofs of his book on the *Hindu Jataka Tales*. I felt very much drawn to him and gradually became less and less astounded when I found him engrossed in the Russian chrestomacy, or lost in the decipherment of an Ancient Greek text. With all his achievements, he was so modest that when on the occasion of my Father's visit, I introduced him, he stammered with embarrassment.

Dr Norman MacLean taught me Syriac. He was a Scot, very sparse of language, and therefore every word he uttered told. He came close to the thoroughness of my teachers at Berlin University. I owe him a great deal. He was exacting in his demands on the students and almost never praised us to our faces, but behind our backs he was eloquent about our merits.

Cambridge, like Oxford, has a damp climate. To keep well, the student engages either in punting on the River Cam, in Rugby football, or in cross-country running. I chose the latter and three times a week three of us walked, jumped over fences, conquered ten miles, and came home thoroughly perspiring and panting for a hot bath to crown a healthful day. Among interesting fellow students, was Hakiwumi, a powerful Gold Coast negro and one of the kindest men I had met. The occasion of our first encounter was my trudging from the Library to my diggings, burdened with six very heavy leather-bound tomes which I had borrowed with more enthusiasm than foresight. Near the end of my physical resources, I was debating inwardly whether I should stop in the middle of the street, try to get a cab, or cry for help, when I heard a powerful voice behind me: 'Can I help you?' That was my introduction to Haki, as I called him later. He jerked four of the volumes from me and carried them smilingly, wordlessly, to my very door. He had all the native qualities of a gentleman. The only thing that struck one occasionally was his inability to laugh moderately. The condition of his vocal organs allowed him only to explode in raucousness.

In 1919, Dr MacLean had broached the possibility of a fellowship and an academic career for me. I had promised my Father to obtain *Semikha* (the Rabbinic diploma) and had gotten the first one in 1916 from Rabbi Mordecai Schwartz, and the second, unsolicited, from Rabbi Kook, then in London. But I loved Cambridge with all my heart and all my mind, so Dr MacLean's suggestion appealed to me very much. However, during the War, I had become the Honorary General Secretary of the Sinai League, a religious youth movement which my sainted Father had started and which had spread all over Great Britain. From 1916 on, I had edited *The Sinaist*, a quarterly and later on a monthly, whose purpose it was to lead the Jewish youth to Judaism through its sources in literature and history. It contained many articles by my Father, and others by Dr Gaster, by Rav Kook, by Dr W. M. Haffkine, the conquerer of the bubonic plague, by Dr Isaac Herzog, later Chief Rabbi of the Holy Land, by that rare precious lady, Helena Frank, converted to Judaism and to an appreciation of Jewish literature; and by many more scholars living and departed. At that time, it was the only *Torah*-true magazine in English. This magazine, unbeknown to me, had spread my name in all English-speaking countries.

When I came home to bring Father the happy news of Dr MacLean's offer, he hesitated for a moment and then he said: 'Son, a career at Cambridge is a precious luxury, a rabbinic career to our much-harassed people is a moral necessity. Look at these letters!' To my astonishment, I saw offers from Sydney, Australia; Leeds, England; and Cleveland, Ohio. Dr Hertz had urged me to go to South Africa to become Chief Rabbi of Capetown. In his flowery language he said: 'If you will go there you will become an imperial power. If you will explain a *sugya* (Talmudic theme) in English to the astounded South African Jews, they will embrace you and do everything that you want.' A fifth offer came from Shanghai in China.

My father's suggestion was almost a command. Australia did not appeal to me. Neither did Leeds. Father said that Shanghai and Capetown were too far for him. He did not know how often we would meet from such a distance. Ultimately I decided to consider the offer of a non-committing visit to Cleveland, Ohio. When I came there, I found three aunts of my Father and an army of cousins of all degrees. I returned to London to consider the offer of the Ohio community and finally accepted it.

In 1920, I obtained my *Semikhah* in Berlin, from the *Gaon*, Professor David Hoffmann, my last, dearly beloved teacher. Rabbi Kook meantime had left for the Holy Land and it was in 1933, on the occasion of our first *Aliyah*, that my wife and I saw him again.

At Cambridge I laid the foundation of my library because during these years Bowes & Bowes, and a private dealer in antiquities, offered books for sale, the majority of which I still cherish, and some of which I presented to Dr Moses Gaster, in whose hospitable house I engaged in my first folklore studies. There I met his charming wife, daughter of Michael Friedlander, the sainted and saintly Principal of Jews' College, and the mother of fifteen children. Gaster had a remarkable library, and to a would-be borrower of one of his volumes, he would reply, half-seriously: 'I cannot lend you the book you want. Look at my library! Most of them are borrowed books.'

Between terms I would come to London, not only to commune with my father, but also to visit three friends: Doctors Büchler, Gaster, and Hertz. Dr Adolf Büchler was a rare combination of great Talmudic scholar and fresh, modern mind. His researches into rabbinic literature have become classic, although his style throughout has been somewhat difficult. He could wax as enthusiastic about a cavalry charge as about a good piece of literature. Gaster was a great speaker and leader, a maverick who made enemies and friends galore. His acid remarks on some colleagues both in the field of scholarship and among the archdukes of the Jewish community, were amply countered by similar sharp animadversions of those he had discussed, but a day with him offered a rich harvest of what was then my major interest, comparative folklore. He was very encouraging and when I told him of my plan to write a thesis on fallen angels, he challenged me by this advice: 'Let your mind roam as far as you like. Take everything into your net. You will gradually perfect your process of elimination.' Many of Gaster's editions of ancient works were met with raised eyebrows by Jewish and non-Jewish scholars, but whereas his prefaces and interpretations were questioned, the solid fact of the texts remained meritorious.

For Büchler I entertained warm affection. Later on, on our trips to Europe, I would go from Zurich to Grindelwald, travelling six hours, just for the pleasure of his company for a short while. He had the ingenuity

of a Talmudic *ḥarif* (keen scholar) in his interpretations and his capacity for associative thinking was unlimited.

Dr Hertz, the Chief Rabbi, was a dynamic person. His library of modern scholarship was probably the best private collection in the country. He went regularly to Sotheby's, Maggs and other London book auctioneers to buy up the remnants of the treasures of departed colleagues in the field of Semitics and Comparative Religion. His editions of the *Ḥumash* (Pentateuch) and the *Siddur* (prayer book), will, for a long time, remain of first-rate importance to English-speaking congregations. He was very sensitive as to his dignity and battled with leaders of the United Synagogue, as well as colleagues, who might not be fully aware of his high office. He was a genuine British patriot and believed the Empire had a moral message for the world. He was good enough to contribute a chapter to the first volume of the *Jewish Library*. He had a wonderful style and his letters to the London *Times* on problems concerning Jews and Judaism rightly enjoyed tremendous respect and no little admiration.

At the British Museum I used to meet Mordecai Eliash, later ambassador from Israel to the Court of St. James, and Jacob Mann, the author of half a dozen important volumes on Jewish history derived from Talmudic research and of many articles built on *Genizah* material. In the museum I would also meet Maurice H. Farbridge, author of a fine book on Biblical and Semitic symbolism, and later Professor of Religion at Iowa University, who died, too early, in 1958.

Cambridge University remains my most beloved *Alma Mater*. My first one was Vienna, where I studied philosophy and classic languages, but the anti-Semitic excesses of the students, not restrained by the police, marred the pleasure of that year. At Berlin there was less rowdyism, but more thorough-going *rishuth* (antisemitism). In the course in English literature, which Professor Alois Brandl offered, there would be manifestations of Jew-hatred, which he encouraged by snide remarks about the Jewish people. Erich Schmidt taught me to appreciate Faust. George Simmel was a great teacher of Kant, an original thinker about economics; and Lasson (né Lazarsohn) kept the Prussian students amused by his very sprightly and humorous lectures. Simmel spoke with the earnestness, the brilliance and the gestures, of a Talmudic scholar. I studied Assyrian under Friedrich Delitzsch, who later manifested anti-Jewish sentiment, but who was generous enough to take a book for me on a Friday to the Royal Library

because he knew I could not call for it on the Sabbath. My last academic year on the continent was spent at the universities of Marburg and Giessen, which I attended simultaneously. There Leo Deutschländer, a dear friend and a unique personality, studied with me. We had joined in work at Berlin University, and his Anglo-Saxon studies were distinguished more by brilliance than by steady application. He was a genuinely religious Jew, ever inspired by profound reverence for God and His *Torah*. I was a not unwilling partner in his romance with Resi Lindenberger, later his wife, and I admired their capacity for profound sentiment without vulgarity and without the slightest deviation from the high level of Jewish sex morality. He was an assiduous student of the Psalms, and his lectures on that subject to the girls' groups and at the *Beth Jacob* Teachers Seminary in Cracow were extraordinary in inspiring achievement and in lyrical quality.

At Giessen was Professor Richard Laqueur, in whose seminar we read Josephus in the original Greek. Before coming to Giessen I had attended four *yeshivoth* where we learned about limits in the interpretation of texts. Dr Laqueur's lectures on Josephus occasionally provoked my criticism. He seemed to me to pay too great attention to the slightest deviation in style which he exploited for his favourite theories. When one day I presumed to differ forcefully with him, he said to me: '*Mein lieber Jung*, if we do not press a text, our whole *Wissenschaft* is not worth having.' As for the Gentile students, in spite of a few pleasant exceptions, in the overwhelming majority of cases we were conscious of a definite barrier between ourselves and them and occasionally, though less than at Berlin University, there were expressions of intolerance.

But at Cambridge everything was different. There I found genuine friendship, a great deal of understanding, and frank discussion of difficulties. Elizabeth Bridges, who was a very industrious student, became interested in *The Sinaist*. She would discuss with me the philosophical and theological implications of *mitzvah* (about which my sainted Father had written in one of the issues of *The Sinaist*) and on her return from Oxford reported to me her father's preoccupation with that concept.

When the German submarine became more menacing, we would dig on the college field to assure a better supply of potatoes and other vegetables. Technically, I was an enemy alien and, therefore, if I wanted to leave town, I had to get permission from the police. There was no

difficulty whatsoever in getting it, but it had to be obtained. The same applied in London. Gradually, I became adjusted to it, although it was awkward and time-consuming. I recall the famous Jewish proverb: 'May the Lord protect us from all we can endure'.

There was a synagogue in Cambridge where Nina Salaman, of blessed memory, delivered a very interesting address. I worked in the Cockerell Building of the University Library. She occupied the adjacent room, and more than once was I privileged to consult with her about rendering Yehuda Halevi's poems into poetic English. Her face was Biblical. She was stately, had a shock of white hair, black eyes, and a very wholesome complexion. Her husband was the famous Redcliffe N. Salaman, a Fellow of the Royal Society.



Cleveland

I arrived in the United States by boat on January 2, 1920. At the pier there was a delegation of three men from Cleveland, Ohio, who were to accompany me to that city in order that I might see and be seen before making up my mind to accept the position. The only person in New York I knew was Dr Hillel (Philip) Klein, Rabbi of the Ohab Zedek Synagogue, who had married the granddaughter of Samson Raphael Hirsch of Frankfurt and whom Father knew. I found his home both hospitable and a living example of *Torah im Derekh Eretz* (a combination of Jewish principle and modern culture). On Friday morning the boat arrived in New York. At noon I had luncheon at his home and met the gracious lady who presided over Rabbi Klein's household. I preached on *Shabbath* morning at his request and I met his associate, Dr Bernard Drachman, whose translation of Hirsch's *Nineteen Letters* had introduced that great man to English-speaking Jewry.

On Sunday I left for Cleveland. In that city, I was an utterly novel phenomenon, the first English-speaking orthodox rabbi, bearded and Ph.D. Within a short time after my arrival, the City Club found itself embarrassed. A local university professor, who was scheduled to address them on the 'Philosophy of the Middle Class' became desperately ill. The Club president called me to say: 'What I am suggesting is very unfair. That lecture is supposed to be given in two days' time. The Professor

cannot come. Would you undertake to fill his place?' One of my occasional problems is derived from the fact that I do not like to reject a challenge. I thought I knew enough about Fabianism, Bernard Shaw and the philosophy of the movement to accept that invitation. The lecture was a success. My audience applauded generously. My cousin, the late attorney Henry Newhauser, could not stop expressing his enchantment. But there came a curious consequence: A week later, as I travelled in the street car from Woodlands Avenue, where the older synagogue of my congregation was, to East 105th Street, where the new one had been erected, a man approached me to say: 'I was in your audience last week, and I enjoyed your lecture thoroughly, but I want to tell you, Rabbi, that you are a hypocrite.' I declared myself interested in the reason for his statement and he replied: 'You look, speak, and act like a gentleman. Your education must have been deep and wide: you couldn't possibly be Orthodox.' Superficial, hasty judgment and unpleasant experience with some of the older generation of conforming Jews had prejudiced him against our faith. It took a long while for me to make him see the light. Whilst a prominent member of the Conservative Synagogue, he ultimately became a close friend and helped me in my first communal endeavour, the building of a *Mikveh*, hygienically and aesthetically on the heights of Judaism.

From my student days I had been deeply interested in the *Torah*'s philosophy of love and marriage. Having, in earlier years, attended a number of weddings at which the Rabbi or minister uttered roseate platitudes to the bewildered young couple, who were intellectually, emotionally, and ethically unprepared for marriage, I made up my mind that if I became a rabbi, my condition for officiating at any wedding would be that the young couple, a fortnight or so before the event, spent a few hours with me, during which time I would endeavour to expose them to the principles and ideals of a Jewish marriage. Before that, I felt I should make sure that the city's *Mikveh* would be managed properly. Very soon after my arrival in Cleveland, I visited the local institution and was profoundly shocked by what I saw. I warned the owner that unless he improved its condition, I would be compelled to build a new one under proper supervision. Within a few weeks a young woman telephoned asking me to officiate at her forthcoming marriage. I invited her to meet me. When I mentioned to her the laws of *Taharath hamishpaḥah* (Marriage

Law), she exclaimed: 'You believe in those things?' After I had explained how these laws protected the dignity, the very happiness, of woman, she agreed to go to the *Mikveh* a few days before the marriage. In her presence I called the owner of the *Mikveh:* 'I am sending a young woman to you. She will pay you five dollars. Do you remember our conversation? I want your promise that you will scrub the place so that it will be *kosher* aesthetically, hygienically, and therefore legally. Please don't disappoint me.' Five dollars at that time was a good fee and he gave me his solemn word.

I was a young man then with a large margin of time and so I gave a daily two hours' evening course in the *Talmud.* A few days later, my class and I were in the midst of a difficult passage when the door of my apartment was violently torn open. The young woman, her face livid, called out to me: 'Dr Jung, I thought you were a gentleman. I don't ever want to see you again!' and slammed the door. I suspected what had happened, ordered a cab, and took my class to the *Mikveh* which was in an abominable state of filth. I said to the owner, ignoring his efforts at apology: 'I've given you fair warning. My friends and I will raise one thousand dollars now to start a fund for building a new *Mikveh.*' During the next few months I literally went from organization to organization. We bought a piece of property in Morrison Avenue, in the East 105th Street district and eventually built a place with six perfect individual *Mikvaoth* for the women and six others for men on the other side. I obtained the money from my own congregation, from my conservative friend, from a number of sisterhoods and from a few reformed brethren who had attended my lecture at the City Club. In 1922, the building was completed and I came from New York to dedicate it. At that time, very few Rabbis had sufficient courage or had an adequate method for discussing *Taharath hamishpaḥah* in public. As a result of my work in Cleveland, I was invited to a number of congregations to whom I volunteered my services. I remember among many others: Johnstown, Pennsylvania; St. Louis, Missouri; and Edgemere, Long Island.

In 1933, East New York needed a *Mikveh* and begged for my help. During our trip that year to what was then Palestine, I had taken five hundred feet of film of the blessed Homeland and offered to show and explain them on condition that they charged an entrance fee to help provide the necessary funds. About fifteen such American institutions

were erected with my help; my unchanging condition for cooperation was conformity to every aspect – ritual, hygienic, aesthetic – of Jewish law. In St. Louis they have flower beds around the *Mikveh;* in other places at my insistence they included a library or a tea room. Soon after my work had become known in Cleveland I was both amused and gratified to have the late Abba Hillel Silver say to me: 'There is room for aesthetic Orthodoxy in our country.'

In Cleveland I came, for the first time, across the major aspects of American Orthodoxy – from its amazing loyalty to the sanctuaries of our faith to its backwardness in method and general unawareness of organizational finesse.

There were some five hundred families in the Congregation Knesset Israel who had come over from Hungary and what would now be called Czechoslovakia and Roumania. The grandparents were staunch adherents and defenders of our faith. The parents were in the throes of industrial, social, and cultural re-adjustment. The grandchildren, as a rule, belonged to the generation of the wilderness to whom the commitments of the older family meant little or nothing. For the five hundred families of the congregation there was one religious school (*Talmud Torah*) to whose students the beadle (*shamash*), an otherwise fine fellow, but utterly ignorant of pedagogy – principle, or method – was trying to convey by fervour and an occasional cane the timeless, religious, and spiritual assets of our faith. The synagogue Sabbath service spelled three hours of conversation occasionally interrupted by prayer. Before the end of the Additional Service (*Musaph*), the men would throw their *talletim* (prayer shawls) on their seats and walk out. Right and left of the platform (*Bimah*) on which the Holy *Torah* was read I noticed two huge brass containers which, in my innocence, I assumed to be flower pots. Some of the congregants used them as cuspidors. I was terribly shocked and when I told the *shamash* that they must be removed forthwith, he was speechless with consternation. I had not yet accepted the position and I was presuming to interfere with a 'time-hallowed Cleveland tradition!' Everyone in the congregation was humble, charming, and benign. I felt they were good raw material who, with some retraining, would become worthwhile members of my flock.

Before embarking for the new continent, I had heard of my sainted Father's three aunts, who with their children and grandchildren lived in

beautiful Cleveland. But I was not prepared for an army of more than one hundred relatives, whose invitations, despite every effort, I could not quite escape. From them I learned that the family had spread out to Akron and Toledo in Ohio and to New York, where my sainted Mother's sisters and their families lived. On returning to London, a few months later, I was penetrated by the sense of the challenge which Cleveland posed. The congregation furnished a home for its bachelor Rabbi next to the new synagogue and one of the aunts, a widow, volunteered to become my housekeeper. By the end of May, I had returned to Cleveland to start my work. I had been aware of the major handicaps of American Orthodoxy as I had observed it in that city. They had to do with a lack of modern method in Jewish education, with a neglect of the aesthetic aspect of Jewish law and life and especially with the *Kashruth* Jungle. In every city there were two commissions on *Kashruth* (*Vaade ha-Kashruth*). In too many cases what one declared *kosher* (fit for food – ritually correct) the rival declared forbidden, and not always because of Halakhic consideration. Rabbi Klein had assured me that in Cleveland the control of *Kashruth* (dietary laws) was in good hands. Since 'my house was not in order', I had arranged for board and lodging in the home of a fine scholar. I noticed to my growing astonishment that he fed me throughout the week only chicken. Food does not mean too much to me, but the menu became monotonous. When I asked Mr Rubin for the reason of this unchanging menu he said: 'You cannot eat meat in this city. The people appointed to supervise *Kashruth* are not observant Jews.' When I protested by saying that Dr Klein, a great scholar and perfect gentleman, had assured me that everything was in good order, Mr Rubin replied: 'Dr Klein is a sage and a saint, but somewhat naïve.' I was deeply hurt and I asked for an appointment with the leading rabbinic authority in the city. The general and especially the Yiddish press had described me in extravagant terms and the old Rabbi felt highly flattered by my paying him the first visit. I had asked Mr Rubin to accompany me and after the avalanche of courtesies had been endured, I said to the Rabbi: 'I have come here to ask you to repudiate the statement made by the friend who has accompanied me.' As I proceeded with the story, the Rabbi's face lost its amiability and finally he blurted out: 'Young man, when you will be in America as long as I, you will see it cannot be helped.' I controlled my rising temper and managed to say calmly: 'I have come to this city to improve Jewish

education and other aspects of the *Torah*-true life. I had been much relieved by Rabbi Klein's assurance. What you say undermines a fundamental of our religion. I had planned to keep away from all aspects of *Kashruth* supervision and I should be most grateful if I could maintain that attitude. Therefore I should be much obliged if you would set matters right in a short while. Until then I shall ask my congregation not to use local meat, but if you should fail to effect the vital improvement I shall be obliged, to my profound unhappiness, to arrange for my own *Kashruth* supervision.' By that time, the atmosphere was one of Arctic ice. When the old Rabbi failed to achieve what I had asked him to do, I had a notice sent to all members of the Congregation to attend the next *Shabbath* service in the Woodland Synagogue for an important announcement that I would make. I gave them the facts of the situation and bade them refrain from eating meat until my own system of supervision was established. The whole scene lacked precedent. Here was a young Rabbi, Ph.D., bearded, English-speaking, a Cambridge graduate with dynamic interests in matters normally associated with Yiddish speaking sages! The Congregation accepted my recommendations and within a short time matters were rectified. But more indicative of some aspects of the spiritual and social milieu of Orthodoxy in Cleveland was what happened on the Sunday after my pronouncement. I was sitting in the improvised study of my synagogue when six mighty men marched in. They introduced themselves as members of the Cleveland Kosher Butchers Association. This was the essence of their message: 'You are a very clever man, Rabbi, in town for so short a while and responsible for so much excitement and popular approval. We know what you have in mind. How much a week will you accept from us?'

I didn't trust my ears and I asked: 'Will you please say that again?' When they calmly repeated their offer, I genuinely lost my temper: 'Do you actually suggest that I was ready to sell my principles, that my talk was an insidious attempt to increase my income? Please get out immediately!' As they walked out – butchers as a rule don't whisper – I heard one say to the other: 'Do you understand that man? A capable fellow he is, money he doesn't want', and then he put his finger to his temple, 'Crazy!' (*'Ein tuechtiger Mensch ist er - Geld will er nicht – meshugge!'*) That was my introduction to the American *Kashruth* jungle.

My attitude had a cleansing effect on the atmosphere. It brought back

a number of vacillating men who, to their astonishment, discovered that one may grow eloquent on religious issues and have nothing but an ideal in mind. To my pleasant surprise, Orthodox, Conservative, and Reformed men endorsed my attitude. The leader of the Conservative Temple paid me a visit to say that had there been rabbis of my type he would have steered clear of Conservativism. There were some diehard cynics who were waiting to discover some sinister motives behind my stand. There was one honourable extremist who said: 'You seem to be a real Orthodox *Rav*, but after all you are a Doctor of Philosophy!' During my two and a half years in Cleveland, I was able to lay the foundations of uncompromising, alert *Torah*-true Judaism in the city. Rabbi Louis Engleberg, a former student of mine at Yeshivah College, successfully continues that endeavour to this day.

Within a year, an American phenomenon began to interfere with my leadership in the community. The man in question had brought over from Czechoslovakia some patent used in the production of food and within a short time he became rich. When his monthly income amounted to two thousand dollars, he was elected a member of the Board of my Congregation. He was upright, pious, generous, though somewhat irresponsible. He would come to my home at six o'clock in the morning and offer fabulous sums for the establishment of a new *Yeshivah* or *Bet-HaMidrash* (School of Learning). Before long, he was elected President of the Congregation and then he said: 'Rabbi, we all have profound respect and affection for you, but some of the things you are doing do not seem wise to us. You have made this Congregation increase its budget by insisting on the renting of a six-room modern building for the Hebrew School. It is true that you have more than trebled the number of our children in the school and there is general satisfaction with the result, but you have also dismissed our former teacher and have imported some high-priced new ones from New York. Until you came, our *Talmud Torah* met in the basement of our Synagogue. My father thought that school excellent. Couldn't we go back to that method? Was there anything in the moral or religious character of our beadle that unfitted him for teaching?' I found it necessary to explain how utterly unsatisfactory the basement school was and how innocent of any educational awareness the *shamash* had been. I made it clear finally that I would not permit any interference with my educational or religious work. I had insisted that my congregational contract include that proviso.



My Wife and Family

Suddenly I developed a terrible longing to see my Father. The Congregation gave me gracious leave of absence for a few weeks and delicately suggested that it would be fitting for the *Rav* to surrender his bachelordom and establish his own home. I promised not to neglect an opportunity for doing so. That was early in 1921. The boat landed in Liverpool and I took the train to London. I hadn't been home for an hour when Father said: 'Your younger sister has gone through a terrible case of flu and pneumonia. She is not in good shape. I should like you to take her to Switzerland tomorrow.' I remonstrated: 'Father, I have travelled five thousand miles to be with you. Would you not let me stay over the weekend?' Said he: 'Son, I would love to have you. But your sister's health comes first.' That settled matters and the next morning I took the cab to Victoria Station with my sister. On an impulse, I said to the driver. 'Turn back.' I went home and Father said: 'Why do you return?' I replied: 'I had to kiss you once more.' We took the boat, arrived in Zurich in the morning and had a message from my brother. Father had suddenly died! – In Zurich I met the family of Berthold Rothschild to whose home the telegram had been sent and with whom I spent the Sabbath. Here I committed the deplorable mistake of trying to keep the sad news from my sister. I spoke all day about Father. We had arrived in Zurich on the eve of the Sabbath preceding immediately the Feast of *Shavuoth*. The funeral had taken place on

Friday. As, on Monday night, I sat in the sleeper, I put my arm around Bertha: 'I have sad news for you!' and she said: 'I knew it all along.' After *Shivah* (the week of mourning) in London, I returned to Switzerland to keep my promise to the Cleveland flock. At Stansstad, on Lake Lucerne, I met Irma Rothschild who had volunteered to run a camp for refugee children. I saw her, a *Kitzur Shulḥan Arukh* (an abbreviated edition of the Code of Jewish Law) in her hand, lecturing to her charges. Next day we climbed the 8000 feet high Pilatus together and in the evening I proposed to her. Her response, finally, was encouraging.

My mother having died six years earlier, Father's sudden demise changed my normal routine. I had to rearrange my future programme, take care of the education of my younger brothers, find a domicile for my sister and return to America with the image of a blond, grey-eyed young woman who was to become my wife. She was the second daughter of Berthold Rothschild of blessed memory, man of business affairs, head of the Zurich *Hebrah Kaddisha*, and of his sainted wife Harriet Lang, herself the daughter of a French-Jewish pioneer who had established the first department store in Switzerland that was closed on the Sabbath and all Jewish holidays.

My Wife

I find it somewhat difficult to write this page. My dear wife is too close to me for an objective analysis or for adequate description in simple English. Much of her personality represents the Jewish tradition of an *Esheth ḥayyil* (a good wife, literally 'a woman of valour'). There remain nuances precious, private, and sacred. Nothing could be more characteristic of her resolute dedication than her amazing request in the late twenties as she was about to undergo a serious operation: 'Promise me that if I die, you will marry our dear beloved friend B.G., noble of heart and keen of mind. I know she will take good care of you.' Throughout our half-century of married comradery I have admired her healthy acceptance of life, a combination of genuine idealism with unimpeded appreciation of reality. Hers has been a type of warmhearted cynicism about too frequent instances of eloquent acceptance of a noble set of values, deplorably superficial and unrelated to the conduct of the man or woman who proclaimed it.

Dedicated to our family, she would advise the children to 'stand on their own feet'. Ever ready to continue her maternal aid, if and when

asked for, she remained anxious to avoid neurotic dependence on her guidance. Hers has been quiet efficiency in home as in public work, intuitive wisdom, rendering clear decision without delay. Impatient with ulterior motives in private as in social work, her courage no less than her sense of humour brought her abiding affection and respect from her associates in God's work, alike in the high councils of West European orthodoxy and in the relaxed relations of New York City.

She has been a brave helpmate, gracious and ever cheerful.

Many a woman owes to her a new courage and a happier view of life. Through her cheerful encouragement she promoted a warm interest in communal endeavour, even as she supplied her fellow workers at once with good literature, with counsel about the intricacies of home economics and the sweet mysteries of the cuisine.

She is ever grateful for attention which husband, children, grandchildren, and friends bestow upon her. She expects no rewards and is not too sensitive about occasional ingratitude. For fifty years it was refugees, Rabbonim Aid Society – the power behind whose throne she has been for more than three decades – the Centêr's Sisterhood, the Orthodox Union's Women's Branch which have known her steadfast devotion.

She taught me not only mountain climbing, but a capacity for smiling at life's unearned unpleasantness and a readiness to conquer rare brown hours. I love her undeviating devotion to our faith, our folk, and above other spheres, to our own home.

In token of gratitude I have dedicated four of my works to her. Her background is recorded in the following pages of this book. Her health, physical and mental, has defied the half-century of our hard professional and social life, both by the grace of God and by her indomitable spirit.

My Wife's Family

My mother-in-law was distinguished by thorough, joyous piety, a timelessly youthful spirit which characterized her to almost the end of her terrestrial career. The Swiss mountains greeted her arrival on earth. Her father's dynamic Orthodoxy fashioned her personality. Her husband's communal interests filled her with pride.

Henrietta Rothschild revelled in the Jewishness of her family, shared in the community's *Ḥebrah Kaddishah* work, which her husband and then her late son Joseph headed. Hospitality to indigent wayfarers from all over

was as self-evident a part of her programme as care for her own children.

The death at the age of ninety-seven of this matriarch, who left almost one hundred and fifty children, grandchildren, great-grandchildren and great-great-grandchildren, signifies in more than one sense the end of an epoch.

She enjoyed the devotion of her progeny and, until thirteen years ago, lived, physically and emotionally, a very happy life. Generous in her own attitude, she was most grateful for the affection and solid service bestowed upon her by all, especially by my own wife. Three years before her death she walked blithely with us along a ten thousand foot high mountain road. Now her *neshamah* is *begovhe meromim*, in the arms of our Father in Heaven, and bound up in the dedicated memory of all who knew and loved her.

Her father, Jacques Lang, legendary in religious loyalty, established a department store, closed on the Sabbath and on all *Yomim Tovim* (Jewish Holidays), and left a house and legacy for the establishment of the first *Yeshivah* in Switzerland. His dreams were realized two generations later, when the *Torah* Academies of Montreux and Lucerne rose to bless the land and Jewish communities all over Europe and his grandchildren went to *yeshivoth* and remained within the happy circle – *tomkheha me'ushar* – of *Torah* supporters, uncompromising *Torah*-true Jews.

My father-in-law, *alav hashalom*, a prominent man of business, established the family tradition of *moheluth* (circumcision) as an avocation, a free contribution to the perpetuation of Jewish life, which some of his sons have continued on the same charitable principle.

The Lang Document

Jacques Lang and his family prepared and lived by a unique testamentary document signed by: Jacques Lang, Raphael Lang, Benoit Lang, Lazare Gut (brother-in-law), Fernand Lang, Jules Lang, Charles Lang, in Ellul 1891, at Baden, Switzerland, reading as follows:

'Through contemporary conditions we find ourselves compelled to make this declaration on the part of our family union, to the end that all the Jewish laws and obligations which we have received from our sainted parents and forebears may be henceforth adhered to by those who come after us, and transmitted in their turn to future generations.

'A very large percentage of rural and urban Jews often say that it is impossible to live *kosher* lives any more, but we want to present evidence

that with sufficient goodwill all is possible. Forty-five years ago, in 1847, in times of depression, we, together with our sainted father, worked on the roads to prepare the grand-ducal Baden-Railroad in Kleinkamps, Renviller. From Sierinz, our place of residence, we had to run for two hours to the place of work, and the daily wage amounted to ten old Batzen (about one penny). For luncheon, our sainted mother gave us, altogether, one pound of bread, and to be able to buy that, from time to time she had to sell her jewellery. Bread and butter had to be sufficient for our hard labour from three in the morning until ten at night when we returned, but the good God let us grow up strong and happy.

'One very often hears people say nowadays: "It is no longer possible to keep *Shabbath* and *YomTov* as before." We can offer evidence to the contrary. We did business in markets and fairs thirty years ago and had both wholesale and retail businesses in large cities for the last twenty-one years. Our heavenly Father not only always granted us *Parnassah* (sustenance) but he caused a very miracle: In 1870, the year of the Franco-German War, we ran a sale in Lucerne in the foyer of the local theatre. On Friday near the hour of Sabbath the place was so jammed with customers that we did not know how to get the people out and we brothers called to each other: "We shall be *Meḥallelei Shabbath* (violators of the Sabbath)!" Hardly had we pronounced these words, when a hefty policeman came into the place and threw out all the customers because "In accord with the order of the governors, Jews are forbidden to arrange sales in Lucerne." He locked the room himself and we were able to keep the Sabbath! We thought we would be driven out of Lucerne but that did not happen. The closing of the foyer was a result of complaints by competitors, and on Monday morning the store was opened by the same policeman. The mob of customers was so great that within a few weeks we sold more than many stores which keep open on *Shabbath* do in the whole year!

'The same complaining Jews say that *Rishuth* (anti-semitism) is due to the fact that we do not live as the *Goyim* do, but just the opposite is the case. *Rishuth* affects mostly half-Jews and *Neujuden* (modern Jews). Even the court preacher Stoecker (a notorious anti-semite) said in his sermons that he had nothing to say against Orthodox Jews. We do not want to be half-Jews or *Neujuden*, but completely full Jews even as our own sainted parents and forebears have been. Some of those who in the future will

read this document may hazard a guess that our ancestors were either rabbis or people isolated, out of touch with the world, or mentally deficient. None of that is true. We brothers lived together up to mid-century, when our oldest one went out into the wide world to earn his living as a business or working man. He stayed away for almost eight years and travelled all through France and Spain. The second one was a French soldier for seven years, served throughout the Crimean War and the battles of Malakoff, took part in the capture of Sebastopol, returned to the Garde Imperiale to Paris and thence home. The third, freed from military service because of his brothers, travelled through the length and breadth of Switzerland, engaged in business day and night. He was on his feet until they became swollen, and too often the bread in the sack on his back became mouldy. The fourth and youngest had to go into military service. He was one of ten thousand of the Africa Korps, a part of the Bourbaky Army that was gradually thrown into Switzerland, where he was gladly welcomed by his brother.

'In 1858 the three older sons established a firm, "Lang Brothers". With their practical knowledge, acquired all over Europe, they have achieved the conviction that all of us everywhere are under the protection of God Almighty and we have established this family bond so that we may ever live up to the following duties:

Daily Duties for Men

'In the morning on arising, the *Berakhoth* (blessings) and *Shema* are to be chanted, *arba-kanfoth* (the small fringed *tallith*) to be donned, *tefillin* (phylacteries) to be put on, and the prayer to be pronounced with devotion. Every day some chapters of *Tehillim* (Psalms) are to be recited, *Minḥah* (afternoon prayer) between 12:30 and the setting of the sun, and *Maariv* (evening prayer) from sunset to midnight. Men must not shave (with a razor).

Duties for Women

'They must pronounce a morning prayer before noon. Every eve of the Sabbath they must take *Ḥallah* (the priest's share of the dough) and one hour before twilight kindle two Sabbath lights. They must also observe all the duties contained in *Kohelet Shlomoh* (a volume of Jewish law).

General Duties

'Meat may be bought only from butchers who do not violate the Sabbath and whose *Shoḥet* (Slaughterer) lives in accord with Jewish law. The *Shoḥet* must have received his *Kabbalah* (diploma) from a strictly orthodox rabbi. Fat, oil, chicory, poultry and meat, *matzoth* and all food for Passover, may be obtained from out of town only when they are provided with an endorsement of a strictly Orthodox rabbi. At the table for *Kiddush*, *Havdalah*, and *Berakhoth* (other blessings) only red wine may be used. Every poor person must be supplied with food and if they are Jews they must eat at a family table. Nobody may be denied *Tzedakah* (charitable gifts). Nobody may argue with a poor man. He is to be treated nobly even as one does treat a rich one. Sick people should be visited as soon as one hears of their indisposition and every human is to be treated with good advice and deeds.

'When Friday evening the Sabbath light has been kindled, that is the beginning of the Sabbath rest; all stores must be closed, no labour by male or female may be done in the house, no food may either be bought or ordered, no money accepted or spent, nor may any object be taken out of the house.

'The first night of *Shavuoth*, (Festival of Weeks) as well as the night before *Hosha'ana Rabbah*, (during the festival of Tabernacles) must be spent in studing Holy Writ.

'During the Nine Days (before *Tish'ah Be'av*, the Ninth of Ab, recalling the destruction of the Temple), only dairy food may be eaten and all fast days must be strictly observed by healthy persons.

'*Lulav* and *Etrog* must be bought for *Sukkoth* and the eight days of the Feast of Tabernacles must be spent in the *Sukkah*.

'*Ḥannukah* and *Purim* must be observed. If members of the family union live in a town which has an orthodox synagogue they must join it. But if it contained only one in which organ music or any other violation of rules is part of the service, they should endeavour to form a *minyan* of their own and connect with it, if possible, a study room and a *Mikveh* (ritualarium). If they lack the necessary means for that, they shall obtain the money from the family's *Ma'asser* (tithe) Fund – See below.

'Interest may neither be taken from, nor be paid to, Jews.

'*Sha'atnez* (mixture of linen and wool) may not be worn.

'A major obligation of every member of the family union is to care for the religious education of the children; the latter are to be rigidly taught not to eat anything without pronouncing a *Berakhah* (blessing), and to read their prayers regularly.

'In the establishment of Lang Brothers there exists for many years a *Ma'asser Fund*, by now amounting to 40,000 Swiss francs which forthwith are available for purposes of the family union.

'A *Ma'asser* account must be kept by every member of the union. Every family must make an annual inventory and tithes must be paid from all profits with the exception only of the business expenditures. This *Ma'asser*, which means ten percent of the profit, must be spent by every family for the support of the poor and if there be a surplus it should be added to the general *Ma'asser* account of all members who have signed this document.

'If any member of the family union dies, ten percent of the estate shall be used as follows: First: One half to be contributed to the general *Ma'asser* account, the other to be spent in the house of mourning. Second: For poor people of the neighbourhood or of the deceased's place of birth. Third: On poor relatives and acquaintances. Fourth: On scholars of the *Talmud*. Fifth: To be sent to Jerusalem.

'If one of the family marries, then twenty percent of his private *Ma'asser* account shall go to the general *Ma'asser* Fund.

'This general *Ma'asser* Fund shall be administered by the three brothers, Jacques, Raphael, and Benoit Lang as long as they are alive, and thereafter the consensus of the majority of all members of the family union is necessary whenever larger gifts are to be made therefrom. The funds of the *Ma'asser* account must be invested in solid interest-bearing shares and the annual interest must always be added to the capital.

'The *Ma'asser* Fund is to be dedicated exclusively to the following: One: The provision of a dowry for Jewish girls with first consideration to daughters of poor members of the family union and other relatives. Two: For the support of the study of the *Talmud*. Three: For the support of Jewish religious institutions.

'If the union should ever be disbanded, the funds of the *Ma'asser* account may be spent only for Jewish religious purposes.

'If anyone of the members of the union does not conform to these duties, he should with utmost dispatch be rebuked, such warning to be

repeated; after a third censure, he shall be excluded from the union and there shall be no communication with him at all.

'The signatories, brothers, and brother-in-law, declare themselves members of the union and their children will be accepted as such on the day of their marriage.'



The Jewish Center

American Orthodoxy at the end of the second decade of this century had not yet begun to come of age. There was an enormous amount of *Torah*-true loyalty, unorganized, hardly aware of its problems and opportunities. The rabbis, with very few exceptions, combined rabbinic learning with ignorance of the problems of their youth. Many were involved in bitter and fruitless battles in the jungle of *Kashruth* supervision. Congregations very rarely provided a decent living for their spiritual leaders, forcing them into all sorts of schemes to keep the wolf from their door, and too often making them lose their hope, their self-respect, and the fealty of their children. The poverty of life in the mass habitations of their congregants made the task of earning a living so overwhelming that nothing else mattered. This 'America' brought them neither comforts nor achievements. Whilst duly appreciative of the government's fairness, they met the gross vulgarity of the mob, to whom the long-bearded foreigners with their outlandish speech and manner offered a favourite target of catcalls at best and a hail of stones at worst. The loyal immigrants had to shoulder the double burden of economic plight in the era of sweatshops as well as the total programme of the *Shulḥan Arukh*, which had been self-evident in the compact, homogeneous communities of Eastern Europe, and to which the new environment seemed to stay irrevocably and unpleasantly opposed. The aristocratic Jews of Sephardic

and Germanic origin had little regard for their Yiddish-speaking brethren, apart from the normal philanthropic interest in accord with the pledge given to Peter Stuyvesant.

But Jews have a classic tradition of stubborn loyalty to the faith of their Fathers throughout periods of oppression and poverty. They appear unable to stand prosperity and a liberal milieu. The whole sad history of European assimilation bears too eloquent testimony thereof.

Lo alman yisrael. As the great 'menace' of economic sufficiency began to threaten the immigrants, as they began to see their children endeavouring to escape the synagogue in a hundred ways, as the chasm between the generations became ever wider, a few men arose to tackle the problem. The Sephardi Jews maintained official Synagogue Orthodoxy, but were somewhat removed from the problems of the teeming Ghetto brethren. Reform had made great progress socially – the bankers, clothing magnates, judges, belonged to that denomination and had grown such excrescences that but for the new effort, Judaism was on the way out in America. *Yeshivah*, the only institution for the training of rabbis, teachers, and well-informed laymen, suffered from every possible handicap and seemed a forlorn hope against the vested interests of Cincinnati Reform and the coming power of Conservatism. The Jewish Theological Seminary, in accord with the intention of its founding fathers, was meant to combine loyalty to the *Din Torah* with modernity of method, to promote and preserve the traditions of our people and to render them attractive by presentation in accord with modern categories of thought.

In neglected houses on the lower East Side, Yeshivath Etz Chayyim (later combined with Yeshivath Yitzhak Elhanan), commenced its career.

It was about 1917 that a number of American Jews of Russian, Polish, Hungarian, and Roumanian origin, met to discuss what should be done to save their children. By that time American Israel's philanthropic activities had begun to assume greater significance by including succour for the victims of the First World War. By that time a new philosophy of Americanism was making steady headway. Against the older interpretation, which demanded from the immigrant complete obliteration of his cultural and especially religious background (Washington to take the place of Zion, Abraham Lincoln of *Avraham Avinu* – one of the ludicrous slogans of Jewish assimilationists who knew neither Judaism nor the spirit of America!), the academic and civic leaders of the country

pronounced what has since been espoused as the principle of cultural pluralism, which stresses the contribution every immigrant group ought to make to America through refining and perfecting its own spiritual, cultural, religious assets. Jews began to appreciate that American culture was never meant to be dependent on one source; it was to be neither Protestant, nor Catholic, nor Jewish, neither Anglo-Saxon alone, nor French, nor Slav, but the combination of all the best that each immigrant group had to offer. Jewish parents began to realize that this America was not hostile to their religion, but would want them to translate its behests intelligently, systematically, into their life in America, not only for their own sake, but in order to add the moral ferment, the spiritual insights, the ethical passion of the *Torah* to the developing civilization of the United States.

The men who met in 1917 had become aware of both the impending tragedy of their children's defection and the sympathetic appreciation of Judaism as creed and life by enlightened Americans. Czarist oppression, too, had aroused widespread and profound sympathy for our storm-tossed people among the citizens of the United States. What could, and must, be done to save Judaism for their children? How could a bridge be built to assure the perpetuation of the Jewish faith and the Jewish people on this continent?

The men who met to discuss the proper new direction were of various minds. Some were frank enough to state that their first, if not only, concern was to keep their children within the fold. The old-fashioned synagogue with its lack of decorum could no longer hold them. The old-fashioned *Ḥeder*, and what was much worse, the old-fashioned private *melammed*, had no message for them. The comforts and luxuries of American prosperity had too often proved destructive of faith and practice. The Jewish home, with all its warmth and love, was out of touch with the new times. Some perceived that those who would want to save only their own, would lose their own, too. Jews have been interdependent in their fortunes, as in their problems. To separate oneself from the community has been considered ignoble for millennia. What Joseph H. Cohen, William Fischman, Abraham E. Rothstein dreamt of, was an institution which, whilst catering first to the families of its membership, would do pioneering work for all the leaderless millions of potentially *Torah*-true Jews, would raise their standards, and widen

their horizon, without any compromise of religious principle. They had been guided in their Halakhic problems by the former Chief Rabbi of the Boston community, later rabbi of an important congregation on the upper East Side, Rabbi M. Z. Margulies. To him they broached the problem of building a synagogue which would prove attractive to men and women, to young and old, without any abandonment of the *Din Torah*. His assistant rabbi, Mordecai M. Kaplan, trained in an American university and a teacher at the Seminary, seemed the logical choice for spiritual leader. The older rabbi accepted the task, and in accord with his consent, The Jewish Center was built. As President of the Union of Orthodox Rabbis, as of the great *Yeshivah*, his authority was unquestioned. Even after The Jewish Center had been finished, Rabbi Margulies remained the halakhic authority, with Rabbi Kaplan the leader, preacher, and teacher. Throughout the negotiations with the latter, it had been clearly understood that the proposed new community would serve American Jewry in general and its Orthodox majority in particular as a model organization centring around *Torah*. It would endeavour, in the most encouraging and enjoyable manner, to convey its teaching, its programme, its set faith, and practice, on the unalterable basis of the religious traditions called, for want of a better word, Orthodox. Even the men who in private life had not been completely conforming, recognized the obligation and the wisdom to guard the central institution of our people, the synagogue, the school, from the relativism of some deviationists in the camp of Israel. There seemed to have been, against this clear understanding, which the three main leaders again and again have emphasized to myself as self-evident, either a want of appreciation or an assumed margin of freedom of thought and action in the mind of Dr Kaplan, which, challenged, brought forth a deep division of attitude and ultimately resulted in his resignation from the office of leader of The Jewish Center. He left, taking with him almost one-half of the membership. In addition thereto, the *Torah*-true half, which now remained in control, found itself burdened by a heavy mortgage and the accumulated debts of a somewhat extravagant budget. They found themselves depicted, attacked, and ostracized, as fanatical opponents of progress, as obscurantist deniers of the American dream. But they remained undismayed. In the dramatic chapters of the first part of the Center's history, these three founder members assumed the penalty of

steering an institution deprived of its financial strength and afflicted with divided families, the break-up of decades-old friendships. But they did not remain alone. Among those who stood valiantly at their side were Judge Otto A. Rosalsky, Reuben Sadowsky, Arthur M. Lamport, Isaac L. Phillips, whose co-operation was as dedicated as it was invaluable.

Joseph H. Cohen, a man of great vision and glorious stubbornness, fell ill in the course and as the result of the upheaval; he appeared at the crucial meetings, against his doctor's order, physically weak, spiritually a giant, with doctor and nurse in attendance. He was always sure of the support of A. E. Rothstein, sage and saint of New York's Orthodox Jewry, a man in whom love of God expressed itself in infinite compassion for man and who literally sacrificed home, family, and business to serve as voluntary and very successful arbitrator in labour disputes. These two founding fathers were ever cheered by the wholehearted and selfless support William Fischman gave to them, by the loyalty of the other trustees and members who knew that to remain within the membership of the institution implied for years to come not only grievous social relations, but ever increasing monetary sacrifice.

By 1921 the Center, whilst its building was completed, was spiritually and financially a house without a roof, and hence every effort was made to secure a rabbi, who would assume spiritual leadership, based on his knowledge as a *mussmakh* of the *Din Torah*, familiar with the categories of modern thought and, above all, trained to teach the combination of loyalty to *Torah* in the American scene of the twenties. The fight for *Torah* in which the Center leadership had earned triumphs and scars, evoked profound interest throughout the country and served as a spark plug for the re-assertion of *Torah*-true Judaism throughout the country. Although the congregation avoided the fanfare of publicity, its insistence on the time-hallowed principles, its willingness to ignore every handicap and inconvenience in the process, and the fact that its leaders represented socially and financially successful personalities, lent it a significance which it is hard to exaggerate. Originally planned as a community of no more than two hundred families, its purpose was to create an *esprit de corps*, which within very large congregations is well-nigh impossible. The synagogue was deliberately kept comparatively small, so that the rabbi and each member family could work in intimate relation with each other. But when the community learned of this historic battle, the

Center did become the object of close attention to Jews of every possible variety of religious attitude. For the first time in modern American history, it was not the poor, but the rich, not the protesting proletariat of the ghetto, but the captains of industry and leading professionals, who had taken up the fight for untrimmed fealty to the faith of Israel. One may say without fear of exaggeration that from this revolt against the rugged individualism of religious anarchy has stemmed not only a new courage, a braver spirit, a renaissance of faith, but that every aspect of the new loyalty, every national, and in New York City every important local institution, was directly or indirectly influenced by this example. Out of the Center's leadership came Beth Israel Hospital, the largest modern hospital in the country, constitutionally conducted in accord with the *Din Torah*. The Center furnished Yeshivath Rabbi Isaac Elḥanan with three presidents, the later Yeshiva College and Yeshiva University with top leadership, the Union of Orthodox Jewish Congregations with significant manpower and financial support, encouraged religious loyalty in national, as in international Jewry, and helped materially not only very many *yeshivoth*, but especially helped build Kfar Eliyahu, the orphan girls' village in Israel. The Center of Eighty-Sixth Street was known before the Second World War in Lithuanian Jewry as in Polish villages, all over Europe and in other continents. The historian of the first half of this century, who will inquire into the causes of the renaissance of what had been considered moribund Orthodoxy in the United States, will find, without difficulty as he examines, wherever such sources are available, the impact of the Center's heroic stand.

At this moment a digression into autobiography seems unavoidable. Born in Moravia and nurtured in the *Yeshivah* of my sainted father in Ungarisch Brod, at the *yeshivoth* of Hungary and the Hildesheimer Rabbinical Seminary of Berlin, I was called in 1920 from Cambridge University, where I was engaged in post-graduate research, to the rabbinate of the Congregation *Knesseth Israel* in Cleveland, Ohio. That position spelt enormous challenge to the *mussmakh* (ordained) of the *Gaon* David Hoffmann, of blessed memory, and the graduate of London and Cambridge Universities. For Orthodox *kehilloth* in that city were almost all distinguished by genuine emotional, considerable practical, attachment to the *Din Torah*, with profound unawareness of the vital need to express Judaism in accord with classic patterns of our history, in

a manner satisfactory from an aesthetic and intellectual point of view. My earlier experience had been with the Sinai League in England, a type of intensive American Young Israel, within the orderly and impressive framework of Anglo-Jewry. The congregation had accepted my only demand, that of complete authority in all matters touching school and synagogue. It was my experiences in Cleveland that prepared me in form, if not in matter, for the work in New York. My congregation in Cleveland accepted a complete re-orientation, to some of the older people iconoclastic. After the first Sabbath I insisted on order in the synagogue, on removal of certain landmarks of exceedingly *legère* conduct in the house of God, on the removal of the *Talmud Torah* from the basement to a fine, well-lit house the congregation had to rent for the purpose, on the dismissal, with compensation, of the *Shamash* as teacher of the school. In his stead, the congregation at my bidding appointed some modern teachers, to whom much higher salaries had to be paid. I found it more economical to interview them in New York City than to have them come for a trial to Cleveland. An advertisement in the Jewish press brought thirty-odd candidates to the Hotel Theresa, of whom I found three satisfactory, with a fourth who came a few weeks later. In these conferences I came across the new type of Judaism conveyed by my predecessor at The Jewish Center. For, to my astonishment, more than one of the candidates, who seemed satisfactory as a teacher, asked me whether I would insist on his teaching 'the fables of Genesis'. I told each of them that I would not insist on his teaching them, since I did not consider them fables nor him a proper teacher for Jewish children. On the other hand, I could not use most of the other candidates because whilst quite satisfactory as religious Jews, they gave no indication of having ever been aware of pedagogy as an art or a vocation. In Cleveland I had to deal with local opposition, that of a trustee, who had become very wealthy, and had arrogated himself the right to influence issues of school curriculum, teachers' abilities, and who, above all, could never accept the 'luxury' of a high rent for the *Talmud Torah*, since his father, 'who had been a very fine *Yehudi*' had been trained and had him taught in a school situated in the cellar of the old *shul*. Gradually he accepted, formally and very audibly, that fact of authority, but when the attendance in the school had risen from thirty-five at my assumption of office to two hundred and forty within a year thereafter, he confided in a moment of

expansiveness that he could not rest quite satisfied because he had never heard of a '*rov* speaking English, being a doctor of philosophy, and staying Orthodox.'

In Cleveland I came face to face with a youth eager for *Torah* but denied access to an intelligent interpretation thereof. When I decided to spend Sabbath afternoon with the twenty-odd young men and women above the age of twenty who had come to me, even if it meant my failure to appear at the time-hallowed communal *Seudah shelishit*, it was only my pre-arranged complete authority in all educational and religious affairs that prevented open rebellion. In Cleveland I learned to assess the profound tragedy resulting from the fact that *Kashruth* supervision was innocent of social responsibility, the prerogative or the vested interest of some rabbis and/or laymen, with endless and most discouraging battles, name-calling, scandals of every sort. In Cleveland I learned to insist that no self-respecting rabbi may derive private gain from the exercise of his *Kashruth* authority, that his income should be his salary and not what butchers or manufacturers of *kosher* foods bestow upon him. In Cleveland I saw the Orthodox congregation almost without any influence, the major institutions of Judaism in the hands of men who were at best neutral, at worst uncompromisingly hostile to the principles and obligagations of *Torah*-true Judaism. There were some heroic exceptions, some rabbis of spotless reputation, but they had little or no influence and paid for their loyalty by grinding poverty.

The Jewish Center had not loomed large on my horizon, when my name was proposed to them as a candidate for the vacant position. In September 1922, after a preliminary opportunity for its leaders to see me in operation, I was called to the religious leadership of the institution, which was to become my major interest in life – at once my task and my inspiration.

I recall my first prolonged meeting with Joseph H. Cohen, who may be called the soul of the Center, William Fischman, its heart, and A. E. Rothstein, its sage head. I recall their questions and my own, their deep interest not only in my religious attitudes, but in the methods by which I proposed to work. Abe Rothstein said to me years later that what impressed him most was my refusal to go into detail of approach and procedure before having become acquainted with the milieu – religious, social, academic – of the membership. As with my first congregation, I

left the financial arrangement *sans question* to their wisdom and rectitude, but insisted on my authority in matters touching the *Din Torah*. For the initial steps I assured them of my being eager to consult the older *rabbanim*, notably the sainted Dr Philip Klein, *Gaon* and modern mind, and the revered Rav Margolies, but my decision would have to be final for the congregation. Throughout the fifty-five years of my incumbency, that pledge was kept. I have occasionally found myself in disagreement with either or both of these *rabbanim* of blessed memory. Often I was inclined to be more severe than the wise Ramaz Margolies, once or twice more lenient than the noble Rav Philip Klein. There were very few colleagues of older age who impressed me as these gentlemen had done, but I rejoiced in the friendship of Dr Simon Burstein of Cleveland, a Rav but a practising physician, Rav Ephraim Fischel Epstein of St. Louis, great scholar and close friend, Rav Bloch of New Jersey, and in particular of that great *lamdan* blessed with a precious sense of humour, Rav Moshe Sivitz of Pittsburgh – all of whom gone to their eternal reunion. Once I submitted a difficult *She'elah* (problem) to a meeting at which Rav Hayyim Ozer Grodziensky, his great brother-in-law Rabbi Elchanan Wasserman, and the *Gaon* of Kishinev expressed divergent opinions, which left my original decision *de facto* sound, *de jure* too severe. The Jewish Center presented *ab ovo* some *she'eloth* which have agitated the minds of many *rabbanim* throughout the years of my association with that institution. The decision relating to the permission to use an apartment house elevator on the Sabbath provided the operator thereof is known not to be a Jew, which Rav Margolies had rendered long before my arrival in New York City and which Dr Klein and I had re-affirmed after a six-hour session early in October of 1922, is now to be found not only in the *Responsa* of Rav Uziel, of blessed memory, but of the latest edition of Rav Braun's *Shearim ha-Metzuyanim be-Halakhah*.

Important as these problems were, they did not fill my programme. Sermons in the synagogue, whilst they required a great deal of time, were not a major burden, either. The mind of the youth was. Before my arrival, these youths had been treated to lectures of Columbia professors, which, after an initial enthusiastic reception, had left them uninterested. At the very first *Seudah*, a young man, now a prominent industrialist, utterly unaware how disturbing he might sound, praised my morning's sermon and added, 'It was quite interesting, but it was based on tradition,

and tradition is not reliable.' I realized then my major obstacle. Many of the older generation had not been aware of the teachings offered by my predecessor. His fervent appeal for Sabbath observance on a purely nationalist basis, his occasional emphasis of the duty to maintain a *kosher* home, had spelt to them the expression of an Orthodox *rov*. They had not been aware that these emphases were possible on a non-theistic basis as an endorsement of 'folkways' without any authority outside that of the acceptance as desirable habits by the people themselves. There was a Day School at the Center, in control of a lay pedagogue, to whom its leadership was entrusted and with whom I could not agree on either curriculum or division of authority. Established before its time and looked upon as fanciful luxury by many important Centerites, it was an expensive and inherently unsuccessful enterprise. Later on, West European immigrants furnished the enthusiasm, the children, and the experience which ultimately resulted in a most promising phenomenon of well-nigh four hundred and fifty Jewish day schools throughout the United States, such as the Manhattan Day School on West 78th Street.

How unsatisfactory conditions were in the camp of *Torah*-true Jewry in New York City may be gathered from the fact that for its two million there existed in 1922 *one single mikveh* that combined conformity to the ritual laws with any degree of hygienic and aesthetic standards.

After a few years the Center had this ambivalent aspect: a sincere appreciation on the part of most of its members of the high ideal that inspired the founders and an uneasy consciousness of unending financial problems, which created a semi-conscious negative attitude towards it. The problem became aggravated not only by the increasing load of debt, but by another noble enterprise fathered by practically the same men and destined to impose heavy financial burdens on them. For years the main leaders of the Center were the main trustees of Beth Israel Hospital. It was a cruel dilemma for Joseph H. Cohen, the Center's spark plug and power behind the throne: very often, when his beloved institution was in the throes of monetary difficulty, when appeals had to be made to the small number of his friends, he had to ignore the Center's difficulties so as to be able to meet the hospital's emergencies.

Beth Israel Hospital was a broad challenge to the so-called German Jews. When a few men from among the immigrants of Eastern Europe decided to prove to themselves that their group had come of age, it was

through the establishment and maintenance of a *kosher* hospital that would combine loyalty to the *Din Torah*, *Shabbath*, and *Kashruth* in particular, with modernity of method and approach. Joseph H. Cohen became the leader of that group. He was a man of outstanding ability, far-sighted, generous, and of great integrity. In his business (like many of the original Center members, he was a cloak and suit merchant) he established principles of right dealing from which he would not, under any circumstances, depart. He would not pay a percentage, no matter how small, to buyers sent by their firms to obtain his merchandise. He occasionally lost important accounts because of his fine stubbornness, but he gained a priceless reputation. His promise, the city knew, would never be broken, evaded, compromised. He taught his comrades not only love of America, but the now classic pattern of American-Jewish generosity. From his self-sacrificing example came the first $5,000 donations to good causes. During the days of the depression, he summoned all his resourceful energies to offer to the government of his beloved country some plan for combating depressions, indeed, to prevent them.

The Roosevelt leadership, most anxious to save controlled capitalism for the United States, was very eager to obtain the advice of practical men (in addition to the lightning cleverness of its official brains trust) and Mr Cohen, at their invitation, went many times to Washington in this cause.

Abraham A. Rothstein, a genius of wisdom combined with a passion for kindness, both at the Center and at the hospital, was his close collaborator. An eloquent letter from A. E. Rothstein about Joseph H. Cohen reads as follows:

'To think of, or write about Joseph H. Cohen is like a benediction. Some men are considered great through titles of nobility. There is not any title, no matter how exalted, given by Kings or Presidents of great republics that can equal the one conferred by the people on Joseph H. Cohen and that is, he was one of God's faithful servants on earth. If service to God means service to man, who is there that has lived up to it more than that Prince in Israel, Joseph H. Cohen. He shall always live in my memory. I say this in devotion.'

Rothstein's devotion to Orthodoxy was of an unusual pattern. It grew from a reverent love for his parents who, in New York's

Jewry, were held in universal esteem for their genuine piety and exceeding generosity. Cohen had come back to full Orthodoxy from an earlier non-conforming attitude. He had the ardour of a reformer, the ruthlessness of an idealist and the capacity to attract good men to his cause. In the synagogue both heart and mind were ceaselessly involved. He was brilliant in immediate absorption, integration, and development of a new idea. His constructive criticism benefited the rabbi, even the one-time lecturer. His devoted chanting affected the worshippers next or near him. In that he was surpassed by another very close friend: William Fischman. Against the compelling personality of Cohen, who could sweep men off their feet by eloquence of word or action, William Fischman represented a gentler but not less impressive type. He had the deep-seated piety of Galician Hassidism, his faith and voice were felt in the synagogue. His booming song, as his consistent reverence, won many to Judaism, who otherwise would have left the ancient mansions for some smart up-to-dateness of religious compromise. They knew that William Fischman, after his morning prayers, went to his downtown office (at one time he was head of a nationally famous concern), still inspired by the principles of *Torah* and *Siddur* and consistently anxious to translate the profession of the synagogue into the righteousness and kindness of his conduct downtown. Cohen, Rothstein, and Fischman I once described as respectively the soul, the mind, and the heart of the Center. They remained, with all changes due to elections, the three leaders of the institution. Bound to each other in decades-old friendship, they were united in unquestioning service to God's *Torah*, they complemented the power of their team by their separate ethico-religious assets, they were each and all immeasurably strengthened in their struggles for *Torah*-true Judaism by the consciousness of this friendship and of their unshakable comradeship. From this triumvirate came the strength that held the institution together throughout the critical years after the revolution, when they accepted the resignation of the original leader, determined to shoulder the consequences, the inevitable and foreseen price they must pay for serving and saving the original intention, for themselves and their children, for American Judaism. Had these men and their group not stood rocklike in the crisis of 1921, the Conservative movement would have won an easy and abiding victory; in its own ranks the unchallenged non-theistic tendencies of the group, centred around Doctor Kaplan,

would have recruited the dynamic remnant of Jewish loyalists. For the particular quality of that leadership, the conformity to Jewish law, its eloquence on behalf of *Shabbath* and *Kashruth*, its official acceptance of *Halakhah*, proved conclusive to some American Jewish parents who failed to understand that the decisive issue was not mere conformity but its motivation.

Kaplan denied, in language his congregation did not understand, the very bases of Jewish observance, offering more and more open denial of the theistic interpretation of the universe, but insisting on the holiness of the Jewish tradition. This inconsistency was felt only by a few who were eager enough to get at the roots of the new scheme. A respected Supreme Court Justice of the State of New York once asked him: 'Why, if there were no revelation, should I observe the *Sabbath?*' The answer was: 'Out of loyalty to the Jewish people.' Doctor Kaplan had replaced the Rock of the Ages, removing Him from the centre of Judaism and putting the Jewish people in His place.

When J. H. Cohen once questioned him as to his basic philosophy he answered: 'You must not invade my Holy of Holies' (reported to the writer by Mr. Cohen). The founders and trustees of the Center were not adept enough in the English language and the heavy style in which Dr Kaplan indulged, to apprehend the real tendency of his direction. A curious incident brought the matter out into the public and to a speedy decision. A teacher, appointed by Dr K. and at that time his faithful disciple, prepared the son of one of the trustees for the *Bar Mitzvah*. The portion of the *Torah* dealt with the miracles in Egypt. The teacher instructed the boy that there were no miracles, that what the *Torah* taught were fables, legends. The parent was not a *Torah*-true Jew, but he had sentimental attachment to Judaism, and he felt that teaching a lad of twelve denial of the faith to which the Center had proclaimed its fealty was a breach of trust. Kaplan was forced to reveal his attitude. When the boy's father (Arthur M. Lamport) questioned him: 'Would you say, Doctor, that God cannot perform any miracles?', he remained silent. To him Mr. Lamport offered a lesson, which, coming from the mouth of an honoured trustee, had profound effect on some who were still on the fence: 'Well, Sir,' he said: 'if you as rabbi of my congregation tell me that the faith of my parents is nothing but a collection of folktales, I may or may not be overwhelmed by this denial of the cause for which we

appointed you our rabbi. But surely I am not going to accept your substitute. If I should break with Orthodox Judasim, I would go shopping and not substitute for faith in God a faith in Mordecai Kaplan.' This rejoinder remained a high point in the history of that turbulent year. Arthur M. Lamport, although neither orthodox nor orthoprax, stood by the Center throughout the years of his life and accepted in theory, if not in personal practice, the complete programme of the *Torah*.

The lack of clarity in the point of view of many men involved in that battle, or their pre-occupation with business, and their endeavour to achieve in an incredibly short time a complete adjustment to the American scene, together with a continuation of Jewish life on the classic pattern, may be taken to account for the fact that a number of observant Jews went over to the Kaplan camp, unaware of how fateful their decision would be for their families and for the whole Jewish community. Some other families that in practice had compromised their conformity to the *Din Torah*, nevertheless stayed with the Center. My repeated and detailed questioning elicited the fact beyond dispute that none of the leaders, not to speak of the rank and file of the Jewish Center, had any reason for believing that the institution, in the mind of the rabbi chosen to lead it, would be made the vehicle of an effort to forsake the traditions of Israel for a combination of nationalism and reform, further modified by an interpretation of Judaism that was as non-theistic as it was misleading the superficial mind of the average Jew of the period.

Among the men who opposed Dr Kaplan and voted for his dismissal were Albert Herskovits, noted for personal piety and thorough-going integrity of his vast business enterprise; I. L. Phillips, who supervised the building of the Centre and lent it the prestige of his fine reputation; Reuben and Nathan Sadowsky; Julius Schwartz who, together with those mentioned before, bore major responsibility for the heavy indebtedness; Meyer Vessel; Joseph and Samuel H. Golding; Abraham Landau; Samuel Bayer; Philip and Max Weinstein (in the latter's house the initial meetings had taken place).

When the Center began to look for a new rabbi, every effort was made to make sure of his points-of-view and of the principles which would govern his leadership. In September 1922, I entered upon my duties. From that moment on, The Jewish Center, the first institution by that name in the United States, and indeed in Jewish history, has undeviatingly

adhered to *Torah*-true Judaism, committing itself to *Halakhah* as its way and goal and endeavouring to translate that commitment into a most encouraging and enjoyable programme of educational, charitable and social activity. For over fifty years I have been privileged to guide the spiritual destiny of its 'family of families' and throughout that time no effort was ever made to interfere with my attitude or work, carried on in conformity with the *Din Torah* (Jewish Law), the fruit of Divine Revelation, as the minimum and maximum of congregational duty, hence in the systematic and consistent endeavour to express the Faith of our Fathers ethically, spiritually, intellectually, and aesthetically as the obligation shared by rabbi and flock.

For these many years I have enjoyed the co-operation of the Center family. The Center's pattern of Living Judaism has become internationally famous. Committees or individuals have come from all over the United States as well as from abroad to learn from its inspiring services as well as from its methods. For decades a great asset had been the perfect combination of heart and art by the unforgettable *Hazan*, Pinchos Jassinowsky, an ideal *Shaliaḥ Tzibbur*, of blessed memory. For eighteen years, my associate, Rabbi Norman Lamm, has been a potent influence on the congregation, both by his eloquence and scholarship. He has now been promoted President of Yeshiva University, the mother of American Israel. Cantor Joseph Handler's beautiful voice and Rev Henry Julius' flawless reading of the *Torah* have added greatly to the enjoyment of the services.

The spirit of comradeship and brotherhood presage a happy chapter in the Center's history and sustained achievement in the work for *Hashem*, His *Torah*, His people, for America, and His children everywhere.

Completion of the Jewish Center

(From *Real Estate Record and Builders Guide*, February 23, 1918)

The building was nearing completion at the end of February, 1918. It was owned by Jewish Center, Incorporated, an organization of Orthodox Jewish families living in the immediate neighbourhood. I. J. Phillips, then of 1150 Broadway, was chairman of the building committee.

The architect was Louis A. Abramson and the builder was A. J. Mordecai and Son. Cost of the building was over $150,000, which occupies a plot 60′ × 100′. Only the first four stories were to be erected

at first, with provision made for the addition some time in the future of a superstructure to its present height of ten (now eleven) stories.

The façade was designed in a severe, early Italian, Renaissance style, and the construction was of Indiana limestone and granite. Auditorium is finished in a delicate Adam style.

The floor plan was as follows: first floor – spacious lobby and auditorium; second – coat rooms and lavatories; third and fourth floors – synagogue, with exception of front of building, where fourth floor space was to be used as a library, rooms for trustees and gallery. Superstructure to be erected in future was to contain following: fifth and sixth floors – gym and exercise rooms; seventh and eighth, swimming pool and baths, including steam and hot rooms, showers, etcetera and sleeping rooms; ninth, class and club rooms for juniors; tenth, club rooms and banquet hall with necessary kitchen and pantries.

Ways of Improving the Interest and Participation of the Congregation in the Service

1) This is a factual account. In order to encourage young men, we adopted the rule at the Jewish Center that the privilege of reading the *Haftorah*, with the exception of the Four Special Sabbaths and the holy days, be given to boys and unmarried men only.

2) To prepare the congregation for an understanding and easier comprehension of the *Sidrah*, I ascend the pulpit before the *Cohen* is called up, to sketch briefly (maximum of five minutes) both the general contents and the highlights of the *Sidrah*, dwelling at times on archeological detail, at others on ethical or spiritual themes. Young rabbis will find this small expenditure of time not only not interfering with, but greatly enhancing, the value of the *Kriath Ha-Torah* (Reading of the *Torah*).

3) Before the *Maftir* starts on his reading, I explain the connection between *Sidrah* and *Haftorah*, as well as interesting details of the prophetic message. Occasional worshippers usually comment on the fact that there is almost no conversation and a maximum of attention to be observed at the Center services. I strongly recommend these *Takkanoth* (improvements, procedures) to my colleagues.

Extending this effort on *Yom Kippur*, I find myself delivering very brief talks of from two to five minutes in the morning at *Shaḥarith* before the *Haftorah*, at the *Musaf* service before the *Avodah*, at *Minḥah* before the

reading of the portion of the *Torah* and *Haftorah*, and just before *Neilah*, to sustain the congregation's faltering spirits and to achieve a maximum *Kavanah* (concentration, meditation) on that vital, final prayer.

4) A much appreciated help to mourners has been my custom of addressing them at least once during the *Shivah*, and of visiting their house on the morning of the last day, joining them in *Shaḥarith*, spending a few minutes to explain the major rules of *Aveluth* (mourning) ending with words of consolation and then with physically raising them from their seats of mourning. I have found that they are very grateful not only for the personal attention, but especially also for thus directing them back to the normal cycle of their activities.

5) On Friday evenings, at the end of the services, whilst the congregation chants *Adon Olam*, the children come up to the Rabbi's seat and I place my hands on their heads and bless them. I know that many a child comes to synagogue, occasionally accompanied by the parent, for the privilege of being blessed by the Rabbi.

Seventy-fifth Anniversary Dinner Address

Let me thank you sincerely for the many praises heaped upon me tonight. I shall endeavour to recover from the burden of genuine but somewhat exaggerated appraisal of my work. The accent ought to be not on the years which our Merciful Father has so far granted me, but on the work He has allowed me to do. My first gratitude goes to my beloved parents of blessed memory and in particular to my sainted Father who, from childhood impressed upon me Life as a challenge, and the tension between ideal and real as the challenge to every human. Our Sages have expressed it thus: 'Why has Israel been compared to the pigeon? Because all other birds, when they tire in their flight, rest upon a rock, but the pigeon rests with one wing and flies with the other.' Doctor Belkin, the genius who created Yeshiva University, Charles Jordan, whose broad shoulders carry the globe-spanning burden of the Joint Distribution Committee, and, I who for over fifty years have endeavoured to serve the Lord, His *Torah*, His people, and His Land, have been ever conscious of the pigeon's method and have endeavoured to imitate it in our labours.

I should like on this occasion to express my warmest thanks to my beloved wife, whose inspiration, forthrightness, and patience have been of priceless significance in my career no less than in the tranquillity of our

home, and to our children whose love and loyalty have meant so much to both of us.

I am grateful to my larger family, the family of the Jewish Center, whom I have been happy to serve for almost half a century. In some cases as many as five generations have been my good friends, many being my closest associates in these decades. With the founders of our institution, its lay leadership, and its membership, we have known the agony of pain and bereavement, the joys of love and achievement, the whole agenda of individual and collective life. With their help and yours we have steadfastly laboured to make of the Center a model congregation, whose efforts on behalf of our people, the United States, and all His children, have established the Center's fame in all the continents. Our pioneering in the fields of reverence, righteousness, and compassion have spurred noble imitation among many groups in our country and elsewhere.

I am most grateful for the insight, the social education, and the feeling of deep inner peace which my association with the American Joint Distribution Committee, venerated throughout the Jewish world as 'the Joint', has bestowed upon me. In England I had done youth work. As general honorary secretary of The Sinai League and editor of 'The Sinaist', I had been responsible for the programme of eventually thirty-two branches of the movement 'to promote traditional Judaism among the Jewish youth by leading them to its sources in literature and history'. My horizon extended from Cambridge to New York, from Zermatt to the student days in Berlin, Marburg, to the *Yeshivoth* and the Hildesheimer school. New York and lecturing to Jewish students from Harvard to California have broadened the sphere of my interests.

But when, in 1926, the unforgettable Louis Marshall invited me to join the work of the Joint, I learned for the first time not only of its inspiring programme, but also of the depth and height of contemporary Jewish history. In four continents I saw the Joint as father and mother, physician, teacher, and dedicated friend of our people. No Jewish problem was alien to the Joint's leadership. Its halls brought blessing and healing to orphan and widow, to the poor, the persecuted, the blind, and the sick all over the world. From *Yeshiva* to Loan Cassa, from *Kibbutz* to Old Age Home, from educational to social centres, its warm, wise, profoundly dedicated commitment created a feeling of inexpressible gratitude, of reverence and pride for American Jewry, which has produced that

unexampled institution of social idealism. From Poland to Morocco, from Iran to South America, men and women, on hearing of the Joint, would spontaneously rise from their seats, their eyes filled with tears of gratitude, their hearts warm and proud in appreciation of its miraculous work. Israel, that miraculous new republic, the translation into concrete reality of the millennial dreams and prayers of our people, owes to the Joint not only life-creating, life-promoting, life-sustaining, life-ennobling work, but a training in the arts and science of everything from vocational guidance to professional dietetics, from care for the old to the retraining of those handicapped, whose new skills restored at once their faith in themselves and in humanity. The blessings of the old who became younger, the sick who became well, the despairing who dared hope again, must have penetrated at once the gate of heaven and the hearts of the Joint's leaders and supporters in our beloved United States.

The cultural work of the JDC embraces the whole horizon of Jewish education, the flowering of the Jewish spirit; *yeshivoth* in Europe and Israel, schools for infants, children, adolescents, and adults, the promotion of Jewish literature, the encouragement of spiritual life in all the countries of our people's migrations. The whole panorama of a life-enriching, life-endorsing programme has been a task, both taxing and inspiring, which has challenged my heart and mind, my energies and steadfastness for over forty years. For twenty-six years it has been my privilege to head the cultural-religious committee and to see, day by day, month by month, year by year, the moral and spiritual rehabilitation of our people, the conquest of the JDC's inspired and inspiring staff of despair, apathy, and insecurity. All over Europe, Asia, and Africa, the renaissance of Judaism was due, under God, to that ceaseless planning and working, until the decimated Jewish communities rebuilt their life, their schools, their social services, until they rediscovered leadership and loyal rank and file of a redeemed new generation. To have played however humble a role in this wellnigh miraculous work will remain a deep source of strength in heart and mind.

It was always a source of peace and happiness to return to my Center family after some strenuous weeks abroad in the cause of the Joint. Somebody somewhere proclaimed three qualities as essential for the rabbinic life: reverence, learning, and humility. Reverence a good Jewish home would teach, scholarship good schools would bestow,

humility one's congregation would teach the rabbi. For that tension, that dissatisfaction with past accomplishment, that steady awareness of the distance of the goal, are indispensable for a rabbi's peace of mind and spiritual ambition. It was good to be home again, to a more limited yet more intensive programme, to deal with problems of education and of family, with immediate charity concerns, and above all with the agony and ecstasy of youth. From my study to the Reservoir in Central Park, from congregation to college, these challenges were real and continuous.

For forty-two years I have been privileged to teach at Yeshiva in its development from a school of Rabbinics on the lower East Side, to the founding of Yeshiva College in 1929 to its blossoming as Yeshiva University under President Belkin's inspired leadership. You have heard of the Sage's statement: 'Much have I learned from my teachers, more from my colleagues, but most from my students.' For myself I can wholeheartedly endorse that saying. I am grateful to the great scholars at whose feet, in both *Yeshivoth* and Universities I had been studying. I have become ever more conscious of their teaching in both mind, matter, and morals. I have had the advantage of the close friendship of many colleagues whose learning and personality have meant much to my life. But I am most beholden to the more than two thousand students, whose eagerness, whose questions, whose struggles, whose intellectual curiosity, and spiritual sensitiveness have broadened and deepened my own world of the spirit. There is no greater privilege than that of teaching the ideas and ideals in which one believes with all one's heart, all one's soul, and all one's mental and ethical power.

Since 1935 I have visited our Homeland a dozen times, often twice a year as my work, the chairmanship of the Joint's cultural-religious committee, required it. Every *Aliyah*, strenuous and challenging, added inches to my Jewish stature, joy and pride and youth to my years. Its cultural, social, technical, and agricultural achievements constitute a world wonder. I am longing for my next trip, please God, in 1968 and for the problems and endeavours it will call forth. My wife's endless patience, wise and tender care with her ever-busy husband, obliged too often to neglect her, has been a major factor in the achievement of these years and my gratitude to her grace and selflessness is very great and deep indeed.

As to myself: The years of my life are not arithmetically important. Mentally and emotionally no less than physically I do not at all feel like

an elder, but as one in his middle age. As long as the Lord will keep me in good health, I hope to continue my spiritual leadership and my personal interest in every family of the Center family, my work for the historical destiny of the Joint, for the Holy Land and its *Kibbutzim* of *Torah* and *Avodah*, for the causes which have brightened and charged my energies. I am grateful to Rabbi Lamm for having relieved me of some aspects of my programme, sharing both responsibility and opportunity.

With you my first prayer goes to *Hashem Yisborakh: Modim Anaḥnu lakh* – thanking *Him* for the gift of life, for the devotion of family, for the joy of Jewishness on the American scene. For all of you I hope and pray that your sick be granted healing, your families ever deeper love and loyalty, our homeland more peace and security, and our beloved America, as champion of democracy under God, the vision and accomplishment of a period of peace and security, with none to make one tense or afraid. God's blessing upon all of you.

My Fiftieth Anniversary Address

This has been a moving and somewhat embarrassing evening. Fifty years of spiritual leadership and eighty years of life are bound to evoke expressions of gratitude. The brilliant, sainted Chief Rabbi of the British Empire, Dr J. Hertz, made the statement: 'There are two kinds of speakers, one who has something to say, the other who has to say something.' I find myself tonight in both categories. I must say something in response to the generous addresses and I have something to say about what for half a century has united my good wife, our children and myself with the lay leadership, with colleagues and with every man and woman, young and younger, in my beloved Center family. It has bound me in warmest friendship with comrades in religious, in social, and academic work of our city and country who grace this occasion. With all of you I hope for years of continued endeavour on the soil of America and beyond its borders for Zion, Jerusalem, and all His children.

I am humbly grateful to our Father in heaven for His gift of vision, courage, and stamina to face the problems, past and present. It has been a long, strenuous but in the long run successful pioneering work, the role of the Jewish Center in the USA as in world Jewry.

I am profoundly grateful to my wife, a model of piety, integrity and dynamic compassion, for her steadfast co-operation; to our children

and grandchildren whose determination to walk in the way of *Torah* and *Mitzvah* prolongs and beautifies our life.

I

The story of *Torah*-true Judaism in the last century of our country has been one of grave danger, hard effort, and considerable advance. There was the overwhelming burden of immigrant plight, rendered doubly heavy by total commitment to the programme of our Holy Faith. A bewildered generation seemed afraid of America as demanding total surrender of our tradition to the new continent.

That apprehension fortunately was followed by increasing awareness that American culture is only emergent. Its flowering depends upon the untrimmed contribution of each immigrant group which must develop its ethical and spiritual assets to offer them on the altar of the United States for its democracy to become richer and deeper. The invigorating vision of cultural pluralism offered our folk strong encouragement and gradually changed the atmosphere of pessimism to one of a challenging programme that would make our faith, מורשת קהילת יעקב, the major influence in the life of American Jewry and a source of blessing for all.

The colourless abode of assimilation had endangered the future of our folk. We must ever stay aware of the obligation to add the Jewish *Neginah*, the passion for enlightenment, justice and mercy, to the symphony of the American idea.

II

In the course of fifty years one not only teaches, but one continues to learn.

In the minds of many, a rabbi is associated, above all, with sermons. If they are not too long, they may encourage the audience; if their length challenges their endurance, they may promote, whilst they are offered, real rest and relaxation. But, in any case, their effect is not always assured. May I reminisce on what happened some twenty years ago: An elderly man approached me a day after *Rosh Hashanah* describing his poverty and complaining about his rich brother's reluctance to help him. I was much moved by his words and disturbed about the brother, who was a trustee of the Center. I decided to ignore my prepared *Kol Nidre* Sermon and to take for my text the verse of the *Haftorah: Mibessarkha al tit'alem* (do not

deny yourself to your own flesh and blood) I waxed eloquent, urged by both pity for the poor man and indignation at the brother's callousness. At the end of the service the rich brother ran towards me with outstretched arms to congratulate me on what he called 'an extraordinary fine speech'. He did not at all relate it to himself! More astonishing, another member, about whose family problems I knew nothing, approached me to say: 'Rabbi, I have always respected and loved you, but why did you condemn me unheard?' Ever since I have chosen direct, intimate talk for the solution of such problems.

The rabbi is also a lecturer, trying to convey the power of our faith, the miracle of Jewish history, the supremacy of the good life as it is based both on a sense of social responsibility and on the need to stay aware of contemporary tensions.

But his major and most fruitful task, at once challenge and promise, is steady, patient, benign communication with his congregational family. For many years, walks with adults and youth around the reservoir in Central Park – when it was still a safe location – proved at least as effective as the best pulpit effort.

A modern rabbi must be not only a scholar and speaker, but a peacemaker between parents and children, a marriage counsellor, and, last but not least, an ambassador of inter-denominational goodwill. Through trial and error, through wider and deeper contacts, through awareness of past problems and pre-vision of future solutions, one derives wisdom and empathy. It is *through both* that one becomes and remains a pioneer of Judaism in an ever-changing world.

III

It was my task and privilege, fifty years ago, to commence raising classic Judaism in the USA from its lowly estate to a high level of efficient loyalty, in accord with the moral intellectual and aesthetic postulates of the *Torah*. The Center's record in these respects has been high indeed. In matter and manner it has greatly aided Yeshiva University, the Orthodox Union, its Rabbinical Council, Federation, UJA, and especially our blessed homeland. I am both proud of, and grateful for, the fact that our members and a few other friends, in the darkest period of our history, through my unrelenting pressure, have provided eleven hundred and seventy-six affidavits which enabled some nine thousand Jewish souls to

escape the murderous plot of the Hitler hellhounds. The Mazer family gave me three hundred of the two thousand affidavits they granted, the late Sam Redlich ran a special office which obtained a huge number of these lifesaving documents!

It was not teaching and preaching alone in those dreadful years. Hundreds of refugees obtained positions or other chances of livelihood through my Center family. They regained their faith in humanity through their generous co-operation. From 1933 to 1945 and beyond, every day some of our brethren from Eastern, Central and Western Europe knocked at our friendly doors to leave with a psalm in their heart and a smile on their lips.

IV

There were other problems demanding instant attention. Many of you are too young to remember them. Decades ago, as a leader, with Senator Lehman, Dean Thompson of Chicago University and Carey Macwilliams, of the Anti MacCarran League, I helped defeat that unlamented Senator's deadly menace to USA democracy. But the deadlier danger *to our own folk* upset me profoundly and endlessly. During the dozen years after '33 I would often awake in the middle of the night covered with cold perspiration and mixed rage and despair when cables, letters, and personal visits described the horror of Nazi beastliness and democratic indifference to what looked like a final solution of the Gentiles' 'Jewish problem.' That is why I phoned, called upon, and implored, your parents and many of you, beseeching your sacrificial aid. In 1943 I received a message from abroad: Three hundred rabbis and saints were imprisoned in an extermination camp and only Secretary Hull could save them. I beseeched many friends to get me an appointment with him. He was truly too busy. *Sukkoth* came and no response! Ten minutes before *Shemini Atzereth* I was informed that Mr Hull's first secretary was in Whitehall Street and ready to see me. Your rabbi took a cab and spent an hour with that polite gentleman who did arrange an appointment for two days after *Simḥath Torah*. I went home some eight miles somewhat encouraged and next day walked to the synagogue less on legs than on will-power.

The visit to Washington proved insufficient and I phoned ex-President Hoover who received me graciously and tried to act on my plea. But the Nazis had determined to wipe the memory of our people off the face of

the earth and no political influence would at that time change their scheme.

But the Center was my major concern and through it the spiritual and moral level of American Jewry. Gradually other groups called on me. In response to appeals from rabbis and other educators I wrote essays for *Israel's Messenger* in Shanghai, for Bombay's *Jewish Tribune*, for the South African *Jewish Chronicle*. I wrote or edited twenty-three volumes in English and Hebrew and many articles appeared in half a dozen languages, to aid a sorely troubled generation to find meaning and hope. I am subjecting you to this inevitable portion of my autobiography to make you understand why I had to leave my study almost every day for downtown conference and especially for constant consultation and solicitation of help.

V

The experience of our harassed folk provided also an essential education. As we grow from youth towards maturity, we learn that poetic love and sympathy are not enough, even as sex attraction is no substitute for married love. What is vital for the enduring happiness of the mates is genuine mutual dedication. In the same process we learn that science and technology, all their achievements notwithstanding, are not ends in themselves. *Without moral purpose* to spur them they lead to physical and spiritual pollution.

We learn to understand that genuine statesmanship must rise above political consideration towards consistent promotion of every citizen's rights and privileges, even as the happiness of the helpless stranger at the gate must be included in its programme.

We learn to appreciate that the ritual is the way to the moral, that through the lesson of symbol and habitual right conduct we achieve the inner peace of God-consciousness. All membership implies co-operation. Every denomination, to achieve its own religious goal through genuine attachment to the Universal Father of all humans, must add its voice to the chorus of justice and compassion; for that is Mankind's *Song of Songs* and its single hope for abiding peace and security.

I have served, from 1941 to 1958, on the Army and Navy Commission of the Jewish Welfare Board and have travelled and flown from Gulfport, Mississippi, to Hawaii, Tokyo and Guam, to study the moral and spiritual

condition of our men in the armed services, to advance the American idea and to promote world-wide democracy. For forty-six years I have been able to join the work of the Joint Distribution Committee, for decades to assist Federation, the Jewish Agency and the Jewish National Fund. This is not only a matter of the past, with the noble memory of men and women to sustain our spirit. Today it is our supreme task to train a generation, blessed by a total vision of Jewish faith, fate and history. Such men and women will never become captive of a contemporary scene; they will never give up the work or fight because of organized illwill or political callousness. They will stay devoted to Israel's ultimate goal: the humanization of humanity. It has been the blessed chain of Center tradition, from the founder Joseph H. Cohen and his cabinet, who, in 1922, welcomed the young rabbi and worked with him, to the presidents, trustees and members of five decades. The voices, messages and examples of the past – *doveve sifte yeshenim* – even as the dedication of the present, have prepared the record of our congregation. Let me just recall the presidents William Fischman, Louis Cohen, Phil Rothenberg of blessed memory, the famous trustees A. E. Rothstein and Otto Rosalsky and Abraham Mazer ז״ל of blessed memory and, happily with us, William Feinberg, Max Stern, Jack D. Weiler and Sam Kramer, who established inspiring records of communal educational, and charitable effort. I am grateful to the officers, trustees, and members of the second and third generation, whose dedication has encouraged our programme; to the men and women whose devoted friendship has been a source of joy to my beloved wife and myself. Five members, ordained rabbis, have offered classes, lectures and other endeavour to maintain the Center's educational standards.

VI

Our sainted parents had taught us that not only life itself, but every faculty, facility, or power spells both divine blessing and human responsibility. To that idea I have endeavoured to live up from West 86th Street, through five trips to our oppressed brethren in Poland, two to Iran, one month in North Africa, with sixteen to the Holy Land, visits that were always challenging and often fatiguing. I have spoken, written and offered both advice and criticism. From Samuel of old I have learned to be exceedingly careful about my own conduct; from the Ḥofetz Ḥayyim

and Louis Marshall to plead incessantly for the poor, the sick, the friendless members of our folk. I have never sought popularity, but I have been superbly rewarded by respect and affection, from the Center family as from the thousands of students of Yeshiva University whom for forty years I taught, first in the humble house on the lower East Side then in the great building in Washington Heights. The young Talmudists and the charming maidens of Stern College have more than repaid my endeavours.

In the midst of the tragic era of countless American Jews and Jewesses in the throes of confusion, rootlessness and rebellion, we have been privileged to add to the Jewish élite, men and women reared in knowledge of and loyalty to our *Torah* as rabbis, university professors, scientists, physicians, lawyers and men of business. They have built up *Tsedek* and *Ḥessed* as the normal programme of their life. They form a happier nucleus of USA Jewry. An inspiring *aliyah* of men and women, noble of heart, keen of mind and eager for good work has been the harvest of fifty years of work. But throughout my career my first thought and my consistent devotion went to the Center.

I am grateful to Rabbi Lamm who for the last thirteen years has increasingly relieved me of some of my work. From eighteen years as vice-president of the New York Institute of Family Relations I have learned more about love and marriage than from the literature in five languages on these subjects. To colleagues and students do I owe awareness of questions and answers even as to the *yeshivoth* and universities who supplied learning and vision to my younger years. To the leaders and members of RAS I would express my very warm appreciation of their steadfast co-operation in a noble cause. As long as the Lord in His mercy will grant me life and power, I shall be anxious to serve you, my beloved family of families, to enjoy with you your happines, to stay with you in hours of tenseness, to remain active in the solution of whatever problems you face. As long as my fine physical condition will endure, I shall take my duty to our people for granted and continue to teach, advise, and to plead with you for the restoration of their health, security, and peace. With you I hope for years to serve our Father in Heaven through ceaseless work for Israel, the folk and land, which in our Holy Writ were sworn to stay His ambassadors to a peaceless, loveless, heathen world.

The milieu of the Center has changed but its devotion remains

changeless. To us the past serves as a source of spirit, the present as challenge and promise, the future as the harvest of faith, thought, and work.

May I send forth my plea to our Father in Heaven to protect all of you, to grant you the fulfilment of your prayers, the realization of private hope and beyond it, the upbuilding of our glorious homeland and the gradual approach of mankind towards the height of Sinai.

To my friends in the Centre: אהבה ואחוה ושלום ורעות, love, brotherhood, peace based on fellowship – *Ahavath Yisrael* in Israel, *Ahavah* in every family, *Shalom* in every soul, and רעות, generous comradeship among all groups in the hosts of the Lord!

At The Ḥazan's Thirtieth Concert

Our age is characterized by insecurity, political, social, and especially emotional. The quest for harmony in the nation spells a passionate search for peace, in the family for unity between generations, in the individual, for abiding serenity. The ideal is a blueprint. Art symbolizes the ideal, the harmony of our day dreams and our twilight hope. Good music conveys a sense of that harmony. The genuine artist, in the words of our sages, lives in the shadow of God.

One of my teachers used to say that his purpose was not to speak *on* Shakespeare but to talk Shakespeare. I do not want to address you on Pinchos Jassinowsky but to convey the melody of his life, of his modesty, reverence, and kindness. He lives in New York City but the net of his influence is spread wide. I have heard men in Jerusalem, Yokahama, and Zurich speak with admiration and affection of our beloved *ḥazan*. They became eloquent about Pinchos Jassinowsky as composer, writer, dreamer.

As *Shliaḥ Tsibbur* he is unique. There is a discussion in the *Talmud* as to whether the priests are God's messengers to the congregation or our messengers to our Heavenly Father. I should like to transfer that discussion to an appreciation of our beloved *ḥazan*. He represents a solution of that problem: Through his beautiful songs he leads us gently to God, imbuing us with the *niggun* (melody) of the divine spirit, but he also conveys to Him our longing for the Eternal Father, our search for the eternal peace as he prays for our peace and welfare.

Music serves also, as *Mitzvah Maassit* (ceremony). At times it speaks to us, at others it speaks for us. It is philosophical communion and thoughtful melody, *Ale higayon*. The *ḥazan* is never finished with his preparation.

If you came to morning services you could catch him engaged in the world's best seller studying *Tanakh* or earnestly participating in the sessions of the *Ḥebrah Shas*.

As *Shliaḥ Tsibbur* he has a double aspect even as the ladder of Jacob's dream. In his exalted works he is full of the glory of God about Whom he chants – *Rasho magia hashamayma*, whilst his popular songs and poems reflect the Jewish people, *Mutzav artzah*, their little worries and great hopes.

I have been wondering why so many virtues in Hebrew end on the feminine note (*Ḥokhmah, gevurah*). It may be a hint – '*cherchez la femme*'; when you see a good man, search for the woman who inspires or challenges him. In devoted selfless co-operation Mrs Jassinowsky ever recreates for her husband the milieu of harmony that enables him to think, to dream, to hope, to pray, to write out his thoughts, to set them to music, to delight and stimulate our mind, our heart.

May God grant them both many years of health and serenity.

Walking Down 86th Street

Every weekday morning about seven o'clock as I move towards the Center, I meet a few friends, one a tall window-washer who never fails to greet me enthusiastically, then the butcher's wife, apparently waiting to say 'Good morning' to me. As I am about to return to my home for an infrequent luncheon, I meet a deaf and dumb couple, the husband in the wheel chair, the wife pushing it. He waves his hand with a smile on his lips. I always stop to greet them and their happy faces follow my steps.

But 86th Street, for decades, has been the road leading to the reservoir in Central Park, around which the adolescents of the Center or mature persons with personal or general problems (from the sainted friends, Aaron Barth, the head of the Bank Leumi, to Benjamin Mintz, Israel Rogosin, Cecil Roth, and among the living, especially Herman Wouk) would walk with me to discuss 'cabbages and kings', America, mankind, Judaism, faith, folk, and land, and to weigh the pros and cons of thoughts and actions.

Wings of Mercy

At Cambridge I learned about Scandinavia through Viscount Bryce's 'Modern Republics.' Together with Switzerland, that great author considers them the world's best governed nations. On the athletic field their sportsmanship was much lauded. In 1951, at Copenhagen, we heard free-

dom singing in the street, we saw democracy without vulgarity, and joy without noise. We are to welcome tonight the representatives of a people that has inscribed its name in golden letters in the annals of Jewish history.

Somewhere in 2500, a teacher will say to his class: 'In the early 1940's general despair ruled the continent, the sun had set over Europe. However, in October 1943, a beam of light came from Denmark: a whole people had defied the powers of darkness, pierced the gloom and given new hope to mankind. All of the Danish people were bent on the heroic work of saving the whole Jewish community from the fury of Hitler's henchmen. They were inspired by two luminous personalities, Aage and Gerda Bertelsen.'

The moral level of the Danes was superbly revealed by their great King, Christian the Tenth, of whom this is reported: A Nazi *gauleiter* demanded of his majesty, *'Haben Sie Judenprobleme?'* – 'no special laws against the Jews?' The King answered, 'We have no Jewish problem, we do not need such laws, we do not feel inferior to the Jews.'

We Jews observe with prayerful devotion our days of defeat but hold aloft proudly the memory of a few true friends.

Together with Johannes Reuchlin, Abbé Gregoire, and George Foot Moore, the names of Doctor Bertelsen and his gentle wife will stay enshrined in our hearts. Under their leadership, the whole nation enfolded helpless thousands behind the golden curtain of mercy and transplanted them from terror to freedom in a fleet manned by divine courage. It was the heart on the height of religion, making concrete the sweetest hymns of all creeds and the most impressive platforms of social ethics.

Let me welcome you, the messengers of a noble people, to our affection and respect. Let us thank you for the privilege of meeting you, for the joy of beholding your kindly faces and shaking your generous hands. Let me bestow upon you the psalmist's blessing: 'May the good Lord give His angels charge over you to bless you for years without end, in all your ways', wherever you may find yourselves.

From welcoming speech on behalf of the Synagogue Council of America, to Dr Aage and Mrs Gerda Bertelsen, reported in The Jewish Center Bulletin.



Aesthetics in Worship

I

Why are Jews, who loyally undergo every deprivation *Leshem Shamayim* (for the sake of Heaven), ignoring the very first paragraph of the first chapter of the *Shulḥan Arukh*, insisting on awareness of the need of reverence for the Creator at all times and in particular in the House of God?[1] How many of us are penetrated by the knowledge that 'the place whereon thou standest is holy ground'?[2]

This is the introduction to the Jewish Way of Life (*Oraḥ Ḥayyim*) as composed and voiced by our illustrious teachers and philosophers:

'"*I keep the Lord before me continuously.*"[3] This is a basic principle of the *Torah* and among the qualities of the righteous, pious souls that walk before the Lord. For a man's posture, his movements, and his conduct whilst alone in his house are completely different from his posture, his movements and his conduct when he faces a great king. Nor are his words and his language when with his household or his relatives as they are in the presence of a king. How much more so when a person considers in his heart that the Great King, the Holy One blessed by He, whose glory fills the world, ever stands above him and sees his deeds, as it is written: "*Can a man hide in a secret place and I not see him, says the Lord.*"[4] There should come upon him reverence and humble submission out of the awe before the Lord and a steady sense of humility in His sight, and no sense of shame

before fellow humans who scoff at him because of his service to Him. As soon as he rises from his sleep he should rise eagerly to the service of his Creator ever blessed and magnified.'

Genuine, true awareness of that admonition, offered by Rambam and quoted by Rama, would surely prevent any Jew from spreading his arms leisurely on the top of the bench he occupied during prayer and beyond doubt prevent him from crossing his legs during worship.

Why the need, from the island of Djerba to the Azores, from Jerusalem to New York City, to warn Jews against *Siḥah* (conversation) during prayer?

Why do some Jews, who love to go too far in the right direction, who are dissatisfied with the normal code of the *Torah* and insist on extreme extra burdens, violate the basic law of reverent behaviour in the house of worship? The history of the Jewish people offers some explanation and possible excuse in earlier ages and in European or North African countries. For many centuries our folk had no outlet for social energies. They had no meeting places in their poor ghettos. The only opportunity for social life came in the synagogue. In modern Soviet and before that in Nazi countries, there always were spies, mobs, hooligans who created fear and imposed timid silence. But there is no excuse for the violation of that first rule in the freedom of the USA. It remains an offence against the *Din Torah*. It makes the orthodox synagogue a recruiting office for reform. It undermines Jewish unity.

There is a wrong kind of traditional loyalty which proclaims: 'What was good for my father, for my *Rebbe*, for the old country, is good enough for me.'

It was bad in the case of both, but there were possible excuses as indicated. It is doubly deleterious in our age and country.

II

Irreverent behaviour in the synagogue is a sin against oneself. It constitutes a violation of one's neighbour's rights, whose devotion is disturbed if not destroyed by the loud behaviour of any other worshipper. It is a double offence against the nerves of both business men and professionals, who suffer constant assaults by the pollution and noise of the city, quite apart from their business or professional troubles. For their emotional stability,

for their peace of mind, for an abiding awareness of the glorious mystery of the cosmos, quite apart from the awe-inspiring majesty of the Lord, quiet worship in the synagogue is mandatory, indeed essential.

The attack of some oldsters of many ages on our youth has not yet subsided. In some corners it is still a favourite theme of pulpit and private eloquence and a convenient substitute for any well-planned, dedicated activity. Disordered synagogue service is a treble sin against the youth of our day. For, to them, reverent worship in the synagogue may prove of great value as an oasis of tranquillity in a wilderness of noise. Our youth shares the shattered illusions as well as other frustrating experiences of these days: official dishonesty, commercial trickery, with organized religion largely insensitive to political ruthlessness; not only darkening world-horizon, but also the temptations of cynical adolescence, with noble examples of inspiring conduct almost absent, and noble dreams generally defeated.

All of these promote, or add to, their tribulations.

There are powerful enemies to upset our youth: Russians and Arabs and vile demagogues biding their time. There are hurtful divisions and subdivisions in *Torah*-true Israel. There is the menace of incredible *Am-ha-aratzuth*, leading to destructive intermarriages and the allure of the Third-World menace. Together they are responsible for 'the failure of our youth'.

III

There are three sources of youthful failure to achieve success, peace and dignity.

The first is *loneliness*. Even as a vacuum is a man's and a woman's worst enemy ('*habattalah meviah lide shiamum*'),[5] so is a feeling of having no comrade or friend ('*o ḥavruta o mituta*',[6] said the Sage in the *Talmud*). To modern youth has come the morally devastating feeling that there is no honesty in the great world. The shameful record of the United Nations, through the ugly chapter of oil-scandals, to the more local, alas, almost family scandals of the last year, all have wrought such feeling. It is a bitter moment in the consciousness of our youth when, in their too fast judgment they say to themselves: '*Kol haadam kozev*[7] (all men are liars)', unreliable, hypocritical in their protestation of faith and patriotism. Hence an increasing trend towards total inner abandonment of the moral

and spiritual values of our people; hence an inner slogan '*Nokhal venishteh ki mohar namut* (let us have a good time, the only wise thing: drink, sex, drugs, for tomorrow we shall die. The only thing sure in our life is its end'.[8])

Against all that, our timeless *Torah* has preached, taught, emphasized, insisted on, three attitudes and principles: faith, comradeship, optimism.

The second source of youthful failure is lack of faith. What is faith? Not the painfully achieved solution of intellectual problems, nor the lazy acceptance of past ideas and traditions, but a creative determination to stay devoted to the idea of the harmonization, humanization, of humanity.[9] This is to be the harvest of millennia of dedicated worship, service, loyalty to the Creator, Lawgiver, the Divine Father of mankind Who has chosen Israel to be His ambassador to the nations of the world. Such faith has been the victorious survival-value of the Chosen People as they marched through the ages, in spite of their having been constant targets of violent hatred, ruthless pogroms, and endless, abysmally cruel, defamation. Such faith postulated and still demands knowledge, constancy, undeviating loyalty. Such faith inspires comradeship.

Loneliness must be overcome by friendliness, by carefully viewed and planned comradeship '*Lo nitnu hamitzvoth le-Yisrael elle letzaref bahen et ḥabrioth* (The total purpose of all commandments is to refine human beings and to *unite* them)'.[10]

As we pray together, study *Torah* together, eat together, plan our Jewish record together, we create an abiding fact and sense of unity.

IV

Our bitterest and most successful enemy has been the profound *Am-ha-aratzuth* (ignorance of Judaism) of our youth, of the *Torah*'s spiritual and moral values and especially of its social idealism.

During the many years of my lectures to high school and college students, from Columbia, Yale and Harvard to Iowa and California, I was upset by the almost normal exhibition of such total ignorance.

I had a similar experience in New York City in the course of a series of lectures on 'Human values in Jewish Law',[11] given to social workers of greater New York. I had described the *Torah's* millennial protection of the working man when a leading official of the Jewish Family Service arose to say: 'Rabbi, if I did not know your reputation, I would say that

what you offer is pure fiction.' That lady, until tenderly and carefully corrected, identified orthodox Judaism exclusively with butcher shops, *Kashruth* scandals, and running to the synagogue on *Yom Kippur*. She was very grateful for the correction, studied the recommended books with constant eagerness and vowed to treat religious Jews with respect and affection.

Through classes, lectures, free discussion, clearly written pamphlets, the Union of Orthodox Jewish Congregations has successfully battled the enemy of adolescent ignorance, confusion and loneliness. But its work has only begun. The Union must develop a kind of *Ḥalutziuth* (pioneering programme) seeking, in accord with Isaiah's admonition, *Solu, Solu Panu Derekh*[12] new ways, trying out new methods to develop better relationships between youth and adults, to create enthusiasm until its work becomes an abiding national success with its wholesome effect on world-Jewry. The Union is blessed with fine leadership, with men of amazing devotion and an ever-wider and deeper vision.

We must supply generous aid so that the youth will know how to honour the dedicated work of their parents and through their own devotion assure our national longevity, indeed, our very survival.

Who has not complained about rebellious youth, who has not included them among the plagues of the sixties and seventies? Such easy or more strenuous condemnation offers an outlet for parental and aged energies, but fails to understand the problem or to tackle endeavours to solve it. What is needed is a sympathetic understanding of the causes that have brought that rebellion. We must examine honourably and sagely our own part in it and devise wise plans for preparing, shaping, achieving a happier chapter. The Union of Orthodox Jewish Congregations of America has gone far in that direction. In countless cases it has conquered loneliness through the *Ḥavruta* of the *Shabbaton*, the weekend meeting, the give-and-take programme of its National Commission of Synagogue Youth. That carefully worked out and consistently managed programme has created a comradeship and a most encouraging spirit.

As we enter the House of Worship, the community building (*Beth ha-Knesseth*), we are stimulated by the thought of comrades in the holy cause, of spiritual unity, but also of a special precious atmosphere of personal prayer, the sources of divine grace (*teḥinnah*)[13] and of the hope to commune in some way with our Father in heaven (*siḥah*).[14] Aesthetic

milieu, *hadar*, awareness of His abiding presence (*Shekhinah*), sustain one's inner felicity.[15] All that is assailed, diminished, often totally destroyed by meaningless prattle, by self-satisfied conversation, by weakly permission to others, how much more, by encouraging and joining in tattle during divine service.

Through concentration on the total meaning and the individual teaching of Holy Writ, one conquers the imperfect, often deeply discouraging, effect of the life without, of the meanness of some, the disappointments caused by others, the problems and trials of the working day. One is profoundly moved by deep awareness, one is inspired beyond words. The hours of prayer raise one above the superficialities of the day and re-create faith in abiding moral and spiritual values. Through silent meditation, the creative faith, the challenge of the *Kaddish*, the Jewish Constitution (*Yitgaddal veyitkaddash shemeh rabba*),[16] one's mind is enriched by the memory of parental devotion even as by the precious duty of dedication to one's children. The hour of prayer is blessed by potent awareness of His mercy (*be-tzel e-lokim*). Steadfast *Kavanah* (concentration) unity of heart and mind during prayer, and wordless listening to the congregation's responses, feed heart and mind.

Idle talk destroys that wondrous blessing. Thus the regrettable conversation during the service constitutes also a sin against oneself. It makes the man or woman leave the synagogue after a mere thoughtless conformity to mere ritual. They leave, totally deprived of spiritual experience, hence of the right attitude in business or profession, hence of upright, compassionate conduct in the course of the day, or the week, or, where for causes unmentioned the visits of the House of God are very rare, for the months of the year to follow. Only total *Hadar* (aesthetic service) prepares for acceptance of prayer for *teḥinnah* (His grace). Only through concentration on *tefillah* does one forget, conquer the superficialities of life and strengthens one's attachment to abiding moral values.

On *Shabbath Shuvah*, all of us are strongly conscious of the sins of last year, those of commission and those of omission. The timeless sounds of the *Shofar* arouse in us a moral sensitiveness which precludes our ignoring the voice of conscience and strengthens our determination to walk the way of the Lord with utmost loyalty. We decide, without words, deep in our heart, on steadfast conformity to the *Din Torah;* on steadfast loyalty to

our social obligations; to do our bit for those bereft of peace, welfare and proper sustenance; to aid, honourably the work of Federation, UJA in general and of the blessed Homeland in particular.

We are eager to open the *Maḥzor* to meet the matchless poetry of its plea to our Father in Heaven; to rejoice in the comradeship of friends and neighbours in the House of God. There are sins committed by ourselves in feeble response to our obligations. There are others which, to some extent, we have inherited from earlier generations without as yet succeeding in overcoming that imperfect tradition. There are sins against the text of our prayers. The word *Tefillah*, as you know, literally means not prayer, but 'self-judgment', leading to *Teshuvah* (repentance), thence to a more honest judgment of all imperfections. For prayer we must have *Kavanah*, which means right intention, constant attention, hence full devotion.

The sin committed in the synagogue has to do with the widespread, often ancient, tendency to defeat the very purpose of the prayers by conversation interrupting the service.

Such conversation constitutes a sin against oneself because it robs one of the chance of *Tefillah* (self-judgment), as its consequence of the opportunity offered by true penitence, which would lead to a fine programme of social responsibility. Careless conversation during prayer robs one of the chance to leave the synagogue inspired, improved, benefited. We do not sufficiently realize that the widespread sin of conversation, during a prayer, in more than one sense, renders the very synagogue a failure. The sin of that wrong kind of sociability and carelessness thus spells offence against oneself, as well as against one's fellow-worshippers.

There are many truly religious, noble souls who unconsciously have been guilty of another set of sins: those against the text of our prayers. Insufficient familiarity with their meaning causes the worshipper to change their message, to mispronounce words, occasionally to assault the ears of those who know how the precious Hebrew of our worship ought to be pronounced. One of the most common sins is the misreading of words ending with *segol*. With the exception of the word *Barzel* all Hebrew words ending in *segol-e*, ought to be pronounced on the last but one syllable such as *Séfer*, *Géfen*, *Éved*. It sounds positively bad to hear them pronounced on the last syllable, even as we would resent the pronunciation of *institutión*, *correctión*, *hospitali-tý* and other common words on the

last syllable instead of before. This criticism may sound to some as unjustified because their respectful memory of parental mispronunciation renders their own imitation of wrong accent a kind of loyalty.

There are worse offences of which a few are offered now. They have to do with changing the very meaning of a passage by wrongly separating a group of words and thereby destroying their meaning. Let me quote the following: Just before *Borakhu*, the line reads: '*Blessed be He Who chooses the words of song, King, God, the life of all the worlds.*' The reader ought to stop after *Melekh, el*, which then conveys the proper meaning. The bad, inherited habit makes too many stop at the wrong point after *ḥai* and thus leaves 'the worlds' hanging in thin air.

Close to that text is the last blessing before the reading of that main *Tefillah*. It refers to the name of God, which throughout our Holy Bible, is quoted as *HaShem tsevaoth* and therefore one should read *HaShem tsevaoth shemo* (whose name is the Lord of Hosts). Too many of us stop at *tsevaoth* and end with *shemo kadosh yisrael* which means: *His name is the Holy One of Israel*. By its wrong stop they almost deprive the Lord of His real name.

A greater sin has to do with His very name as our Lord which in Hebrew reads *A-do-nai*. Too many worshippers and even cantors, carelessly or recklessly and almost unconsciously, pronounce the name *A-de-nai* which in Hebrew means: *my stones*, instead of *My Lord*. On happy occasions, one is shocked by the misreading of the Hebrew word *shivḥako* in which the second syllable contains a half vowel (*ḥataf pataḥ*) which therefore must be read fast with the accent placed on the last syllable. One is unpleasantly affected by the reading too frequently with the accent on the second syllable.

These sins do not bring about judicial punishment either in this world or in the world to come. They are not due to low or wrong character or to rebellion against the word of God. But they do constitute an offence against the Holy Writ and unpleasant affliction of the ear. They do deprive the worshipper of the full benefit which the prayer, completely understood and correctly pronounced, would bring to him.

The *Kaddish* is the most important prayer, the proclamation of the Jew's supreme task: to sanctify His name forever under all circumstances.[17] It is saddening to observe that during the recitation of that prayer in most orthodox synagogues men turn to each other for disruptive conversation

if not for exchange of jocular pleasantries. It is surely the task, no matter how unpleasant, of the rabbi to do something about it. Some synagogue leaders misinterpret the duty to be *Mekarev reḥokim* (to bring closer those who are far away) to mean an obligation to be excessively tolerant toward the congregants' lack of proper behaviour. On a lower moral level, some rabbis, fearful of losing whatever popularity they think they enjoy, prefer losing themselves in impressive folios rather than remaining dynamically conscious and active to preserve or to rebuild *Yir'ath shamayim*, reverence, especially during public prayer, for the Lord and His sanctuaries. It is a sad case of aesthetic unawareness, intellectual dullness, and total lack of social responsibility.

Does not Isaiah protest: *Halakhov ke 'agmon rosho*[18] (violent movement does not represent religion in the concrete) ? It is the modern continuation of the conspicuous violent movements which that great prophet in the long ago had condemned harshly. Too often it is accompanied by unawareness of reverence, by lack of dignity, by the reduction of synagogue service to unaesthetic socializing.

The Union of Orthodox Jewish Congregations of America, even as its Rabbinical Council, has achieved valiant, successful work, genuine *Ḥalutziuth* (pioneering enterprise) to abolish some of the deplorable aspects of earlier chapters of American Jewry. The Union must assume an added task: to persuade, to reach, to monitor, the adolescent – and with or through them – the rest of its membership to observe the fundamental decencies essential for a survival of *Torah*-true Judaism. The same Isaiah who demanded: 'deal thy bread to the hungry, when thou seest the naked cover him',[19] insisted that in religious ritual activity we 'do not pursue our business' but stay conscious of reverence and the serious solemn spirit of worship.

To some lonely souls this may sound like an exaggeration. It is but a report of actual occurrence: some persons, apparently suffering from inferiority complexes, enter the synagogue – to assert their significance, with their hands in their pockets, waving to their friends or standing up, with their eyes removed from the *Aron-ha-Kodesh* (the Holy Ark), roaming in every direction to discover acquaintances.

Such behaviour reveals a lack of self-respect beyond the failure to respect the house of God.

Violation, God forbid, of *Shabbath* or *Yom Tov*, of dietary laws, or

marriage laws, does indeed constitute much greater offence. But the *Mitzvah* of presenting every aspect of our holy faith, including prayer, in the most perfect form, is one which ought to be felt and acted upon, even as we strive to improve the rest of our record. I would plead with you and through you with your friends, to rid the daily, weekly and Holydays' services of the faults mentioned above, so that you may derive full benefit of these classic texts, their meaning, their warning, their blessing, in next year and for many years to come.

Efficient ushers may be found useful, but the creative decision must come 'from the benches'.

Nobody loves children more than the Jewish parent and the rabbi. Nobody yearns more for the opportunity to introduce a child to the House of God. We all enjoy their kissing the robe of the *Torah*, their joyous sharing of *Kiddush* and *Havdalah* wine. But what is required is not only that fulfilment, but especially the introduction of the child to the sanctity of the Synagogue.

Therefore, father or mother who bring their little ones to the Synagogue ought to be very careful to prevent that occasion from being lost through careless, playful talk. The running around of the children interferes sadly with the grace of worship. Ushers may be helpful in stemming the tide of these youngsters, but the major burden falls upon the parents. Even on *Purim*, when the young ones' presence is very much encouraged, the *Shulḥan Arukh* stresses the need of preventing their disturbing their parents and other adults.[20] It is for that reason that among the noble plans for a finer year we must include a determination to train them from early age to recognize that the Synagogue is the House of God, not a social hall or a room in their private home.[21] It is a moral, educational, and religious obligation to train the children, almost from infancy, in the right way. When they grow up, we and they will receive the benefit of such attitude.[22] The Synagogue to them, as to the parents, will be a place of inspiration, meditation, and of the endeavour to commune with our Father in Heaven.

The best method for achieving a happier chapter in synagogue life is to persuade three or five young men and women to start the new movement by responding politely and firmly to any neighbours' attempt at conversation by saying: 'I do not want to disturb my own or my neighbour's devotion through talk during services. I shall be very glad to listen

to your observations after we are through with prayers'. Needless to say, those young folks must themselves maintain complete silence through those hours.

That applies to ordinary conversation as well as to the offer of *Divre Torah* (observations on sacred literature). The worshipper is disturbed by both and unable to tell the difference.

Another widespread truly bad habit is for the worshipper to sit cross-legged. He or she would not dare to show that lack of respect in the presence of King or President. They should initiate and encourage a proper attitude when addressing the King of the Universe, our Father in Heaven.

All that is not reform, nor *Ḥukkath ha-goy* (imitation of the best habits of our Gentile neighbours), but in complete accord with the *Din Torah* from Moshe Rabbenu to the Ḥafetz Ḥayyim.

My friend, Rabbi Moses Leiter, informs me about a special blessing, composed by the famed author of *Tosephoth Yomtov*, for those who refrain from conversing in the synagogue during prayer or the reading of the *Torah*. Deplorably, that blessing has been largely ignored and hence wellnigh forgotten.

The author of *Vaya'ass Abraham* quotes in the name of Rabbi Heller, the following *Mi sheberakh:* May He Who blessed Abraham, Isaac, Yaacov, Sarah, Moshe, Aaron, David and Shlomo, may He bless everyone who guards his mouth and his tongue from interrupting the prayers by any kind of speech, from *Barukh She-amar* to the end of the *Tefillah* and especially at the time of the reading of the *Torah*. This refers even to his own *Torah*-words (observations on sacred literature). How much more to profane talk or stories! May all the blessings written in the *Torah* of Moses and all the prophetic books fall upon his head. May he see his worthy children alive and happy and may he deserve the two tables in the two worlds, concerning one of which it is said 'How beautiful are Thy tents, O Jacob' and the other in the world to come, which is described as 'a day of abiding happiness. Let us say Amen.' – Somewhere it is reported that when Rambam came to Egypt, he endeavoured to achieve similar results and therefore ordained that none may speak in the synagogue during the prayer or the reading of the *Torah*.

Notes

1. *Shulḥ. Arukh, Oraḥ Ḥayyim* I, 1; See my essay on *Hadar* in the Walter Fischel Memorial Volume 1979. The paragraphs of *Oraḥ Ḥayyim* cited below reveal a widespread spiritual disease. Otherwise, the warning not to engage in conversation even on high holy days, in the midst of performing most solemn *mitzvoth*, would seem to lack meaning. In this light consider XXV, 9; XCIII, 2; XDCII, 3 and DCLXXXIX, 16; *ibidem: Mishnah Berurah* 17 and the challenge of Exodus III, 5
2. Exodus III, 5
3. Psalm XVI, 8
4. Jer. XXIII, 24
5. *Ketuboth* 59b
6. *Ta 'anith* 23a
7. Psalms CXVI, 12
8. Isaiah XXII, 13
9. M. Pfister, *Geistige Hygiene*, Basel; Cp. K. E. Frankel *Logotherapy*
10. *Midr. Vay. R.* XIII, 3
11. See my book, 3rd edition 1975
12. Isaiah LVII, 14
13. *Yer. Berakhoth* IV, 8a
14. *Shabbath* 152a
15. *Yoma* 9b; *Meg.* 29a
16. See my pamphlet on *The Kaddish*
17. Isaiah LVIII, 5
18. See my pamphlet on *The Kaddish*
19. Is. LVIII, 7
20. Proverbs XXVI, 6
21. Psalms VIII, 3
22. *Shabbath* 119b



Yeshiva University

Introduction

Torah-true Judaism, fifty years ago, in the mind of the average American Jew, was defined or thought of, as a kind of medieval superstition removed from the reality of general science and culture – a product of Eastern European, curiously unAmerican, alienism. There was very little contact between the leaders of orthodoxy and the captains of American life. Yeshiva Rabbenu Yitzhak Elchanan was on the lower East Side and in the mind of the uninformed and unthinking was associated with the handicaps and the hopelessness of the slums. Reform was in its heyday. Its decision to reduce Hebrew prayers to a few lines at temple worship and to omit all reference to Zion and Jerusalem spelled identification of the Holy language and the city of Peace not with our timeless history, but with Jews of queer accents. I recall a Boston lady, of the social leadership of that city's Jewry, telling me thirty years ago: 'Your interest in *Beth Jacob* is very wonderful; but these people are foreigners, are they not?' When Dr Bernard Revel planned his Yeshiva College, he prepared a new chapter in American Jewish history. For many, Judaism became, for the first time, the subject of an academic curriculum. *Torah* and *Mitzvah* not only revealed to an astounded community the power and beauty of our faith, but through the training of rabbis, teachers, and

erudite laymen, Yeshiva added the contribution of our timeless faith to American culture.

Yeshiva and Yeshiva University

Whilst still a Rabbi in Cleveland, Ohio, I received an SOS from Doctor Bernard Revel, president of Yeshiva Isaac Elchanan, at the time on the lower East Side, imploring me to go to Toronto, Canada, to make a plea for aid to his financially overburdened institution. Dr Revel was an idealist, who endeavoured vainly to combine the calm career of a scholar with the turbulent problems of an administrator. He laid the foundation of Yeshiva College, which Dr Samuel Belkin, by dint of extraordinary ability and devotion, succeeded in developing into an academic empire consisting of seventeen institutions with a student population of over five thousand. In Toronto, I made an appeal at the Orthodox Congregation Goel Tzedek. Later on, Dr Revel asked me to teach Jewish Ethics as a volunteer in the then downtown building of his institution. I was glad indeed to accept that challenge and from then until the establishment of Yeshiva College I spent two afternoons a week conveying to an eager student body the philosophical, ethical, and social implications of the *Torah*. In 1931, when Yeshiva had moved uptown, after a year of hospitality extended by The Jewish Center, I was appointed Professor of Ethics at Yeshiva College and at Rabbi Isaac Elchanan Theological Seminary. I held that post for thirty-six years, lecturing for some years at both Yeshiva and Stern Colleges, and during the last six years at the latter institution alone, for my heavily burdened calendar had rendered the double work too strenuous. In the course of my association with Yeshiva, I enjoyed the benefit not only of the fellowship with some members of the faculty among them, besides Dr Revel, the Maycheter Illuy, the Gaon Rabbi Simeon Shkop, and Rabbi Samuel Gerstenfeld, but especially the friendship of many of my students who, from time to time, after they had accepted rabbinic positions, begged me to visit their congregants in order to help them over recurrent difficulties. I always had a liberal margin for questioning at the end of my lecture and I'm grateful to say that the Talmudic statement: 'Much have I learned from teachers, more from my colleagues, and most from my students', came true again and again in the more than forty years of my teaching career at Yeshiva.

One of my favourite students was Rabbi Norman Bernhard, now in

South Africa. I admired his intellectual honesty, his keen questioning and I encouraged him, 'patting him on his back', by giving him books and pamphlets of mine. I looked forward to meeting him every week in my classes. He was fine and somewhat impulsive. One day he told me of his having been called to a congregation in Wichita, Kansas. He asked whether I'd be willing to come down to help him 'in case of necessity'. I gladly agreed and within six months found myself in a plane to that vigorous city. I was supposed to speak at a congregation dinner in his honour and I seemed to feel that some sort of problem had arisen. After my address, the president of the sisterhood came over to congratulate me on my message, but, said the young lady: 'We modern women don't like to accept dictation. Our independence is most precious to us. Whilst we all respect and admire Rabbi Bernhard, we feel he imposes his authority too heavily upon us.' I listened to her wordy eloquence and offered the following thought: 'Very glad indeed to hear about the spirit of independence and your sisterhood's determination not to allow any direction from above. But I seem to remember that a man in Paris decided that this year all ladies all over the world, accepting his direction, would have to wear inverted coffee-pots for their hats. Has there been any one among your members who asserted her independence by espousing a different kind of headgear?' Whereupon all the men at the dinner greeted my remarks with thundering applause. I turned to them and said: 'I endorse your appreciation of human reality, but I remember that this year the man's fashion calls for narrow-brimmed hats and I've reason for believing that all of us, including myself, are wearing hats in accordance with the decision of the dictator somewhere in a New York fashion district. – So please do not try to persuade me, dear ladies, that your self-respect prevents you from accepting the direction that Rabbi Bernhard offers in the most encouraging and respectful manner.' The Rabbi thanked me for having solved his problem. He had no more difficulties from the militant spirit of the women in his congregation. He did work valiantly and successfully for re-establishment of the *Din Torah* in the life of his flock and for presenting the faith of our fathers in accord with the timeless teachings of the Holy Book, in a manner intellectually, emotionally, and socially most appealing. Some years later he moved to New York and thence to Johannesburg, South Africa, where he distinguished himself by his civil courage in warning his congregation to vote in accord with their

own conscience rather than to yield to political pressure. The President of the sisterhood also thanked me, but added 'I am afraid I am unable to forgive you for the inverted coffee-pots!'

As trouble shooter, I visited cities from Florida to the north and from New York to the west. One of the most amusing incidents happened in Pennsylvania whither I had gone for a Sabbath to help an essentially fine, intellectually excellent, but somewhat too cocksure former student, over his personal difficulties. I had decided at the last moment to accept his frantic request. I arrived on a Friday afternoon in May, had dinner with friends in a small Hassidic *Shtiebel* (place of worship) and showed up in the synagogue of my former student in the middle of *Shaḥarit* (the morning service). His face indicated both surprise and embarrassment. I could not understand the latter until he mounted the pulpit. His sermon, very well delivered, sounded increasingly familiar until eventually I realized he had learned by heart one of my own. In order not to embarrass him I left the synagogue immediately, hoping to meet him at the afternoon service. He ran after me and blurted out: 'How did you like your sermon from my mouth? I owe you an apology.' I waved his embarrassment away by saying: 'Once a sermon is printed, it is no longer my own, it is at the disposal of anyone who wants to pay me the compliment of delivering it.'

Another effort at peace making had to do with a Phi Beta Kappa, first rate rabbinic scholar who endured my lectures for two years and whose intellectual acumen was matched only by an incredible industry. The president of his congregation, somewhere in the South, came to New York because he had heard the rabbi speak about me in terms of affection and respect. He complained that this young man was 'utterly impossible' and whilst he admired his character and his learning he was afraid that the congregation would not renew his contract because of his arrogant aloofness. I flew down and found the rabbi engaged in a fascinating research and full of praise about his own intellectual achievement. He wanted me to meet him together with the president to solve the problem of the congregation's insufficient appreciation of himself. After listening patiently for half an hour to his self-praise, I told him that I fully understood the opposition which he deplored and that had I been a member of his congregation, I would have shared their criticism of himself. I reminded him of the dictum of our Rabbis that humility is the hallmark of a real

scholar; that he ought to leave the throne of his royal self-consciousness and try to win his flock over by kindness, patience, and above all, humility. He looked at me dumbfounded and I suppose with suppressed anger. I left him, promising to meet the president and himself after he had twenty-four hours to think over my view of the matter. I'm happy to say that they 'lived happily ever after.'

There are some five hundred young rabbis in the United States and Canada who were former students of mine and by and large they have proved a fine investment of the time and energy I gave them. As with the young people in the Center, I encouraged them to visit with me, accompany me on a walk around the Reservoir in Central Park and to discuss freely and frankly whatever problems, intellectual or moral, interfered with the enjoyment of their life. On some of them I was able to bestow the Mordecai ben David Award which represents a romantic aspect of Yeshiva history.

Enrico Garda

The trip to Toronto was not a single case of my endeavour to aid Yeshiva financially. I recall a flight late in the twenties to Texas when, in the home of one of Dr Revel's brothers-in-law, I appealed for support of that much harassed enterprise. Dr Revel, whilst deeply interested in his students and creatively devoted to Jewish learning, was very careless in matters regarding his own health. Several times a year his blood pressure rose to menacing heights. More than once I visited him at the hospital when it had reached two hundred and thirty-five. He was very nervous and excited, often oblivious of simple things. It was in 1940 that he came to me and said in terms of utter despair: 'My whole life work is going to collapse, we cannot carry on, I'm dreadfully afraid that we shall have to sell our new building to meet our creditors. Won't you help me again?' The sum involved was about $100,000. I was profoundly upset but didn't feel I could conscientiously make a definite promise, so I asked him to be patient whilst I would think about some new endeavour – but I warned him the sum involved was too great for a definite commitment. Then a near miracle happened. On the next Sabbath, an obvious foreigner strolled into the synagogue, listened with rapt attention to the service and the sermon and said to me in good English but with a strange accent: 'Rabbi, that was one of the greatest sermons I ever heard, that was one of the

most beautiful services that I ever had the privilege of attending. May I come again?' I cordially invited him to do so. He showed up week after week and suddenly stopped coming. His name was Enrico Garda and he lived at the Park Crescent Hotel near the Center. I telephoned on Sunday and heard that he had been desperately ill. I called on him and his face was shining with surprise and happiness. He begged me to bless him, feeling that this would remove the danger to his health and then told me his history. Mr Garda was Ambassador of Italy to San Marino, a friend and protegé of Mussolini. In his 'confessional', he told me that he had ample experiences in his diplomatic career, that he found prejudice against our people everywhere and whilst not a conforming Jew he knew enough about our religion and our folk to be a proud member of Israel. He asked me whether he could do anything for me in appreciation of my interest. I told him I liked his spirit but I did not need anything from his hand. When he said: 'Is there any institution that you're interested in?' I responded: 'Yes, Yeshiva College', whereupon he called his secretary from the next room and said: 'Would you give the Rabbi the cheque.' I didn't believe my eyes when I saw it was made out for $50,000! I felt that princely contribution imposed a great responsibility on me and I asked for carte blanche to use it in accordance with my best judgment which he readily gave me. Meantime I heard that Dr Revel had become dangerously sick. Indeed he had become blind.

Next day a new problem arose. Mr Garda had pneumonia and the secretary told me it had reached a very dangerous state. I had to think fast. If something happened to his life, the cheque would be useless. I thereupon phoned Mr Nathan Eibschutz, a trustee of the Center, and asked him to have it deposited immediately at the bank of which he was a director. Then I phoned Dr Revel's family to ask them to convey the happy news to him. But there was another consideration weighing upon me. There had been similar monetary difficulties for a long while and I didn't want the money to be used merely to tide Yeshiva over one of its many recurrent troubles, with the bigger debts continuing to threaten the very existence of the institution. Hence I went to the sainted Mr Mendel Gottesman, the Treasurer of Yeshiva, and I asked him how much money would be necessary to remove forever the danger of foreclosure. He said diffidently: 'A tremendous sum, $130,000 with which we could buy the majority of the shares of the building.' I replied: 'Nobody promised me anything. I

have at my disposal in the bank $50,000 entrusted to me by a friend. If before the end of the year you can raise the other $80,000 – I shall be glad indeed to give you the $50,000. If not, I shall feel obliged to return that large sum to the donor.' Mr Gottesman asked: 'Will you help me raise it?' He, with the late Abraham Mazer, Joseph Golding and myself, visited a number of friends, telling them of the unique opportunity to solve Yeshiva's problem and we did succeed within a few months to raise the rest of the sum required. Dr Revel, before he died, knew that his life-work was saved. Ambassador Garda made but one condition: that an annual grant of one thousand dollars (being part of the interest his gift would bring) be given to 'such graduate of Yeshiva College or any other member of the Jewish faith, who, in the opinion of the award committee, had done valiantly to promote a spirit of courage and self respect as well as of patriotism to the United States of America, among the American Jews.' Because it would have been hazardous for the Italian dictator to know that Mr Garda had made so big a gift to a country with which Italy was at war and because the dictator might avenge himself for this 'disloyalty' on the Ambassador's family, the prize was established as the Mordecai ben David (his Hebrew name) Foundation. The first award was given to the parents of the first Jewish soldier to die at Pearl Harbor, a poor couple from the slums of Newark, New Jersey. Later on, it was bestowed upon Chief Rabbi Herzog who, at the peril of his life, at the end of the war, had gone to Poland and rescued five hundred young orphans; to Dr Bela Schick, the discoverer of the diphtheria serum; to Dr Jonas Salk the discoverer of polio vaccine; to Dr Sabin of similar achievement, to Dr Jacob Goldman, a former student of mine, then a top scientist in the Ford Foundation; to Dr Alvin Radkowsky, one of the Navy's leading scientists, founder and head of an Orthodox Congregation in Washington DC, and to Dr Leo A. Levin, Professor of Law and the first Jewish Provost at an American University. We bestowed it also upon a saintly Professor of *Talmud*, the late Rabbi Moshe Poleyeff, upon Dr Joseph Kaminetsky, the noted educator, upon New York Supreme Court Justice Samuel Hofstadter, upon the executive Vice Presidents of the Joint Distribution Committee, the meritorious Dr Joseph Schwartz, Moe Leavitt and Samuel Haber, and upon Rabbi Philip Goodman, responsible for nation-wide training of Jewish youth to cherish both Jewish and American heritage. I had throughout the co-operation of the

Center's Presidents, William Feinberg and Max Stern, of Samuel Kramer, and the sainted Professor Moses L. Isaacs.

Later on, when Dr Belkin assumed the Presidency and succeeded in building up the Yeshiva to a university of five thousand students and almost twenty academic institutions, he elicited millions of dollars from people who shared his vision, but it was Mr Garda's $50,000 at that time which saved Yeshiva.

Dear Rabbi Jung: *New York, 18 July 1940*

Confirming my intentions and desires with respect to the $50,000.00 cheque I delivered to you a few days ago, it is my wish and I have given you said money with the understanding that you will arrange, as soon as you will find expedient, to apply the said money to the establishment of a cash prize to be known as the Mordecai ben David Prize or Award or any other designation you may determine, and to be granted and awarded annually to the student or graduate of Yeshiva College (foremost orthodox school of learning in the United States) who shall have achieved most noteworthy record or success in the promotion and encouragement of self-respect, self-defence, independence and courage among members of the Jewish faith and in the promotion and enhancement among American Jews of a deep and abiding sense of loyalty, devotion and patriotism to their country, native or adopted, the United States of America. In addition to the duty common to all the other citizens towards their country there is added to the American Jews the sacred obligation of their infinite gratitude for the enjoyment of the generous hospitality and equality before the law in this country which Jews do not find any more except in this great land of the United States of America.

As I have implicit confidence in your judgment, I give you carte blanche authority to work out all necessary details to effectuate my wishes and desires aforementioned, and to use your own discretion in determining the form in which the proposed prize should be designated, whether a 'Foundation', corporate or otherwise, should be established to carry out the plan above outlined, whether the moneys should be delivered forthright to the Yeshiva College, or any other disposition of the fund as from the Yeshiva College Endowment Fund Inc. which in your judgment and sole discretion would best serve the purposes intended, and I hereby ratify,

confirm and approve whatever you may do or cause to be done in, about or concerning this matter.

ENRICO GARDA

The Mordecai ben David Foundation

It has become axiomatic to distinguish between old and new form of movements, points of view, social attitudes. Very seminal is the distinction between old and new Americanism.

Foreigners about to arrive in the United States some fifty years ago often were advised to ignore their background, to cast overboard in the deepest part of the ocean what they knew, what they felt. To become ripe for the promising essence and mysteriousness called Americanism, a type of *tabula rasa* was recommended, a mind completely blank and ready to receive the all-absorbing new inspiration. Such ill-advised immigrants rarely enriched America.

The great minds of the last generation and of the present age hold quite different views. They would tell the immigrant: 'Bring to America whatsoever is best in your national or religious heritage'. If the Frenchman's asset be a sense of style, or the Britisher's a talent for Empire building, or the German's (when Germany was still civilized) a capacity for thorough and painstaking service, then let each immigrant develop his national asset and offer it as his contribution upon the altar of his adopted country.

The Jew's greatest asset is his God-consciousness. President Wilson or Roosevelt, a Justice Holmes, Dr Nicholas Murray Butler or John Dewey expect, as part of his appreciative contribution, the development of his particular gift, so that through its co-operation in the great symphony of America the melody of its culture might become enriched and ennobled.

Yeshiva College was established for the purpose of educating Jewish laymen, besides its rabbis and teachers, reared with God-consciousness as the *raison d'être* of their existence. They mature into personalities whose principles and spiritual drives would encourage and promote the realization of the American dream. Thus Yeshiva College is American Israel's most Jewish contribution to America. Not by watering down its religious principles, nor by exchanging it or debasing it for any secular Jewish civilization, but by a full-blooded life of implementation of the

ethical ideals of the *Torah* would the American Jew, in the humdrum of the work-a-day world, offer his mite in humble gratitude for all the kindness, the fair treatment, America has bestowed upon him.

The Alumni Association of Yeshiva College at its last meeting discussed a problem of rare interest.

Yeshiva College, of course, is the only college of liberal arts under Jewish auspices in the world and at this college a foundation was established of very great significance not only for the college but for American Israel. It is known as the Mordecai ben David Foundation, which awards an annual prize of one thousand dollars to the students of Yeshiva, graduate or undergraduate, who in the opinion of the Board of the Foundation shall have achieved the most noteworthy record of success in the promotion and enhancement among American Jews of a deep and abiding sense of loyalty, devotion and patriotism to their country, native or adopted, the United States of America.

The Alumni Association at their Executive Meeting called upon its members for immediate interest in this award because 'it would go far in promoting among the students, both undergraduates and graduates of Yeshiva College and through them in American Jewry in general, a dynamic consciousness of their great heritage, a fervent promotion of their moral and physical courage. Indeed, the spiritual discipline of American Israel will be immeasurably advanced through this award, because of the ambition in the heart of every student for intensified service to our country that will justify his being honoured as the winner of the award.'

For any college, the establishment of such a fund would appear important. One would expect it at a State University, one would welcome it at any government-endowed or government-supported institution. One would not normally hope to find it in connection with a denominational school like Yeshiva College. But patriotism to a conforming Jew is not only a civic privilege and responsibility, but a definite religious obligation. The prophet, Jeremiah, even before the exile, admonished his people, in the name of God, 'Seek ye the welfare of the city whither I send you in exile, and pray for her welfare, for in her peace your peace is included'. Samuel of Babylon, the third century teacher of the *Talmud*, framed the famous law which was universally accepted: *Dina d'malkhutha dina*, 'the law of the country is the law', and what the Jewish code has conveyed as a legal obligation, the Jewish teachers of religion and ethics have emphasized

as a moral responsibility. The American Jews have been patriotic not only out of a sentiment of gratitude for what this country has meant to them, the victims of persecution in many a land. They are inspired to a fervent allegiance by the appreciation that in more than one way America seems to be the fulfilment of the biblical blessing promised to a country based on righteousness, and extending mercy to the poor and the forlorn. Especially of late when even in our blessed shore, intolerance, discrimination and German-fed propaganda have raised their ugly heads, it is proof of the deep-seated sentiment and attitude of American Israel that in its most orthodox institutions dedicated to an intensive cultivation of the spirit and the practice of Israel's faith, a foundation should have been born for the purpose of encouraging the 'self-respect, independence, and courage among members of the Jewish faith for promotion and enhancement among American Jews of a deep and abiding sense of patriotism to their country'.

We congratulate Yeshiva College in this noteworthy foundation. We feel sure that the message not only of the prize but of the fame implied in its bestowal will tend to inspire its disciples with a burning zeal to convey through allegiance to their alma mater the vital knowledge to all religious Jews that promotion of the welfare of their country is among the most precious behests of their faith. As the years roll on, we hope that the names of the prize-winners will be found to read like a roll of honour in American Israel, that in life and letters, in theory and practice, in youth movements and adult education, the Mordecai ben David Foundation will have presented one of the strong forces for undergirding the spiritual strength of this country by stimulating the thought and the emotion of a Jewish youth in the direction of maximum service to God and country.

The Mordecai ben David Foundation was established in 1940 by an anonymous donor, pursuant to the membership corporation laws of the State of New York. Each year the Foundation presents one thousand dollars, known as the Mordecai ben David Award, 'to the student or graduate of Yeshiva College, or such other individual, . . . who shall have achieved most noteworthy record or success in the promotion and encouragement of self-respect, self-defence, independence, and courage among members of the Jewish faith, and in the promotion and enhancement among American Jews, of a deep and abiding sense of loyalty, devotion, and patriotism to the United States of America.'

The officers of the Mordecai ben David Foundation, who also constitute the Award Committee, are: Dr Leo Jung, *President*; Prof Moses L. Isaacs, *Vice-President*; Samuel Kramer, *Vice-President*; Max Stern, *Treasurer*; William Feinberg, *Secretary*.

MORDECAI BEN DAVID
AWARD TO THE FAMILY OF LOUIS SCHLEIFER

The Mordecai ben David Foundation honours the memory of Private Louis Schleifer, Air Mechanic, age 21, of Newark N. J., by presenting its annual award to his family. Louis Schleifer enlisted at the age of 19. He has been posthumously awarded the Silver Star for valour at Pearl Harbor. Schleifer fell before machine gun fire at 9:30 on the morning of December 7, 1941, while attempting to get the crew of his plane out of danger when Hickam Field was attacked by the Japanese.

EXCERPTS FROM LETTERS WRITTEN BY LOUIS SCHLIEFER TO HIS FAMILY

10 August 1940

'The band played the "Army Air Corps" as we were still at attention. Now we began to march with the flag bearers first, squadron commanders next, and band third or vice versa I couldn't see that far ahead. We marched in front of the reviewing group, gave eyes right as our salute and then marched off the field. It made me swell up inside. I even felt a few tears roll down and I swallowed hard. That was something I'll never forget. It was good to be American.'

New York, 26 August 1941

'I was flying tonight. At night flying is beautiful. The lights on the ground, while peeping through the clouds you fly over, make you feel as if the earth is over your head and the sky is underneath. We flew in formation of three planes to Kauai, another island, and back. Sitting in the front turret you can see, when the moon came up, a beautiful scene over the water. Soft fluffy white clouds herded over a black sea and above us a beautiful blue sky full of crystal stars and a crescent moon. It was so beautiful, it was almost sacrilegious to see it. It seemed to be something only for God to see. On each side of me I could see the dark silhouettes of the other bombers in the moon's light and the blue and red lights on them. Then when we flew back to Honolulu, the city shone in a million different lights. No pearls in Pearl Harbor, no diamonds in Diamond Head, but

below me the city shone like diamonds, pearls and rubies. When we took off, the sun was going down, and as we were flying north westward toward Kauai, we were racing the sun down below the horizon. I felt ashamed to see all this beauty in a machine made for destruction. Please understand how I feel about flying, Pa, it sort of makes me feel nearer to God. It gives you a taste of eternity, flying in endless space. And when you come down you remember that little men are killing each other while from the air everything looks so clean and beautiful.'

'Ode to the Fifth Bombardment Group' by Louis Schleifer

Wings of Pegasus upward
O'er Mauna Loa's peak
Above Oahu's plains unconquered
Protect the old and weak.

Guardians of the upper regions,
Strike the foe below;
Silence all the siege guns
And cease the bloody flow.

Wings of Pegasus onward—
Seek out the lofty stratosphere
Nearest to the Lord
Where our ideals soar clear!

Guardians of the upper regions,
Eagles o'er Hawaii's heights,
Permit no enemy legions
To blacken out her lights!

AWARD TO CHIEF RABBI ISAAC HERZOG

Dear Dr Herzog: *New York, 20 April 1948*

As chairman of the Mordecai ben David Foundation, I beg leave to inform you that our award committee has unanimously decided to offer you this year's prize of $1,000.00, in appreciation of your heroic, selfless, and outstanding work on behalf of the Jewish people in the Holy Land and in the *Golah*. The prize is to go to a graduate of Yeshiva University or any other Jewish person who in the opinion of the award committee has contributed greatly to the advancement of Jewish self-respect, courage, and patriotism, in the intervening period. My suggestion has been enthusiastically supported by the Board, and we should like to bestow that prize at the commencement exercises of Yeshiva University, to be held on June 24th. We do hope and trust that it may be possible for you to receive it in person.

I have a further thought, which also meets with the whole-hearted endorsement of my committee, and of the authorities of Yeshiva; viz. it seems most desirable to use your presence in the United States for a

great appeal by the spiritual head of the Holy Land to the people and the Congress of the US on behalf of Eretz Yisrael. We hope and pray that nothing will interfere with your coming over for that purpose. Should, however, that prove impossible, our second suggestion would be that you be good enough to accept the prize in Jerusalem, and address on that day American Jewry and the American people on the radio, on the subject of Eretz Yisrael.

I am looking forward to hearing from you, and concluding with warm wishes from home to home, and from American Israel to our heroic people in the Holy Land, I am,

LEO JUNG

Dear Dr Jung, *Jerusalem, 7 July 1948*

Kindly pardon the lengthy delay in acknowledging your letter dated 20th April 1948, in your capacity as Chairman of the Mordecai Ben David Foundation. Your letter was delayed in arrival and reached me during the period of the siege. I did not want to reply until I could be assured that the reply would reach you.

Kindly accept and convey to the Committee of the Mordecai Ben David Foundation my deep appreciation for the award which you have seen fit to bestow on me.

The ways of Providence are sealed off from the understanding of mortals. We can only derive the knowledge of the ways of our Maker from the impact of spiritual experience which ever stirs in the innermost recesses of the human soul. Why and wherefore is not for us to ask; the duty of Jewry's spiritual leaders in this generation as at all times has been laid down in our eternal heritage. Providence which has vouchsafed to me the spiritual leadership of Zion at the consummation of her revival has lighted my path in every undertaking which I have been summoned to fulfil for Israel and its *Torah*. I ask you all to join with me in prayer that the shafts of dawn shall quickly become the day of lasting redemption.

I look on your award as a symbol of the bond which is binding together the diaspora and fighting Zion in what is one of the most crucial (I hesitate to say the most crucial) period in Jewish history.

Foundations are now being laid for generations to come and the unstinting co-operation which is being extended to Zion by the diaspora led by American Jewry has vital significance for the unity of our people for all

time. It devolves on our spiritual leaders here and in the diaspora to consolidate that unity so that the heart of Israel shall ever beat as one. It is in this spirit that I accept the gift of the Mordecai Ben David Foundation. Let us prove worthy, all of us, of this greatest hour. Tell my brethren to be staunch in their faith.

ISAAC HERZOG, Chief Rabbi

SPEECH BY CHAIRMAN ON PRESENTATION OF AWARD

The Mordecai ben David Award was established by His Excellency Enrico Garda, ambassador of Italy to San Marino, to be granted 'to the student or graduate of Yeshiva University, or such other individual, who shall have achieved most noteworthy record of success in the promotion and encouragement of self-respect, self-defence, independence and courage among members of the Jewish faith, and in the promotion and enhancement among American Jews of a deep and abiding sense of loyalty, devotion and patriotism to the United States of America.'

The Board has unanimously chosen His Eminence, the Chief Rabbi of the Holy Land for the 1948 award. Dr Isaac Herzog, by his indomitable courage, his self-sacrificing labours for the welfare of Israel everywhere, has added to the stature of Jews in all lands. His perilous trips to Poland, to save the orphans of Israel's remnant, his impassioned plea for the victims of Teutonic fury, his impressive presentation of Jewry's cause before the leaders of nations and parliaments of democracy, have inspired renewed courage and pride among Jews all over the world.

As a great admirer of the American way of life, Dr Herzog has ever endorsed the utmost significance of the American enterprise for the future of democracy, and has made American Jews appreciate ever more the privileges and responsibilities involved in their citizenship. The Mordecai ben David Foundation feels honoured in bestowing this year's prize upon so grand, righteous, and beneficial a personality. Dr Herzog symbolizes to us the dignity, the greatness, and the glory of the *Yishuv*, the rousing pattern of Jewish life, and the luminous programme of Jewish idealism as manifested in the troubled *moledeth* of today, and, with God's help, in the abiding peace of Israel tomorrow.

It is a profound privilege as chairman of the Mordecai ben David Foundation to convey this award to Dr Isaac Halevy Herzog, Chief Rabbi of Israel.

ADDRESS BY CHIEF RABBI DR ISAAC HERZOG ON RECEIVING YESHIVA UNIVERSITY'S ANNUAL MORDECAI BEN DAVID AWARD FOR 1948

Honoured Gathering, permit me to address myself in the first instance to the American Nation. Church and State may be kept strictly apart in the United States, but I know God is no stranger, if one may so speak, in your great country and that the ethical monotheism of Israel and the principles, teachings and ideals stemming therefrom do exert an influence, by no means negligible, upon the minds and hearts of millions of American men and women.

And now, friends, though not countrymen, something has taken place which opens up a new era in the history of the Jewish people, in that history unparalleled from the spiritual-moral aspect and unequalled for its tragedy during the past two thousand years. The rise of the State of Israel, thickly wrapped though it be in trappings of natural event-enchainments, is little short of a miracle! What has happened certainly goes to strengthen faith in the truth of Israel's prophets of old, the prophets of truth and righteousness, as well as in the existence of Divine Providence in this world of ours. And, to be sure, many, many millions of America's sons and daughters, young as well as old, are deeply interested in both. My interpretation of the writing on the wall by the fingers of God leads me to hold that you Americans through your esteemed Government are called upon to lend yourselves as an instrument in the hand of Providence for hastening the solidification of the rising State of Israel: Hearken unto this voice coming from the holy mountain of Jerusalem whose very air is re-echoing the eternal messages of Micah and Isaiah!

The new State of Israel will, depend upon it, be activated by the spirit of religion at its highest and will embody its loftiest principles. Take it from me that the articulate religious element in New Israel is a living fact and a vital factor and the more the arm of God is laid bare, as it surely will, and the miracle of New Israel becomes ever more manifest, the more that influence of religion will grow within truly democratic Israel. God will dwell in New Zion!

As for my brothers and sisters, your Jewish fellow citizens, who after the, alas, almost total extermination of European Jewry form the foremost Jewish community in the Dispersion, they will ever continue to be most loyal and patriotic citizens of their great country, while at the same

time also drawing inspiration from the new turn in the history of Israel. If there be any within you that talk of two loyalties heed them not: Think of the living illustration offered by my former fellow-countrymen, the Irish, in America, who have not become one whit less American since the rise of Eire, in which they take a just and noble pride.

Lastly, Americans of all colours, of all creeds, of all trends of political opinion, be raised, be thrilled by the wonderful turn in Jewish history, by the rising of the star of a resurrected Israel! We are very appreciative of what you have already done for us. There is more yet to be done. Give us your decisive leading support. God bless you all!

To this world-renowned Academy of Jewish learning, Rabbi Isaac Elchanan Yeshiva, incorporating Yeshiva University, at whose invitation I am addressing you now, I say: Be strong and of good courage. Go from strength to strength! Your famous *yeshiva* is carrying forward the golden chain of the tradition of advanced *Torah* study and preparation for religious leadership in Eretz Yisrael of old and under the powerful impact of Yavneh, in Babylonia and other Jewish centres in the Diaspora throughout the centuries. Your Yeshiva University which aims at the harmonious blending of higher religious and secular knowledge is something unique, the only one of its kind in the world. It certainly endeavours with all heart and soul to satisfy a great outstanding need. Its aim is lofty, its achievements already very substantial, its future most promising! American Jewry while generously supporting all the other *yeshivoth* in the United States and in Eretz Yisrael will, I have no doubt, do its best for the Rabbi Isaac Elchanan Yeshiva and Yeshiva University.

And now at last a word or two in reference to the Mordecai ben David Prize with which I have been honoured. I rate this as a high honour and distinction. The prize in itself undoubtedly more than justifies its creation since it serves the noble purpose of bestowing honour on persons who reflect honour upon their people within and without. In the present instance the prize having been granted to a representative of the *Torah* it links itself up with this great *Torah* institution and hence reflects honour upon the *Torah* itself which is the fountain head of Israel's glory. But I am not perfectly sure that I deserve it. Yet since this is the considered judgment of your esteemed Board, I am reminded of what the great Tannaite sage R. Jose once said. 'I know myself that I am not a *Kohen*, yet should

my associates bid me mount the dais with the *Kohanim* to bless the congregation I would do so'.

Rabbis, scholars, lay leaders, public workers and all my brothers and sisters the masses of American Jewry, accept my blessing welling forth from the deepest recesses of my heart. History will record in golden letters what you have done for your unfortunate brethren, the survivors of the most horrible infernal massacre in the world's annals, perpetrated by a European satanised civilization which had at last torn itself away completely from God and morality. History will write large in letters of eternity the remembrance of your contribution, material as well as moral, which has helped so much to call into being the State of Israel. Go from strength to strength. God bless you all and may you live to see the full realization of the sublime visions of Micah and Isaiah concerning Israel and all mankind.

God vouchsafe His blessing to the United States and to all the other nations friendly to Israel and may He speedily send His light and truth to those who are not yet for us, that they may realize the justice and righteousness of our cause.

I thank you most sincerely.



Pioneering Efforts

Preface

Having been involved for many years in significant Jewish and world events, I think that by unfolding them, I may throw light on some areas not too well known. Pioneers blaze the trail, facing stumbling blocks and dangers. The next generation takes the clear road for granted, often forgetting the sweat, blood, and tears which had paved it. Pioneering is an unending process, challenged by the distance from the goal, private roads leading to public thoroughfares for a vision, in comradeship, of the ultimate goal.

Pioneering moves in parallel directions, but for its success depends upon crossroads. From literature to social service, from ethical to aesthetic goals, it blesses human beings as it urges them onwards, forwards, without cessation of wise, hard endeavour.

Pioneering by the Jewish Center

To the Jewish consciousness this is predominantly the age of *Ḥalutziyuth* (pioneering). It is not only in the blessed homeland, but all over the Jewish world that pioneering, blazing the trail, is a matter not merely of a time-hallowed tradition, but of vital significance for spiritual, social, and physical survival. With the exception of the attitude of a few elect spirits, tradition is generally considered hidebound, unaware of, or uninterested

in, the problems of the age, and hence has lost a great deal of its power with too many of contemporary man. It has been a source of much satisfaction, encouragement, and comfort to know that my beloved congregation, The Jewish Center, has excelled in *Halutziyuth*. Its lay and spiritual leadership concentrated on consistent, dynamic effort to provide for its youth and also for a number of its adults, information, method, and programme to arouse and maintain their happy participation in the Synagogue and in community life. On my arrival in the United States of America I found the average orthodox synagogue starting its Sabbath service with a small number of adults between fifty and seventy years of age, gradually increasing with younger folk and conspicuous for the virtual absence of adolescents. Today's Sabbath service is attended by two-thirds of young worshippers, many under twenty, the rest below the age of forty.

Since 1933 every boy whose *Bar Mitzvah* is celebrated in the Center has been inscribed into the Golden Book of the Jewish National Fund. Normally the parents pay for that document. Where such fee would be a burden, my charity fund, the Jewish Center *Torah* Society, provides the gift. To my regret the Jewish Center enjoys a monopoly in this eminently worth while custom to make a boy's *Bar Mitzvah* the occasion for identifying him with the building up of the Homeland. It has added enormous significance to what Rabbi Simeon Bar Yohai has termed the most significant day in a Jew's life.

The late Reverend Henry Julius, exemplary in reliability and service has succeeded in training a number of adolescents in the art and knowledge of reading both the *Torah* and the *Megilloth*, a much admired new departure.

One of the potent innovations which I persuaded several hundred of my former *yeshivah* students to imitate was a rule that before the performance of any wedding ceremony the young couple must come up for an interview at which in adult manner I discuss with them not only the general laws governing the Jewish home but in particular those relating to marriage, love, and its implications.

The Jewish Center is the only organization in the country to take consistent care of the Jewish communities' most neglected element, the older Yiddish-speaking Rabbis of Greater New York, many of whom on their body and all of whom on their heart, bear the scars of Nazi bestiality

and of democratic indifference to the dreadful condition of one-third of our people in the first third of this century. To the sixty-odd families whom we are privileged to serve, the work of the Rabbonim Aid Society spells the difference between precarious economic condition and downright destitution.

The Jewish Center has pioneered in orthodox congregational effort to help our people abroad. It was the first *Torah*-true congregation to make very generous contributions to the Joint Distribution Committee and the United Jewish Appeal both in its annual gifts and in the devoted leadership of men like William Feinberg, Jack D. Weiler, and Max Stern.

With the help of the sainted Samuel Kaufman I initiated thirty years ago an annual appeal on *Shabbath Ḥannukah* for the *yeshivoth* of the Holy Land. This too has become a Center tradition and I'm happy to know that in this respect other congregations have followed our example.

For many years I have admired the wise dedication to faith and folk of the *Ḥabad* movement, represented in the Center by Samuel Kramer. The last but one head of this spiritual movement, the saintly Rabbi Joseph Schneerson, delivered his first address in the United States at the Jewish Center. Thereafter every year a *Melavah Malkah* (Sabbath night dinner) helped to ease the financial problems of his organization. Its *yeshivah* received part of my annual *Ḥannukah* Appeal funds.

Perhaps the most important of pioneering efforts helped to change the whole aspect of American orthodoxy. Before I assumed the Rabbinate of the Jewish Center, my predecessor had affiliated it with the Jewish Theological Seminary. One of the first steps of my incumbency caused the congregation to substitute the Rabbi Isaac Elchanan Yeshiva. It had a dramatic effect on the latter's fortunes because the very generous aid offered at the annual appeal on the last day of Passover cheered and stimulated the Board of that institution and called forth similar effort in the part of other congregations hitherto lukewarm or none too generous in their support.

Pioneering in Literature

The Jewish Center became famous not only all over America because of its pioneering in the field of Judaism, folk, faith, and country, but also because its work extended to all the continents. Through my participation

in the work for our people in Eastern and Western Europe, I became gradually the target of many suggestions and applications for aid, financial, educational, religious, and social. Within a week I would find myself importuned to help a Jewish girls' school in Aix-les-Bains, to contribute an article to *Israel's Messenger* in Shanghai, to help the Jewish community against a theosophist menace in Iraq, and to supply the latest scholarly literature to the Rabbinical Seminary of Budapest. Gradually I agreed to the suggestions that my writings be translated into foreign languages and it gave me a kind of astonished satisfaction to read the titles of various essays in Czech, French, Spanish, Hungarian and Yiddish. Rarely did the translators ask for a fee and in almost every case they expressed their gratitude for permission to use an article for domestic consumption. In only one case did the translators use their discretion, publishing my little essay on *Kaddish* into Spanish and forgetting to mention the author; the morals of some editors are as unpleasant as they are surprising.

When I arrived in New York, I discovered that Judaism (I prefer that term for the classic faith of our people in preference to Orthodoxy, which is a Christian term, or even to *Torah*-true, a term which I introduced in the United States of America) was generally unknown in theory and too often seen in deplorable practice, a combination of Eastern European culinary habits, considerable superstition, and disorganized unharmonious, often unintelligent, presentation. There was an almost complete lack of available information about the Jewish solution of modern problems. The Rabbinic monthlies and quarterlies too often dealt with praiseworthy but out-of-date problems, a great deal of ingenuity, learning, and hard work concentrating on questions which were far removed from the contemporary scene, while shying away from problems that were uppermost in the minds of men and women of our age. Traditional Judaism was found unrepresented, and that vacuum gave rise to all sorts of unjustified views on our holy *Torah*. After much searching of the heart, I decided to sponsor an annual Halakhic volume to deal with the questions that agitated or should agitate the minds of Jews in mid-century, among them: artificial insemination, autopsy, inter-family marriages, problems of transplantation of parts of the body to save, or cure, sick persons. There was a double difficulty to be overcome; one: a certain unwillingness on the part of some *Torah* authorities to deal with these, to them, unusual and too

delicate questions: and there was the additional primary need to get absolutely authoritative opinions and decisions. An enhanced consciousness was essential of the nature of legal discussion which allows for a division of opinion. These volumes were meant for the guidance of rabbis of all ages, to accustom them to face what they had considered uncomfortable problems, so that they might act on the obligation to present the timeless teaching of the *Torah* in its application to question and dispute in the gate (*Divre rivoth bishe'arekha*). Finally I succeeded in persuading the Gaon M. M. Kasher and his illustrious son, Rav Mosheh Shlomoh, to assume responsibility for the collection and editing of such *responsa*. The series was called *Noam* (Grace). So far, nineteen annual volumes have appeared and have been welcomed by the learned world. To our satisfaction, we found the leading authorities perfectly willing to examine, consider, and render decisions, concerning these problems. The tenth volume contains an index of the hundreds of *Responsa*, each complete in every issue, which have brought the laws of the *Torah* up to date. The writings of the leading rabbinic scholars of the world, from Rabbis Eliyahu Henkin and Moses Feinstein in New York to the sainted J. J. Weinberg of Montreux and the Chief Rabbis of the Holy Land, appear in these books. There is a special section allowing counter-arguments, complementation, and animadversion, in order to render these answers most useful. Occasionally, in some modern Halakhic literature, there appeared a lamentable disproportion between the profound learning of the sage in question and his imperfect awareness of the scientific aspects of the question submitted. To avoid that in the volumes of *Noam*, I appointed three committees: one of three physicists, one of three lawyers, and one of three medical men, to study the question addressed to the sages before submitting it to them and to make sure that the scientific material was free from inaccuracies or other flaws. I had assumed financial responsibility for the publication, and two friends in particular, Samuel C. Feuerstein and Max Stern, helped me by their contributions to redeem my pledge. Rabbi M. M. Kasher and his son did the major work and on my frequent trips to the Holy Land and during Rabbi Kasher's visits to America, we discussed content and methods of approach. Throughout these years I had the benefit of the friendship and guidance of a unique personality: a *Gaon*, a PhD, a university lecturer, a philosopher, and a preacher by God's grace: the sainted Dr Jacob Yehiel Weinberg, the last rector of the Hildesheimer Rabbinical

School, later a victim of Hitler's bestiality, and from 1945–1970 a resident of Montreux in Switzerland. To him streamed countless letters, questions, problems, and visitors from all over the globe. To him I confided some major problems which interfered with my equanimity. One of them was the case of the *Agunah*, the woman whose husband had disappeared or refused to give her a bill of divorce (*Get*) so that she remained a 'living widow'. The horrors of two World Wars had created countless such victims. The *Knessiah Gedolah* (the *Torah*-Parliament of the Jewish people) in its various sessions from 1925 through the sixties, had made valiant efforts, through organization of special departments, to deal with the problem, but there were too many cases untouched by consideration of law or humaneness which challenged the conscience and ingenuity of the rabbis.

Throughout our history, the *Beth Din*, (Jewish Court of Justice), could compel a man by threat of excommunication to give his wife a *Get*. In the ghetto, excommunication meant socially, a 'living death'. Such a man would not be permitted to enter the Synagogue, would be denied the amenities of congregational life, would not even be buried in a Jewish cemetery. When persuasion failed, *Ḥerem* (Excommunication) proved most effective.

Reform and secularism had undermined the authority of the *Beth Din*. In many countries, the separation of Church from State proved a great handicap. It was brought home to me, by a visit a few years ago, at the King David Hotel in Jerusalem. The noble man who later became President of Israel, Mr Shazar, called on me to ask for my help in obtaining a *get* for a young woman married to a Swiss businessman who refused to release her. I negotiated with Dr Weinberg after a visit to that husband who promised me to grant the divorce and, as Dr Weinberg foresaw, reneged on his promise. I asked the *Gaon* to use his influence to have that husband denied fellowship in the local synagogue, but was informed that a *Ḥerem* would invoke unpleasant legal reaction in Switzerland. The problem transcended the grief of one wife and loomed ever larger on my horizon. There are situations which allow for a special application of Jewish law (*Hora'ath Sha'ah*). There are borderline cases, there are minority opinions called upon to deal with otherwise impossible solutions of legal problems. To achieve any practical result, such considerations and discussions would have to come from recognized legal authorities. I begged

Dr Weinberg to write such a thesis, telling him that he would immortalize his name not only as a profound scholar, but as benefactor of the most sorely afflicted human being in the camp of Israel, the *agunah*. In the latter years of his life, he had been plagued by prolonged insomnia which from time to time afflicted him most severely and forced him to go to German and Austrian places for cure and rehabilitation. Hideous personal memories and remembrances of the atrocities committed by Nazis could not prevent his finding himself obliged to go to the 'Land of Blood', (Germany). But, before finally succumbing to the need, he would be in a bad physical, emotional, and intellectual state. More than once, he would write to me: 'I am unable to open a book, so profoundly am I affected by prolonged insomnia.' When, therefore, I asked him to undertake the preparation of the great volume on the *Agunah*, he rightfully referred to the utter impossibility of the prolonged concentrated endeavour that work would necessitate. When again and again, I pointed out the lack of personalities, authoritative, alert, and courageous enough to undertake that task, he finally recommended Dr Eliezer Berkovits of the Chicago Hebrew Theological Seminary, whom he called his best student. The latter, at my prompting, came to New York. We discussed this whole problem and I asked him to write a *History and Elucidation of the Halakhic Problems involved.* (*Barur Halakhah*). I assumed responsibility for financing that study to which that scholar gave fifteen months of his crowded time. The book appeared in 1967 as a publication of Mossad Rav Kook under the title *T'nay Benissuin u-Veget* (*Conditional Marriage and Divorce*) and of its value the sainted *Gaon* wrote: 'These chapters deserve widespread publication and careful examination on the part of the Halakhic masters. Both by reason of his wide familiarity and by his in-depth analysis of the problem, this is a wonderful book. I have not seen one like it among the volumes of great scholars in our time. It will serve as a basis for careful discussion and judgment. The problem he deals with cannot be evaded but must be carefully considered. I have no doubt that there will be a mixed reaction to the great, brave effort. I can only hope that the suggestions of that brilliant scholar will lead to an alleviation of the *agunah* all over the world.'

I had mentioned before that the *Gaon* Dr Weinberg suffered from prolonged insomnia for which he had to seek a cure in Germany and Austria. This condition gradually affected his health very adversely. It was at a time

when Dr Berkovits had finished his book which the *Gaon* had cordially endorsed that some unknown Rabbi upset Rav Weinberg's peace of mind and made him retract his enthusiastic endorsement of Dr Berkovits' *opus*. It was originally supposed to have appeared in one of the volumes of *Noam*. The editor, on hearing of Dr Weinberg's retraction, refused to publish it and ultimately it was issued by the Mossad Rav Kook in Jerusalem. When I heard about Dr Weinberg's change of mind I wrote him a strong letter and in view of the seriousness of the situation prepared to fly to Switzerland when suddenly there arrived a message, dictated by the *Gaon* to the head of the Montreux *Yeshivah*, which indicated a change of mind in the direction of his first statement. I regret now that on the strength of that letter I cancelled my proposed emergency trip to Switzerland because, had I followed my original intention, matters would have been settled long ago.

In 1923 I published the first version of a pamphlet called *Essentials of Judaism* which gradually appeared in sixteen editions, in addition to its inclusion in several volumes that I wrote. It was translated into Spanish and Russian, prepared for translation into Hungarian and is to appear in Hebrew for use in the Israeli army. A first series of twelve pamphlets was published by the Union of Orthodox Jewish Congregations of America to whom I gave the copyright. From all over the country there came letters of grateful appreciation. More and more rabbis and youth leaders used the series as a text book for classes in education. In 1928, the Macmillan Company published the first twelve pamphlets in book-form as the *Jewish Library*, *First Series* (a second edition appeared in 1943). The second Series appeared in 1930; the third, *The Jewish Woman* in 1934; the fourth, *Judaism in a Changing World* in 1939; the fifth, *Israel of Tommorrow*, in 1946, with a second revised version in 1949; the sixth, *Jewish Leaders*, in 1953 (a new edition in Jerusalem in 1964); the seventh, *Guardians of Our Heritage*, in 1958; and the eighth, *Men of the Spirit*, in 1964. These volumes contain more than one hundred and twenty essays on every aspect of Jewish life and law. The last three volumes were dedicated to the biographies of eighty-four Jewish leaders who lived during the last two hundred and fifty years; the eighth volume contains a *Who's Who* of Jewish scholars of the Bible, the *Talmud* and Modern Science. Almost three quarters of a million pamphlets of the *Jewish Library* Series were spread among English-speaking Jews from America to Europe, China, Israel, South Africa, and

India. In their turn they have stimulated, encouraged, and brought about, a great deal of literature in books, pamphlets, quarterlies and monthlies, dealing with Jewish life, lore, and law, written in the spirit of our sacred tradition. To my astonishment, on a visit to Israel, we found the first two volumes of *Judaism as Creed and Life* in a hospital library, a sufficient reason for me to accede with pleasure to the secretary's request for complimentary copies of the other six. On one of my visits to the United States' military installations in the South, I decided to look up something in the city library and as I signed my name for a half hour's loan of a volume on American history, I was pleasantly shocked to hear the librarian say: 'Mr Jung, we have all your books.' As a penalty for that information, I sent them some of my more recent pamphlets. Requests came from *yeshivoth* to Hebrew Union College, from the library of a leader in JDC to that of the *Ḥabad*'s spiritual head. That pioneering enterprise seems to have borne fruit. That eagerness to be of use made me accept a great number of invitations to address students, at Harvard, Yale, Bryn Mawr, Columbia, City, and other colleges, at congregational meetings and, alas, at too many dinners which brought one home too exhausted for the next day's work. I had an overwhelming sense of 'the lateness of the hour', the obligations to spend myself somewhat recklessly in order to change the image in the public consciousness of *Torah*-true Judaism. Thus I would fly to St Louis and to Seattle wanting to help in the building of a *Mikveh*, my only condition, not always immediately accepted, being that the new building must be raised and maintained in accordance with high standards of hygiene and aesthetics, not, indeed, as a concession to contemporary civilization but as a self-evident conformity to the *Torah*'s teaching of *hadar* (beauty).

The eight volumes of the *Jewish Library* and hundreds of thousands of copies of individual pamphlets (among them sixteen editions of *Essentials of Judaism*, one half dozen of *Aspects of Judaism* and countless of *Kaddish*) were published between 1924 and 1978. It is a source of much gratification to me that the Soncino Press of London is re-publishing the *Jewish Library* in twenty-three volumes, of which eighteen will be an enhanced and revised edition of the first eight. As I dictate these chapters, six volumes of the Soncino edition have been published so far, and are very beautiful in both print and binding. I hope the rest will appear before long.

Further Pioneering Effort

Some of my writings have dealt with answers to attacks on the authentic, classic tradition of our people. In a paper published by the Mizrachi Organization and entitled *Modern Trends in American Judaism*, I allowed myself a margin for strong criticism of deviationist movements but I was not partisan enough to ignore the faults and failures of orthodox communities in the country. These articles in Yiddish, English, and Hebrew were considered pioneering because few had ventured to attack not only dissenting groups but also the faults of what is now called the Establishment. There were passages of arms in the Yiddish press, in some of the Hebrew press, requiring occasional answers, and others which made me follow the advice of the *Tanna* who said: 'I have grown up all my life among the wise and I have found nothing better for a body than silence.' I had thought more than once that for the body silence may be better, but for the soul it was better, because necessary, to speak out. As long as such work does not degenerate into meaningless name-calling, but remains conscious of one's own group's need to improve, it is salutary. In the long run it produces positive results. Among the more amusing consequences of such endeavour is the fact that when at a reception in honour of Sir Israel Brodie, the Chief Rabbi Emeritus of Great Britain, I offered forthright criticism of the American scene, a leading Anglo-Jewish periodical, in retaliation, chose practically to ignore my future writings.

I read no Jew out of the synagogue. I have good friends among all the Jewish denominations but I'm convinced that any deviation from the one doctrine *Torah min Hashomayim* and from conformity to the *Din Torah*, leads to the weakening of Jewish consciousness and eventually to assimilation through intermarriage or attachment to the major faith or radical groups of our, or any, country.

On the occasion of the forty-fifth year of my spiritual leadership of The Jewish Center a Jubilee volume in English and Hebrew was published by my congregation. It contains some thirty learned articles by Jewish scholars and writers from four continents. The Hebrew editorial work was done by Rabbi M. M. Kasher, and by Rabbi Norman Lamm and my son-in-law, Rabbi Leonard Rosenfeld for the English articles. The Center also contributed generously to the establishment of the clinic (*Marpa'ah*) in my honour at Kfar Eliyahu, Nahal Sorek, Israel.

Every morning after service, for many years I offered to the congregation study and comment on a few paragraphs of the writings of the century's greatest sage and saint, Rabbi Israel Meir ha-Cohen, universally venerated as the author of *Ḥafetz Ḥayyim* (*He who loves life*). He dedicated his whole life to a sustained effort to make Jews aware of the fact that *Lashon hara'* (The Evil Tongue) is a biblical prohibition and command. As prohibition it covers any unfavourable report about our fellow man. Says the Rambam (Maimonides): '*Lashon hara'* is any speech which may cause a fellow-man physical or financial damage, fear, or grief.' Such offence against our neighbour is worse than the violation of dietary laws or of any ritual which constitutes a sin against God alone, whereas, like all social wrong, an assault on our neighbour's reputation, character, or personality, or even on the quality of the goods of the grocer or manufacturer, is at the same time a sin against both man and his Creator.

The divine command in connection with *lashon hara'* implies the obligation to give our fellow man the benefit of the doubt in border line situations, as when we are not sure as to whether wrong has been committed, because there is a possibility of misunderstanding, or of what the late Professor Edmond Cahn, in his book *Confronting Injustice*, called 'fact suspicion'. Two books of the Ḥafetz Ḥayyim are called *Shemirath Halashon* (*Tongue Control*) and *Ahavath Ḥessed* (*Love of Kindness*). For almost half a century I have studied them, a storehouse of noble thought, simple language and psychological insight, shedding light on human potentiality for good and evil and stressing with tender insistence the obligation to promote the first and demote the second.

In connection with my work as Chairman of the New York State Advisory Board for Kosher Law Enforcement, I recall the case of a scholar about whose supervision of *kosher* food the inspectors brought first doubting and then condemnatory reports. He had actually agreed to a tower on top of a factory from which a man looked in every direction to spy or spot government inspectors who might surprise and bring about punishment of the scoundrelly proprietors. I felt heartsick but would not allow any consideration for that colleague. It was a *Ḥillul Hashem* (Desecration of God's name). Whenever that is involved, Jewish tradition says no respect may be paid nor consideration shown to any scholar. Whilst humbly grateful for many friends who have brightened my life, I'm proudly aware of the illwill of other persons whose ignoble way of life

had provoked my anger and action. There was one who could not brook my 'interference with his sorry livelihood' and attacked me rather meanly in his Journal. I ignored it, but when a short time later I was asked to join a committee honouring him, I refused, all his learning notwithstanding. Whereupon, in a hopeless endeavour to change my mind, he actually published in his Journal a statement to the effect that, 'at the request of some rabbis, he had attacked my work and my character, but that he felt now that he had done wrong.' He added some appreciation of my career and scholarship. I forgave him but I could not in conscience join the laudatory paragraphs. The rabbis who had persuaded him were leaders in the *kashruth* jungle that I had fought all my life. In school we used to recite: 'Sticks and stones may break my bones but names will never hurt me.'

The need had arisen for a statement of what Judaism is not. Every type of attack had been made to confuse the issue. I gave a lecture, *Ausgerechnet*, before a teachers' group at New York's Temple Emanuel and from the astonished and approving faces of my audience I recognized the need of immediate publication. The pamphlet was called, *What is Judaism?* It proved so popular that several editions were required to meet the demands from all over. It was translated into French, Dutch and Spanish. Always a restless fellow, I travelled throughout the United States, in the words of Joseph, 'to enquire after the welfare of my brethren.' The overwhelming majority of Orthodox rabbis spoke only Yiddish and deepened the contrast between what the youth wanted and their own presentation. There was a thorough-going pessimism evident in national Orthodoxy. My book on *Living Judaism*, in a long chapter, *Jews and Judaism in America*, endeavoured to account for 'the two generations of the wilderness' in *Torah*-true Judaism of our country. I castigated, with the mercilessness of a young man, the foibles and errors of an older generation of rabbinic and lay leadership, to point out goal and method for the achievement of a happier future. Some of the cantors or teachers, who endeavoured to make up for the imperfections of rabbinic leaders, had only good will but no training or ability to say the right word on unhappy or happy occasions in the congregation.

I had been appalled by the general view that Judaism was a combination of dietetic monstrosities, – stuffed derma, hopelessly sharp *gefullte* fish, indigestible *cholent* – and a flood of tears at funerals, weddings and unveilings. There was no awareness of the actual significance of the *Kaddish*.

On that subject I wrote a pamphlet which appeared in many editions published by the Orthodox Union and was reprinted in various continents and languages. I endeavoured to fill a similar gap by a paper on *The Jewish Way to Married Happiness*, an explanation of the aim and method of Jewish marriage law. When, for the first time, I discussed that subject on the radio, some undoubtedly well-intentioned but unaware rabbis questioned my right to discuss those delicate subjects. Since I believe these laws to be at the base of a good Jewish life because they prepare an attitude of holiness in the home and raise love and marriage to a high spiritual level, I would always accept invitations from congregations or rabbis to explain that glorious rite. From Brooklyn to Seattle, from Cleveland to Miami Beach, and in many other localities, I felt blessed by the enthusiastic reactions of *Torah*-true Jews. Some twenty years ago, I delivered a lecture on that subject at a Bnai Brith Institute in North Carolina. At the end of the session the wife of a leading Reform rabbi and the President of the local Temple Sisterhood declared themselves profoundly impressed and the latter lady said to me: 'I have four married daughters. I am sure that had they heard you, some of their most grievous marriage problems would have been solved.' I remember a lecture at Bryn Mawr, the famous Quaker College in Pennsylvania attended by faculty and students, among them a dissident Jewish girl in a negative mood, who wanted to embarrass me, and before the overwhelming non-Jewish audience, with a malicious glint in her eye, challenged me: 'Would you please, Rabbi, explain to this audience the meaning of *Mikveh*?' When I was through, the Dean arose to thank me for 'a most inspiring address' and the girl sneaked out of the room without saying a word. Once at St Louis, Missouri, I expatiated on the philosophy of Jewish marriage and to my astonishment the rabbinic journal *Hapardess*, which had opposed my opposition to the loose handling of *Hekhsherim*, and to other 'non-conformist' objections to prevailing attitudes, wrote a lyrical paragraph on my presentation. Some fifteen *Mikvaoth* in the country had the benefit of my co-operation and some of the committees involved actually accepted my condition or plea: to have these institutions built and managed in accord with the highest levels of hygiene and aesthetics, both mandatory in Jewish law.

In January 1972, for the first time in TV history, I discussed Jewish Marriage Law and *Mikveh* with Professor Ormond Drake, of New York University, who insisted on the choice of that subject in a review of my book on *Woman* published by the Soncino Press.

My book *Toward Sinai* (the second edition appeared without my knowledge of the change of title as *The Rhythm of Life*) contains some twenty-nine addresses dealing with *Bar Mitzvahs*, Wedding Ceremonies, Eulogies and Speeches at Unveilings. It contained also, as other books of mine did, keynote addresses at various conventions of the Union of Orthodox Jewish Congregations of America. Throughout the following years, many religious functionaries would write or waylay me as I visited Jewish communities in the country to thank me for having eased their work through the chapters in *Rhythm of Life*.

One of the most significant achievements in which I had part was the establishment of the first school for *Mohelim* in Jewish history. The partners in the enterprise were the New York Board of Jewish Rabbis, its *Milah* Board, and the Federation of Jewish Charities, which underwrote the budget. It took years of unremittent effort to obtain the agreement of three great hospitals to allow the graduates to watch and join in the performance of that sacred rite which still unites every section of American Jewry. 1968 saw the establishment of that school in a small house placed at our disposal, at 1409 Madison Avenue, New York City, by Mt Sinai Hospital. The original co-operating medical institutions are the Beth Israel Medical Center of New York and the Brookdale Medical Center of Brooklyn. All of the ten candidates for the first year are rabbinic students or graduates of *yeshivoth*. The schedule includes an intensive course in Jewish law touching *Milah*, as well as classes in anatomy, physiology, the pathology of healing, blood circulation, asepsis and microbiology. The techniques of circumcision and post-operative care are taught by two Mt Sinai doctors, two rabbis, and three *mohelim*.

A special course in Jewish Ethics, which I had promised to give, completes that preparation. Among the teachers are Dr Moses Tendler, *Rosh Yeshivah* (Professor of Rabbinics and head of the Department of Biology at Yeshiva University) Dr Elliot Leiter of Mt Sinai Hospital, and Dr Harold Gordon, a leading rabbinic communal worker of New York and a world traveller to Jewish communities, suddenly deceased, alas, in 1977.

Literary Work

Apart from the more popular work, I spent late hours to keep my self-respect by continuing academic disciplines. Fruit of that special effort, which my good wife righteously objected to, were the editions of two volumes of the *Talmud*, translated into English with the notes, and published in the famous Soncino edition of that encyclopedia of Jewish life and letters; three articles on *Mistranslation as Source of Lore and Law*, and articles in a dozen Jubilee or Memorial volumes. With Dr Joseph Kaminetsky, a former student of mine, I edited a text-book for *Talmud Torah* teaching, and for the K'tav Publishing Company an annotated two-volume edition of the Adler *Maḥzor* for the High Holy Days, enriched by a dozen articles explaining the philosophy of our faith, most of them written by my sainted Father and two by myself.

I have published eight volumes of sermons, essays and addresses, some thirty pamphlets, and several hundred articles in English, Hebrew, and German, from *Hayarden* to the *Jewish Forum*, *Jewish Life*, *Hamayyan*, and a host of other magazines.



The Dreadful Years

Introduction to '1933 *to* 1945'

The effect of Nazism on myself was cumulative. First, a feeling of increasing anxiety, then a subconscious, gradually conscious combination of dismay, hopelessness and rage. Soon it translated itself into a passionate desire to conquer the mood of impotence before the ghastly cruelty and indecency of the Hitler hordes and of the inhuman indifference of their allies in democratic countries. It became a matter of saving one's faith in humanity. I recall nights in which I awoke covered with cold perspiration and upset by the profoundest sense of unhappiness. Meantime, letters, cables, visits from Europeans, added to the overwhelming sense of disaster as it steeled my determination to do what I could to 'save a remnant'.

Before that, there had been a potent argument to keep a rabbi's personality from losing himself completely in devotion to social service. Whilst his flock's economic welfare was also his concern, he should concentrate on teaching and preaching, on developing his knowledge of both Jewish law and modern disciplines so that he might serve as guide for the youth, as marriage counsellor, as friend of the bereaved. My studies in the field of *Ethics of Business*, of *The Jewish Way to Married Happiness*, of *Parents and Children* had these purposes in view.

Indeed, the problem of what should be my major goals had been in my mind from an early age, when Father, in his incisive way, emphasized

that life spelt not only opportunity, but above all, responsibility, that every gift of Heaven increased the obligation to use it for the promotion of the good life.

What is the greatest *Mitzvah* (the highest command, the supreme good deed)? There were two teachings: Maimonides held that it was *Da'ath Elohim*, the search, within the frame of human ability, for an understanding of the mind of God, as one could find it through study of nature and Revelation. Had not the *Talmud* insisted that 'he who had a chance to study the cosmos (*Tekufoth u-Mazaloth*) and failed to do so, belonged to sinners who would not look upon the work of God'? The Book of Books allowed the earnest student a glimpse of the divine mind as he discovered the possible motives of divine legislation. To seek to know the mind of God was the highest *Mitzvah*, resulting in wisdom, rectitude, and compassion.

A few hundred years later, a gloriously noble scholar ventured another opinion. To Rabbi Shneur Zalman of Liady, *Tzedakah* (charitable thought attitude, and above all, activity) seemed the supreme good. *Raḥamanuth* (mother love, unselfish devotion to fellow-Jew and fellow-man) he saw as the manifestation of faith in the concrete.

From youth, inspired by Father's example and Mother's quiet, almost secret, attention to the poor, the sick, and the forlorn, I learned to see the significance of social service. Every Friday evening and especially on the eve of Passover we children vied with each other in endeavour to discover a stranger, man or woman, whom we could persuade to join the family at the festive dinner. In Cleveland where my large congregation included many families of lower middle class, I found ample opportunity for continuing the work of *Tzedakah*. In New York, leading a rich flock, I established The Jewish Center *Torah* Society which for almost six decades, has supported the poor knocking at our gate, indigent scholars and especially the charity institutions of Israel and of some Eastern European countries. Yet, until the advent of the Nazis this work was a cherished, but not the most important part, of my programme.

Suddenly I recognized the paramount need to concentrate on aid to the victims of Hitler. Let me confess: I was somewhat reluctant to engage in continuous begging for funds. It was only gradually that I discovered the supremacy of work that transcended both the intellectual study of the mind of God and the normal programme of *Tzedakah*. On the principle '*Le-foom Tza'ara Agra*. (in accord with the pain involved in doing a

good deed is the reward)', the highest *Mitzvah* is beseeching aid for a good cause. I recall the story about the Ḥafetz Ḥayyim (Rabbi Israel Meir Hakohen of blessed memory) eloquently pleading with a rich ruffian for a widow and her ten children. When the enraged man actually smote his cheek, that Gaon and Saint said: 'The blow was a gift for me. What will you give me for the poor woman?' The rich ruffian relented and the Rabbi left happy. He had achieved his purpose.

To answer the cry for deliverance from Hitler's hell, I determined on a campaign of obtaining affidavits. There had been others who had engaged in that angelic work, pressing their plea upon relatives, neighbours, competitors, as the appeals from Central and Eastern Europe became more and more frantic in tone and urgency. Long before the *New York Times* published its heartrending report, a foreboding of the hellish beastliness of Hitler's 'Final Solution' had captivated my waking hours no less than my sleep. Colleagues from Europe, friends among Jewish leaders all over the world, in their letters, cables, messages, sounded the alarm. Yet almost none, including myself, could fully imagine the deadly reality. German devilry simply transcended imagination. It made no sense. The Hebrew word *akhzar* (for 'cruel') comes to my mind. Its root meaning is 'but strange'. To Jews, to whom *raḥamanuth* is a word absorbed with mother's milk, to whom *tzedakah* is as self-evident as eating and sleeping, the horrors, perpetuated deliberately, systematically, cunningly, remained 'strange', incomprehensible.

Suddenly the Third Reich cast its shadow on all life. To the average mind, at first the Nazis seemed to plan a series of pogroms of the Russian type, but the whole depth of their design could not be imagined. It was *akhzar* until its reality overwhelmed us. Later on, the dreadful disappointments in our 'friends' added to the intolerable *misère*. The British high official who, on being informed of the immediate catastrophe threatening a million Jews and hence of the need to take immediate measures to save them, replied: 'What shall we do with a million Jews?', in effect, was as devastating as any Hitlerite henchman. The democracies, whose various 'Fronts' co-operated with Hitler, either to control the rising power of organized labour, whom the Fuehrer had succeeded in enslaving, or to triumph over the competition in business, arts or politics, of Jewish men; the governments which refused to admit the few thousands who had escaped on boats, not only presented fuel to the cynical Nazis, not only

encouraged potential demagogues everywhere, but made a sham of religion and democracy. To the Jewish people they administered the most damaging blow of this if not of all centuries!

The Joint Distribution Committee, the Central British Fund, and other global Jewish organizations, aided by countless individuals, among them a few Gentiles, lent time, mind, means, and energies to the effort at rescue, relief and rehabilitation. But the flood was so sudden and wild! It left millions unattended or half attended, stranded all over the European Continent, the Middle East, and in increasing numbers also in the United States.

Every mail brought heartrending appeals: for affidavits for those who could manage to come over, for tickets for those who had their visas but were unable to leave Europe for lack of money; for rent and food or jobs to be provided for refugees before the respective American-Jewish organizations were properly organized. Almost every day, from 1936 on, I received visits from frantic victims, respectable, fine, yesterday's contributors to good causes in the lands of their sojourn, who overnight had become utterly helpless.

I tried to obtain, almost simultaneously, affidavits, money for tickets, money for sustenance. My friend, angelic Mary Fels, had proved a source of glorious aid to a family of five, stranded in Mussolini's Italy, whose head thirty years earlier had been famous for his philanthropic work in Zurich. Some persons, who had reason to be grateful to me, offered their aid when they happened to hear of my efforts. Others responded with alacrity to my request. Thus, it was a total effort – from affidavit to tickets, to jobs, to financial aid for the initial period of helplessness, that my beloved Center friends and a few comrades in the cause of *tzedakah* made their own. Immigrants who had wellnigh lost faith in humanity, and some who, as the result found even their faith in Providence affected, wrote lyrical letters of appreciation. It was a far cry from their shattered confidence in God and man, fruit of incredible frustration and unimaginable mental tortures, to the easy 'atheism' of Americans of every faith who allowed themselves the luxury of vicarious suffering, skin deep and hence easily eloquent. I recall with reverence the confessions of DPTB's whom, in 1946, I visited in Western Europe: their hearts were heavy but their faith had never wavered.

Affidavits

When in 1920, I entered the Rabbinate I considered it my major task to teach Judaism, its theory and practice, to make friends of children and adolescents, to visit patients, to comfort mourners, and help create a happy environment. Teaching, preaching, lecturing, writing, seemed to fill the programme to which a self-respecting rabbi ought to stay devoted. But from 1930 on, when the curse of Hitlerism became ever more obvious and when the first desperate letters began to arrive from Germany, Austria, and Eastern Europe, I found myself precipitated into an utterly new kind of work for which I coined the name *shnorrage* (solicitation for charitable causes). The United States Government insisted on affidavits as a condition for the admission of refugees. When they arrived in the country, always beset with worries, at times afraid of the new environment, at others wellnigh helpless, I found it necessary to go to Ellis Island not only for the purpose of answering questions of usually benevolent officers, but especially to greet the newcomers, to encourage them. Within a few days they would come to my office anxious to earn a living, producing local or national European endorsements of their proficiency, reliability, and general good character. I engaged myself in a steady quest for jobs, for aid, for schooling. Most of the immigrants had been recommended to me by rabbis and other personal friends in European countries. A few were unknown and just miserable relics of earlier harmonious personalities. Before the New York Association for New Americans could properly function, I needed money to tide these friends over initial difficulties: to pay their rent, to provide money for food and for emergency needs for their children. Before long, my secretary knew that she needed new files for attending to their needs. Before long, my major communication with the Center family was in some manner likely to deal with a plea for aid. All my friends in the country from Boston to Buffalo to Cleveland were enrolled in the 'Army' that was to guide the newcomers toward a happier financial and social chapter of their life. I have remained attached in gradually less burdensome manner to this programme, and I have been very grateful for the opportunity to guide the immigrants towards a less burdensome period of their life. I could not always get all I wanted for them, but in bleak moments the thought of those I have been privileged to help has aided me towards emotional harmony. Very few of the

wellnigh ten thousand people who had come to my office during the thirties and up to the middle of the forties have remained on my scene. None of those for whom I had obtained affidavits had disappointed me.

The story of my congregation's most generous attitude towards the refugees deserves special mention. Most glorious was the record of the sainted Abraham Mazer and his sons, who gave me three hundred affidavits (among two thousand he granted altogether), and whose name (mispronounced Matzer by many of the newcomers) became a blessed term for them. Only one immigrant had asked Mr Mazer for a loan to bring his mother over, and he paid back his debt in instalments of two dollars per week. Mr Mazer's family deserves to be enshrined for that alone in the grateful memory of our people. Many other Center member provided large numbers of affidavits. There were some who engaged in such life-saving activities of their own, establishing a clearing-house for affidavits, especially Samuel Redlich. Others, like George Greenspan, the late Miller brothers, the late Isidor Mendleson, the sainted Max Yellen of Buffalo, and among living friends Samuel C. Feuerstein of Boston never became impatient though I plagued them with countless requests, and most helpful was munificent Al Wiesen.

One of the most moving incidents happened in the late 'thirties. I was walking from Yeshiva College on the drive toward my home when a perfect stranger ran up to me, put his arms around me and began to sob. When he saw my astonished face he said in broken English: 'All these years I have been trying to thank you for having saved my family. We are now proud and happy Americans.'

I discovered early enough that for someone who aspires to walk the path of the Lord the major problem is not between good and evil. By background and foreground such persons have learned to ignore wrong temptation and to stay loyal to the Jewish way of life. My problem was to control the desire to follow impulse and to learn to distinguish between – good and good! Too often I emptied my charity box because a particular applicant had seemed most deserving, only to find myself deeply embarrassed when I had to say 'No' to someone else equally deserving, or perhaps more deserving than the last applicant.

The same applied to a search for a position for would-be teachers, rabbis, cantors, or young people anxious for any job. I could not be sure in every case that a recommendation made on the grounds of sympathy

alone would be justified. I needed expert aid to keep my work useful. The *shnorrage* for affidavits, air line tickets, boat tickets, rents, and allowance for food became absorbing, relentless, and burdensome to my friends. The following incident may convey relevant meaning.

A close friend, trustee of the Center, had been one of my frequent 'victims', but I had a great deal of loving respect for him. One day I offered to visit him at his home and in accordance with my custom I wrote him a letter, two weeks in advance, to make sure he would be free for the evening. I received a most cordial answer expressing his own and his wife's delight to see me on the date proposed. A few days later, at a congregational meeting, that trustee took me into a corner and queried smilingly and affectionately: 'Rabbi, as to your visit, we are looking forward with much pleasure at seeing you. What cause have you in mind?' I answered: 'Sam, I had no institution, cause, or individual need in my mind. I want to spend an evening at your friendly home. I would refuse to accept the most generous gift for my most beloved cause if you were to offer it that evening.' We both smiled and shook hands in solid friendship.

I have always viewed my Jewish duty as covering relations not only with members of my own people but with every one of God's children. A short time ago, a German national walked in to ask for my aid in getting his parents out of Roumania. I didn't ask him about any Nazi affiliation. His face looked innocent and I was pleased indeed to be able to get him in touch with someone at the American Jewish Congress who was able to answer his need.

Displaced Persons

The DPTB's represented one of the most tragic aspects of the holocaust. In 1945, after a lapse of seven years, we spent our summer again in Europe. I had been abidingly upset by what had happened since 1939. Long before the New York Times published its dreadful revelations about Auschwitz, Bergen–Belsen, Treblinka, and other Hells on Earth, the concentration camps had occupied my mind day and night. I decided to visit some of them. I saw the survivors, in Morcote on the Italian border of Switzerland, in Davos, famous since Thomas Mann's *Magic Mountain*, as TB patients, and in other places in France and near Austria. It was in Davos that I came upon a group who had survived five years of

Teutonic devilry. The wonderful sun of Davos had painted their cheeks a healthy colour, but the physician warned me not to assume that their health had been restored. As I entered, they were about to celebrate, and asked me to share, the completion of a tractate of the *Mishnah*. Later on they told me of their dreadful experiences in Buchenwald, which was surrounded by an electrically-charged fence. Its gates were guarded by machine gunners twenty-four hours a day. Wild dogs were used to prevent escapes. Their story referred to the last *Yom Kippur* when the chief guard came to destroy the remnants of their courage: 'I know you have *Yom Kippur* next week, and you would thank your Jewish God for taking such excellent care of you. Well, I will let you go to the cellar for two hours in groups to pray to Him, on condition you have a quart of good whisky for me'. By a hundred miracles, that whisky was obtained. As usual the rest of us were beaten ruthlessly but for two hours a group would go into the cellar and confess our sins, and pray for ultimate rescue. That *Yom Kippur* we swore to each other that we would survive our oppressors. We are here today, Rabbi.' I sat there unable to utter a word, then I spoke: 'I'm not a Rabbi from New York. I'm your brother. Tell me what I can do for you. Whatever is at all possible, I will be most happy to do for you.' They did not wait long for an answer. 'In Buchenwald, as in all other camps, it was forbidden by penalty of death, to have any Hebrew book. One *Ḥassid* (pietist) ignored the prohibition and had a *Siddur* (prayerbook) strapped to his body. But we need the holy books. Please send us a *Tenakh* (Hebrew Bible), the *Mishnah*, and if you possibly could, a copy of the *Talmud*.' I replied: 'I am making no formal promise, but I am cabling my secretary this afternoon to have the volumes sent to you immediately from New York.' After that visit I returned to Arosa where we were spending a few weeks. In the morning the mail was brought to me. There was a letter from Davos. I opened it and the next thing I heard was my wife's cry: 'What is the matter with you? What upsets you?' I handed her the epistle. This is what it said: 'Dear Brother Jung, You called yourself our brother. You brought us your friendship and your love. We are most grateful for your generosity. But we must tell you something. During the five years we suffered incredible physical pain and emotional degradation. Brought up as pious Jews, we never uttered a word against Our Father in Heaven but our hearts were too often black and bitter. Hence we do not feel we have a right to get these sacred books until

we have made our inner peace with Our Father in Heaven. Please send us first some *Mussar Sefarim* (books of moral instruction) so that we may regain a proper attitude toward the God of our Fathers before enjoying the privilege of studying His message in Scripture and *Talmud.*'

It was my wife's turn to remain speechless for the rest of the morning. Needless to say that the *Mussar* books were ordered and their receipt acknowledged with touching gratitude.

On my return to the United States of America, I kept worrying about these displaced persons suffering from tuberculosis and I wondered whether it would not be possible to do something for them. The Joint Distribution Committee, engaged in the noblest effort in human history of rescue, relief and rehabilitation of the remnant of Jewry, had been overstraining its budget all along. I thought of contacting the Tuberculosis Associations in the country with a view of getting them to take care in some way or another of those ravished men and women of our people.

I flew to Denver, Colorado, and consulted the three Tuberculosis organizations of our people in that city. They were sympathetic but said that their constitution limited them to American sufferers. But if I could get the great Sanatoriums of the International Ladies' Garment Workers' Union in Los Angeles to join in such an endeavour, the legal difficulties could be overcome. I thereupon flew from Denver to Los Angeles. The management in that city was most warmhearted and anxious to help, but they pointed out to me that their institution was kept up by the contributions *ad hoc* of their members, and it would be morally if not legally impossible to divert any of that money to no matter how worthy a cause. In particular, there was a walking delegate whose sincerity impressed me. I was depressed by my failure, and on the advice of a friend, Victor Feuerstein of Los Angeles, spent the week-end in Palm Springs, the nearest approach to the garden of Eden on the American continent. By a lucky accident I met my friends Mildred and Isaac Miller at their hotel and she was good enough to prepare some simple meals. The precious air, its purity, the beautiful scenery and the vigorous exercise (I walked many miles during that week-end), helped to restore my buoyancy, but the real reward came several years later when the walking delegate helped me in the case of an *agunah* (forsaken wife).

There is one detail that I feel ought to be included in order that one may be fair to every type of Displaced Person. Not all of them represent

genuine martyrs with their sublime moral level, but some in their angelic nature have derived from their dreadful sufferings only one passion: to bring 'the sun of kindness with healing on his wings' to whatsoever needed it to carry on. Mr H., who had written me the letter which had upset and inspired my wife and myself, unwillingly revealed another facet of his incredibly noble character. On my next visit to Davos, I met some of the men again, and impulsively I offered them my hand. They all responded except for one who kept his hands in his pocket. Perhaps supersensitive, I thought I may have hurt him by a careless word or gesture so as we walked in I asked Mr H. about the non-responsive friend. He hesitated and finally said: 'He cannot use his hands anymore. His sickness has proceeded beyond that point.' As Mr H. left, another man came up and half-sobbing stammered: 'You do not know what a *Mal'akh Elokim* (Angel of God) Mr H. is. He attends to that fellow as a nurse does to a new born baby. He cleans him, attends to him in every fashion, takes care of him. It is most moving to think what he does for him.'

Beth Jacob – Tragedy and Glory

This document tells a story true to the noblest pattern of Jewish martyrdom. It is unmatched in simplicity and sublimity, a living testimonial of Beth Jacob's service to Israel, indeed, to all believers in the Universal Father of man.

Letter from The Martyrs of Warsaw

Dear Friend in New York:

I do not know whether this letter will reach you. Do you still remember who I am? We met in the same house of (the late) Mrs (Sarah) Schenirer (founder of the Beth Jacob movement) and afterward again in Marienbad. When this letter will come into your hands, I shall not live any more. With us are ninety-two Beth Jacob girls. Within a few hours everything will be over. Give our regards to Mr (Jacob) Rosenheim (head of the world Beth Jacob movement) and our friend (Harry A.) Goodman (an English benefactor of the Beth Jacob movement), both in England. We all met in Warsaw at our friend's Y—— and Y——'s son was also there.

We had four rooms. On July twenty-seventh we were taken out and thrown into a dark room, having only water. We studied the sacred works and got courage. In age we are from fourteen to twenty-two; the younger

ones are afraid. I try to recall Mother Sarah's (Mrs Schenirer's) teaching of the *Torah*. It is good to live for God, but it is also good to die for Him.

Yesterday and the day before we were given hot baths and we were told that German soldiers would come tonight to visit us. We yesterday swore to ourselves that we shall die together. Yesterday one sent us to a big house with bright rooms and nice beds. The Germans do not know that our last bath is our purification before death. Today, everything was taken away from us, and we were each given one nightgown. All of us have poison. When the soldiers will come we shall drink it. Today we are together and all day we are saying our last confession. We have no fear.

We thank you, good friend, for everything. We have one request: Say *Kaddish* (the Hebrew prayer for the dead) for us, your ninety-three children. Soon we shall be with Mother Sarah.

Regards from.....of Krakow.

This letter appeared in the January 8th, 1943 issue of The New York Times to which I had sent it in mingled agony and pride.

Introduction

Beth Jacob, at its inception, from a pedagogical point of view, was just an organization for the religious training of Jewish girls in Poland. But in our century's Jewish history it represents a movement of abiding importance. Through its graduates, Beth Jacob achieved a truly revolutionary renaissance of Jewish life. Spreading all over Eastern, Central and Western Europe it gave Jewish woman a new stature: that of a well-educated, self-accepted, inspired, and inspiring, loyal and (in the fourth decades), heroic, host of mothers, teachers and leaders of Israel.

Its founder, its educational masters, its American and European supporters, have added a new beautiful dimension to Judaism and Jewry in a tragic age.

The founder of Beth Jacob was Sarah Schenirer, a woman of fiery zeal and unselfish dedication, who lived for the task of redeeming Israel's young womanhood in the darkness of Eastern Europe. The genius of Leo Deutschlander, wise scholar and teacher, galvanized the school into a great movement. The American Beth Jacob Committee shouldered the burden of financial support. But the real strength of the movement flowed from countless parents and children of Poland who poured into Beth Jacob the power and the grace which made it a light in Israel.

Statesmen, world famous educators, outstanding Christians and Jews have blessed Beth Jacob. Israel's twentieth century saint, the great Rabbi Ḥafetz Ḥayyim, regarded Beth Jacob as the flowering of Jewish religious education.

Beth Jacob has revived and rendered dynamic God-consciousness as the breath by which the righteous live, as a vision of the better days of peace and justice.

The Glory of Beth Jacob

Since 1926, I have been associated with the work of the Joint Distribution Committee, the greatest philanthropic enterprise ever carried on by the Jewish people. The practice of charity, recognized as one of its greatest virtues, was never more trenchantly and efficiently illustrated than by the globe-spanning, ingenious, life-saving, faith-restoring activity of that organization.

In a memorable passage, our Sages depict the essential difference between the passion for kindness as exemplified by the best Jews and the cruelties practised by the worst Gentiles. Man's inhumanity to the children of our catastrophic age appears occasionally as neo-barbarism covered by a thin veneer of pseudo-scientific race-theory but is, in truth, just the modern version of the ancient gang of robbers – *Archilistes* – whom in the long ago our forbears dreaded and despised (*Midr. Gen. R.* XLVIII).

It is usually the rich Jews that are associated with works of charity, the bankers, department-store owners, the successful professionals and other members of the economic upper middle class. Far be it from me to deny or to belittle their magnanimity, but they give either from the crumbs of their rich table or in the best case, from the broad margin of their comfort. It is the Jewish poor who do the real work of mercy. They give of their heart's blood. They surrender things they need and want badly in order that poor folk may be granted vital needs. Among my most precious experiences are two which I should like to record: one in Poland at the end of the 1920's, the other, in Brooklyn, about two years later.

The first is associated with what the late Eleanor Roosevelt called 'the most tragic, the most poignant and the most glorious movement in modern Israel.' To make the context clear, I shall have to digress. Eastern Europe with its homogeneous, compact Jewish communities, had for a

long time ignored the need of training Jewish girls in the tradition of our fathers. Nor was this attitude of the rabbis or lay leaders utterly unjustified by the circumstances. As long as the *Judengasse* (the Jewish ghetto) was intact, with the influences of religion all-pervading, the Ghetto carried its own message of reverence towards God and decency towards man into every home and into every heart. The *Judengasse* taught its daughters the ancient virtues of Israel even though they were destitute of systematic, academic training. Before the First World War an intellectual revolution was in the making all over Europe. When that great carnage was at its peak, countless Jewish communities were annihilated, the foundation, the walls, the roof, of Jewish social life were shattered, the various negative 'isms' penetrating in a hundred ways. Polish intolerance closed the doors of its schools to the eager minds of the young Jewish girls, widespread poverty prevented the establishment of institutions of their own, and so a generation grew up almost uninfluenced by the religion of their parents, rebellious against the confines of the Ghetto, dowered with gifts of heart and mind and suffering from surplus energies.

One of the great rabbis of Poland, on visiting me in 1920 in Cleveland, said sadly: 'I am profoundly worried as to the future of Polish Jewry. We are losing the girls, the mothers of the next generation and with them, the foundation of individual and collective Jewishness.' Shortly thereafter, a letter reached me from Sara Schenirer, informing me that she had established Beth Jacob, a girls' school in Cracow, Poland, and asking me to assist her in her work. That movement gradually combined thorough loyalty to the Jewish religion with modernity in pedagogic method, its Teachers' Training Colleges rearing Jewish missionaries of Judaism among the Jewish girls in Poland. In 1927, Beth Jacob had developed into a system of several hundred schools, catering to many thousands of youngsters. I visited the Teachers' Training College in Cracow to examine the graduates, spending three unforgettable days with the inspiring and inspired young teachers.

Enlisted from all over Eastern Europe, the teachers would go out to villages, fifty miles away from civilization, gathering young girls and teaching them morning, afternoon, or evening the glory that was Jerusalem and the beauty that is Zion. Simultaneously they introduced modern methods of hygiene, of intelligent, aesthetic, encouraging and enjoyable, representation of Judaism, into their parents' homes. These wonderful

young teachers gradually proved a bridge over the chasm dividing the generations. They infused a new hope into the hearts of the older folks as they taught the principles and ideals of Judaism to their children.

It was on the third day of my visit that I said to the principal: 'I do not know how tired the girls are of my questioning, but the series of formal examinations have left me exhausted. Let us meet tomorrow night for dinner with all the teachers, and I hope they will talk to me informally about how girls live, their background and foreground, and their personal problems.' During that evening, one of the teachers spoke up. She was a quiet, gentle soul, great in enthusiasm and in consistent self-sacrificing in the cause of Beth Jacob. ('Beth Jacob' the House of Jacob, is the time-hallowed description of Israel's women, for in the economy of Judaism they represent the spirit of the home). May I say, by way of further introduction, that by 1927 the Jews of Poland were in the throes of a frightful economic catastrophe, brought about at least in part by the cruel discrimination against them practised by some of the government leaders.* As a result, the average Polish home of the Jewish poor had tea and bread for breakfast, potatoes and bread and perhaps an occasional piece of fish for lunch, and bread and jam for supper. The house in which the girls lived bore all the outward marks, and possessed all the inner defects, of hereditary pauperism. Many of the girls needed ultra-violet rays to prevent them from becoming TBs. Malnutrition, damp living quarters, and lack of warm clothing in the often unheated apartments, added to their physical problems.

This is the verbatim story of the teacher: 'Our school is organized on the principle of a big-sister relation between teacher and pupil. In addition to the curriculum of any Teachers' Training College, the last word in education and psychology, it is our goal to gain and retain their confidence. The girls should learn to entrust us with their problems, to approach us freely with questions and to react without formality to any startling things that we teach them. It happened last year, in the course of an afternoon that I noticed some girls paying insufficient attention in the class, looking preoccupied and throwing paper messages to each other. I thought they were playing adolescents' pranks and decided to ignore it. By tomorrow morning, I thought, they will have forgotten it and so should I. But in the morning these messages continued and during recess,

* See *The Jews of Poland* by D. W. Blattberg, in *Israel of Tomorrow* ed. by Leo Jung.

happening to look into the school yard, I saw the same girls engaging in serious conversation. I considered it my duty to pay closer attention to the matter, yet hoping that they would volunteer information or ask for my advice. During the afternoon session another teacher reported the same situation with regard to these girls in her class. Without telling the principal about it, I decided to commence my own investigation and when I noticed them leaving together I followed them. Our school was in the best part of the city. As I hurried down, I saw the girls walking rapidly in the opposite direction. They were so engrossed in their conversation that they did not look back. They went from one part of the city into the shabbier section, passed through it, and finally entered a street of evil repute. My heart was beating fast, but I decided I must see matters through. Finally they disappeared into a miserable house. I stood before the gate, my lips moving in wordless prayer, full of gravest apprehension, while curiously upheld by the feeling that these girls of mine could not possibly do any wrong. After half an hour of acute mental agony, I heard them clattering down the stairs. I decided to render the encounter as dramatic as possible. They saw me and they were startled, but I was profoundly relieved, for in their bright faces and innocent eyes I saw that nothing wrong could have happened. To them, however, I said deliberately: 'Girls, I am going to resign my position at the school. I recognize that I am a total failure. I was meant to be your friend and counsellor and I have failed.' I loved these pupils of mine and my heart constricted as I saw the consternation in their faces. They pressed around me, their voices breaking. They said: 'No teacher, we love you more than we can say. We wanted to keep it secret, but now we shall tell you our business.

'Last week we heard that a woman whose husband had deserted her a few weeks ago, had given birth to a baby and that she lived practically unattended, with her children unprovided, in that poor hovel of hers. So we appointed ourselves a committee of six to investigate her situation. We came up and we found the mother, frail and sick, in bed, the children hungry, her two rooms unswept, unaired, real chaos. So we decided to adopt her family. Since then, our mind was filled with her problem. One of us went up every day to attend to the mother, the other sweeping the room and washing the diapers of the baby, the third taking care of the other two children, and the other three of us, not finding anything else to

do, each contribute one meal a day to them.' When the teacher finished her artless story, somehow or other, words failed us.

That story was a wonderful exhibition of the spirit of dynamic mercy which the Beth Jacob Teachers' College had managed to infuse into the personalities of its students.

There is only one similar experience that moved me at least as deeply as the one told by the teacher of the Beth Jacob Seminary. It was another spontaneous exhibition of what is called *raḥamanuth* (usually translated mercy, but which etymologically means 'mother-love'), the passionate endeavour of the mother to spend herself, what she has, what she is, what she knows, in order to help her helpless infant towards wholesome adolescence.

My Talk in Brooklyn

I have always had a warm niche in my heart for the million of my people who inhabit sprawling Brooklyn. If one of the criteria of happiness is complete imperviousness to time and space – with consequent charming but disturbing unpunctuality – that borough houses a happy tribe of man.

In European colleges they had a quaint institution called the academic quarter of an hour which permitted the lecturer to snatch a brief moment to invade quickly some learned tomes for the devastating criticism, hair-splitting nuance, or side-splitting joke, with which to amaze his class.

Mrs Rebeccah Kohut used to call the non-academic hour 'Eastern Jewish standard time'. But I recall with considerable satisfaction that when the late Senator La Follette arranged a Washington Mass Meeting of the Third Party, for seven-thirty of a fine afternoon, it started at nine-fifteen sharp. So that what is here related about some folks in greater New York, might be ascribed to the American Nation with even justification. At any rate, no part of America holds brief for the absoluteness of time and any worship of punctuality.

In one of the early years of my New York career, I was invited to address the Ladies' Auxiliary of a well-known Brooklyn *Yeshivah*. Brooklynites in a great number of cases are distinguished by a profound inner peace which expresses itself in utter disregard of the unconsidered trifles of coming on time. I had heard of it before and therefore, on accepting the invitation, phoned to find out what six-thirty p.m. on the printed letter would mean. The chairlady thought 'something between seven and

seven-fifteen' and in what I considered my alertness I decided to be there at seven-thirty, so as to come just in good time for the programme to commence. I did arrive at seven-thirty and found the hall in which the dinner was to take place unlit, one waiter looking at me as if he sympathized with my complete absence of a sense of humour, when I told him I had come to address tonight's dinner. At nine-thirty there was enough of an audience for the chairman to yield to my pressure. At ten o'clock the dinner was being served. It cost two dollars and seventy-five cents which indicated the affluence of the average invitee. There were hundreds of very earnest and kindly-looking ladies. The more I looked at them the more was I impressed by what we call in Hebrew their *tzeniuth* (modesty). At ten-fifteen at last I was called upon to speak.

In the course of the evening I had been blaming myself for outright folly in permitting one of the few evenings at my disposal to be 'wasted' in such a manner. I should have stayed home, studied, or given my wife something that she rarely had, my companionship, instead of which I was waiting impatiently for the programme of the Ladies' Auxiliary, who had apparently no regard for my time, or the inconvenience which their unpunctuality would spell for me. But I was rewarded in extraordinary fashion.

This is what happened. As I began to speak, my eyes roamed all over the audience and I saw just beneath the dais a woman who opened her bag. I saw in it some silver, one paper dollar, and a handkerchief. As I warmed up to the subject and described to them the role of woman in the affairs of Judaism, she suddenly took hold of the dollar in order to place it next to her plate as a contribution in answer to what she felt would be my appeal. Originally, I had not known that what the Committee expected from me was an appeal. I thought a lecture meant exactly what their letter said. But when I found out how great the troubles of their budget were, I agreed to make such an appeal. Now this woman's fingers fastened on the dollar and then she stopped. I looked, whilst talking, from her hand to her face: her eyebrows were knit, she looked worried, preoccupied, something had interfered with her generous gesture. I interpreted to myself her thought whilst I was speaking: 'I must not spend this dollar, baby needs some extra food, or is there something else I haven't paid for?' Painfully, slowly she let her hands withdraw from the dollar and her fingers took hold of a silver piece – a half dollar, in order to place

it next to her plate. Suddenly I forgot myself. Apparently I became very eloquent, because a moment later I saw her taking the dollar bill out of her bag and placing it clearly, with the intention of contributing it, next to her. She had overcome the temptation to consider her immediate needs. I had been granted a rare glimpse of genuine generosity. Most of my Jewish Center friends give of their surplus, some perhaps of what they might need, but none have had to decide between a gift to charity and a necessity as yet unprovided. In my many years in America I have been called upon very often to make appeals for good causes and I dare say I have succeeded in a number of cases. But it was on this occasion that I felt almost like a thief. First I realized that I had deprived that good lady of something she needed. But then my pride in the warmth of her heart and in her generous act overcame the unhappiness of the first sentiment. And I said to myself – 'Thank God, there are, even in our own cynical, luxury-loving times, many people who between comfort and principle, between the gift to a cause and the provision of their need, decide for the ideal.' It was a wonderful reward for the effort involved in coming to Williamsburgh, for the evening spent there, and I upbraided myself for my impatience with the committee, who had a hard task and were overwhelmed by a sense of the utter lack of proportion between the institution's ideals and its sources of income.

It has been my privilege to preside for many years over the spiritual destinies of a wealthy congregation. I have more than once made an appeal that harvested very large sums for the United Jewish Appeal, the Joint Distribution Committee, and other worthy causes. I have addressed countless parlour or public meetings during which sums in five or six figures were pledged. But, with all due respect to the beneficence of my congregants, I have never felt that they had to decide between their gift and a basic comfort or vital need such as that woman in Brooklyn.

Yeshivah Farm Settlement

Introduction

The Hungarian academy of the *Torah* was distinguished not only by the aura of innocence and sanctity which it shared with all other *yeshivoth*, but by a sweet naïveté of faith which I remember with distinct pleasure and no little inspiration. The leading families of town or city vied with each other in cordial extension of weekly hospitality to the young students. For the average *yeshivah* student, all rabbinic warning on love and married relations notwithstanding, there existed no problems of sex, drugs, or other excrescences which beset the youth of our time.

What these young scholars were doomed to suffer in the ghastly concentration-camps of the bloody thirties and forties was too incredible to absorb and digest. It is difficult to imagine the profound relief and joy with which they greeted and accepted the happy milieu of the United States.

Early in 1946, I received a cable from Hamburg. There were one hundred souls, refugees from concentration camps who had visas for the United States of America which would lapse in ten days. It was impossible for them to think of going back and the only chance for their salvation was first class tickets on the boat leaving within three days for the blessed

shores of America. I called the Joint Distribution Committee offices in our city. As usual, they were profoundly understanding and the saving grant was made a few hours later. I was able to greet the newcomers. Their leader was Rabbi M. B. Weissmandl, a great scholar and a true hero. With wife and children he had found himself in a death train to Auschwitz. He managed to jump out of the train and to organize for hapless fellow-Jews a route of deliverance. His first words on meeting me were: 'I won't thank the Joint or yourself. It is impossible to express what I and my group feel, but I should like you to know that in bringing over the remnants of our *Yeshivah* I do not want them to live on charity. My plan is to combine learning with agriculture. I want our students to study God's law and to earn their living by the sweat of their brow,' One of my friends was the late Dr Gabriel Davidson, managing director of the Jewish Agricultural Society of America. We met, and he was most co-operative. Within a short time we managed to buy a camp in New Jersey where we hoped Rabbi Weissmandl would be able to concretize his plan. Unfortunately this effort, for lack of proper soil and facilities, proved a failure. The rabbi came again and again to my study and we employed all time, energy, and whatever means we could assemble to help him towards his goal. One day he came with a glowing face to tell me that a beautiful estate in Mount Kisco was for sale. It had enough acreage, buildings, and other facilities for a *yeshivah* farm settlement. He had meantime collected a group of friends who were willing to help him. This million-dollar estate, he told me, was available for three hundred thousand dollars. I asked him how much money he had in the bank and he answered truthfully: 'about one hundred and fifty dollars.' Sadly I asked him to forget about this hope.

It was a time when the government had begun to tax landed estates heavily, and within four weeks Rabbi Weissmandl came back to inform me that that estate was now available for one hundred thousand dollars and that he actually had fifteen thousand dollars in the bank, collected from friends more enthusiastic than endowed with worldly goods. He needed 'only' another eighty-five thousand dollars and he looked for me as 'his first and best friend in America,' somehow or other to produce it.

As he talked to me I suddenly remembered an encounter some years ago with the philanthropic tycoon, Mr Israel Rogosin of blessed memory. Ten years earlier, he had asked me to meet him and on our walk around the Reservoir in Central Park he complained bitterly about the moral

level of some of the Jewish folk in this country. He had unlimited faith in American Gentiles of his acquaintance and he offered me a budget for starting a School of Ethics to raise the average American Jew to the moral level of Judaism. When I argued with him, he finally said: 'I agree with you that what the synagogues and *yeshivahs* are teaching is spiritually and ethically on the highest level, but on the road to Broadway many of our people forget that teaching.' I suddenly remembered that conversation and I telephoned Mr Rogosin. When I told him that there was a plan to keep young Jewish students in the atmosphere of the *Torah* so that they would not forget its laws and principles, he became very enthusiastic. Half an hour later he was in my study. Within a week he came to my house together with his life-long friend Dr Alvin Johnson, founder of the University in Exile, now also gone to his eternal reward. Dr Johnson was one of the noblest personalities it was ever my privilege to meet. Within two weeks Mr Rogosin gave Rabbi Weissmandl a mortgage, without interest, of eighty-five thousand dollars. Within six months he tore it up. It became a most precious gift.

As the problems of the Settlement became grave again, I recalled a moment in the *Shiur* (lecture) of Rav Kook. In discussing a legal statement in the *Talmud*, he suddenly stopped talking, opened his abysmally deep eyes, completely lost in thought, to smile after a while and to shock us by these words offered gently and almost happily: 'The greatest Jewish *apikoros* (heretic, non-believer) has so much *Keddushah* (holiness) in him that my eyes get dim with tears as I think of him'.

Thirty years later, I learned to appreciate the wisdom of the Rav's words. There were assimilationist brethren of ours whom the pietist masters and students literally terrified by their earlocks. To their narrow minds, the bearded scholars with their outlandish dress and manner spelled definite danger to the Jewish inhabitants of that exclusive neighbourhood. Their own two hundred and fifty per cent Americanism might, God forbid, be suspected because of possible association, in the Gentiles' mind, with 'these foreigners'. Hence support of that struggling institution was left to 'backward orthodox' and to some inexplicably sympathetic genuine Americans of Protestant or Catholic persuasion. Our small committee did it best to recruit co-operative interest from fellow-Jews of many persuasions, even as that most admirable Mrs Hansom Baldwin tried her utmost to get interdenominational aid.

These are her words: 'Here are a group of actual victims of Hitler's Hell, come over not unlike our pilgrims of two centuries ago. They deserve every encouragement and need immediate aid to sustain their heroic aim, to combine study of their sacred tradition with vocational guidance, dairy and other agricultural enterprise. Their earlocks are signs of devotion to our heavenly Father, even as the tonsures of Catholic priests'.

Among the men in that vicinity was Billy Rose, millionaire entrepreneur of the arts, as far from Jewish theory and practice as from Chinese pot-painting. His interests had not the remotest connection with the *Talmud*, the *Shulḥan Arukh*, or the programme of Jewish conformity to the *Din Torah*.

It was Billy Rose who became alert, interested, and a generous aid in the emergency. His contributions, no less than his personal solicitation of help for the Mount Kisco institution, proved of great significance. His stormy protests to local cowards, afraid of their shadow, produced wholesome changes in attitude and aid.

When Rav Kook made that riddlesome remark, he may have had in mind the ashes of ignorance, the layers of resentment with protracted suffering, which have turned many a Jew from Judaism. He may have thought of the passion for justice, the quality of *Raḥamanuth* (compassion, unselfish love), a spark of the divine tradition which waited for the redeeming moment to burst into a flame of 'doing what is right, loving what is kind, and walking humbly with our Father in Heaven', in accord with Prophet Micah's classic definition.

It took Billy Rose's selfless, restless, dedicated action to provide a *pshat* (interpretation) of Rabbi Abraham Yitzhak Kook's intuition.

Mrs Helen B. Baldwin, Gentile Friend of Yeshivah Farm Settlement

The last few decades had brought enough misery to mankind in general and to the Jewish people in particular to result in a rather bleak view of mankind's humaneness. The incredible atrocities of the Nazis and the worse indifference of churches, universities, and the average upper society groups in the West, the East, and the USA, must have created in the minds of countless people, as it did in my own, a feeling occasionally amounting to helpless dismay and rage. But there was almost no time in human history when some precious souls, by thought, attitude, and action did not produce an opposite effect. In the case of the Yeshivah Farm

Settlement it was Mr Rogosin's generosity and Dr Alvin Johnson's gracious co-operation that spelt a new hope. But it was a noble Gentile lady who wrote a truly fascinating chapter of dedicated, wise, consistent, and persistent, service. When the group of Rabbi Weissmandl began to become conspicuous in and around Mount Kisco and caused some assimilationist Jews to view them with anxiety or derision, it was Mrs Hansom Baldwin, wife of the military correspondent of the *New York Times*, who wrote a number of articles in the *Westchester Daily*, presenting their plight, welcoming their appearance in America, and pleading with Jew and Gentile to come to their aid. Her attitude, expressed in a series of six articles, represents the American idea at its best. One Sabbath day she honoured us by her presence in the Center Synagogue and at dinner at our home. She expressed her astonishment that the Jews did not contribute more liberally to the 'saintly hero in our neighbourhood.' Probably at her advice, Rabbi Weissmandl visited the clergymen around Mount Kisco and created a friendly atmosphere.

Among those who rose beautifully to the occasion were the late Morris Satin who in his work for prisoners had learned and exhibited profound sympathy and concrete interest in harassed humanity, and the sainted Samuel Herskovits, who gave liberally of his means, devotedly of his time and energy to help that much harassed institution. The owner of a famous nightclub, The Riviera on the Hudson, who was the mother of a Center member, provided regular help. Many others paid for coal in the bitter winter months and enabled the Settlement not only to survive but to achieve its purpose, combining the study of God's law with dairy business, a printing plant, and similar efforts at achieving financial independence. It required, on the part of the committee, steady, watchful, hard-working endeavour.

The Settlement's new abode was in a restricted residential district. There was some opposition to a school being opened there. Mrs Baldwin fought with wise, generous determination and finally succeded in overcoming all difficulties.

She wrote lines of abiding impact on the best minds in the community, revealing an intuitive appreciation of the faith of the newcomers as of the philosophy which shaped their life and helped them survive:

'The thing which we must bear in mind constantly is that this rabbinical seminary cannot and must not be thought of – or dealt with – in the cold,

impersonal light of an "institution", or of a religious faith about which we are ignorant or with which we may feel, quite erroneously, that we have little in common. Orthodox Judaism is an old and distinguished culture, and as such its genuine adherents and exponents can contribute much in dignity, constructiveness, and spirituality to the life of any community.

'In a letter of recent date, Rabbi Weissmandl said:

> . . . I hope that a successful realization of our plans will result in a community filled with responsibility to represent an old and distinguished culture and at the same time contributing to the general development of the American scene.
>
> It is nothing less than the sum of variety of colours which result in the splendour of light. The only thing we want is to contribute our own particular colour to the light which serves humanity.

'Archibald McLeish, in his little poem called *The Black Day*, has recently written:

> God help that country, cankered deep by doubt,
> Where honest men by scandals turned about,
> See honour murdered, and will not speak out.
> God help that country, but for you, for you
> Pure heart, sweet spirit, humble, loyal, true
> Pretend, pretend we know not what we do.

'Not long ago I heard Rabbi Weismandl state:

"I hope people will not continue to judge us by our beards, our strange looks or our way of speaking. These are externals. They are simply habits to which we have become accustomed. What we are inside – what we think and feel – and hope to become – that is something else again. Anyone who tried, I think, could understand. We are new in this place – but we are not new in the world. We need to learn – and there is much, too, I hope, which we can contribute."

'For some time I have wanted to try and write something about Rabbi Weissmandl, the dean and leader of the Westchester Yeshivah group of refugee children. I say "try" for each time that I have attempted to do so I have been filled with a deep feeling of inadequacy and humility and have found it exceedingly difficult to translate my thoughts and feelings into words.

'My first introduction to Rabbi Weissmandl took place at an open meeting of the Zoning Board which was held some months ago in the Horace Greeley High School cafeteria. Like everyone else present, I had an opportunity to hear him when he was called upon to speak. It was an unforgettable experience. The deep, unaffected sonorousness of his voice, the frank, simple dignity of his manner filled the most remote corners of the room with what all present must have been compelled to feel as an unusual, strong, and splendid presence.

'It was not until some weeks later, that I visited the Yeshivah School itself for the first time. Rabbi Weissmandl had written inviting me to come.

'After driving late one afternoon through a thick December fog, I arrived at the top of a high hill and found myself standing in the hallway of the old Brewster estate in Mount Kisco.

'I turned to see Rabbi Weissmandl coming toward me down the broad circular staircase. I was suddenly speechlessly impressed by a feeling of "history in the making", of the triumph of "good over evil", of cultures and civilizations which refuse to die. There was about him as it were, an aura of some momentous past; a "tide which moving seemed asleep", which did move, with him and as he came along, and which rested naturally, if somewhat heavily, upon his broad, patriarchal shoulders.

'One was not conscious of the slightest sense of hurry. It was as if there was and always had been plenty of time – and always would be – for things that mattered. As I stood below waiting, I found my thoughts turning fleetingly to Old Testament stories and pictures of noble bearded prophets which outlined the Sunday School walls of my childhood.

'Wearing a black suit, a hat (as is their custom at all times in the house) and punctuating his progress by the rhythmic motion of his cane, the rabbi finally greeted me with a correct and formal bow. Never in my life have I been conscious of such a touching and genuine welcome. I smiled but could say nothing.

'"Please follow me," my host continued. I soon found myself seated on a straight hard chair at a small bare table in a large bare room. Above us glared a single electric light bulb without a shade.

'There was in this face before me a compelling mixture of dignity and pride – a great and sensitive reluctance coupled with a strong determination to meet at whatever cost the practical and necessary "realities" of life

which were going to have to be met if this little group were to continue to survive.

'I was fortunate enough to be invited to a meeting where the guest speaker was Maurice A. Brandt, formerly an outstanding and beloved principal of a New York public school. Mr Brandt, now retired and living in Scarsdale, is "English Professor Extraordinary" to the young rabbinical scholars at the Yeshivah Seminary.

'"While there is a single boy to listen," I heard him say, "while there is a single boy to be reached, there is cause for effort and for hope. One child is worth all that one can think and plan and say and do." With such a point of view, teaching ceases to be a profession – and becomes an art.

'It was some weeks after hearing Mr Brandt speak for the first time, driving up late on Sunday morning, hoping to be in time to see the boys at their noonday meal, I came upon this kind, elderly professor standing in the courtyard at the top of the hill. Although the winter sun was streaming down upon him, it gave little warmth. His collar was rolled and he pounded his hands together as he walked about trying to keep warm. Around him were about a dozen boys.

'After greeting me, Mr Brandt turned toward the group about him and started to explain: "This," he said, "is the recreation period, – and although it does not seem like the recreation periods on the playgrounds of our own schools, these boys do enjoy it! We have one basketball, and when there is no snow, we play a little soccer. But unless someone comes out with them, they don't really know what to do. You see, they've never learned to play."

'The sun disappeared behind a cloud and a damp chill settled on our shoulders. Shades of Dachau and Auschwitz! This thought flashed through my mind, together with the blurred faces of the thousands upon thousands of children who will never be lucky enough to know a Mr Brandt.

'"But they are learning," continued this enthusiastic little man. "These boys are so bright and so responsive, so wonderful in every way that each day is a new challenge for me in my work".

'"I am here to teach English", he continued, "but there is so much else which is important too – so much else which these boys wish and need to learn. Most of the little fellows, for instance, had never sat at table before they came to America. In the concentration camps, when they were lucky enough to get food, they tore it apart with their hands. So you see how

difficult it is to teach them the meanings of certain words. Knife and fork, for example".

'"So, during these last few months, much of my work has been done at tables in the dining room. We have actually eaten our way to better English. Here we have a chance to discuss habits and customs and the reasons for doing certain things in a certain way. Also we have a chance in this way, you see, to put our new knowledge immediately into practice." Mr Brandt's eyes glistened with pride as he spoke. "The change," he said, "has been remarkable."

'"Not only are these boys spiritually inclined, either by nature or by choice, but having suffered together, they have become one strong, affectionate family, each one needing desperately the stability of the group and what the other has to give. To separate this particular group would be as destructive as it would be unthinkable. The Rabbi is not a psychologist, but he is a wise man and well aware of this fact."

'Two very young boys, also on the verge of entering the room, stood aside politely to let us pass. Barely a ruffle went through the group as we entered, so engrossed were the youngsters in their work. "They are studying our way," Mr Brandt explained. He did not, however, have to elaborate, for, several weeks before, I had seen some thirty boys at work in the large study hall. Here they were memorizing the *Talmud* – reading to themselves aloud – and repeating, repeating, repeating the same things over and over again, each boy bending as he did so over his desk and rocking his body to and fro to the rhythm of some shadowy metronome within his brain. This custom is to be found not only among some orthodox Jews but, I am told, certain Catholic brotherhoods also study in somewhat the same manner.

'When the class was dismissed, many of the boys came up to stand before the teacher. "Goodbye," said everyone in turn. "Goodbye dear", said Mr Brandt to each child. His manner was deliberate. His voice was slow, gentle and very, very kind.

'Later he explained: "Some of these boys actually were in line for the gas chambers, but were, somehow, miraculously, released. One saw his four sisters killed before his eyes. Another was forced to help in the execution of his brother. One carries a scar on his arm where he was fired at by a German guard for no reason whatsoever. Just for 'fun'! Still others saw their parents murdered in cold blood.

'"What can one do – what can one teach – what can one give to hearts like these?" There was anguish in his voice: "One cannot always teach from books. English is not my only job. I must manage, somehow, to be a little bit of mother, father, sister and brother, as well as teacher, don't you think?"

'Professor extraordinary! Instructor, mentor psychiatrist, playmate, friend; a man who makes a special point of saying "dear" to lonely orphaned children! Such a person has mastered not only the art of teaching, but the art of healing as well. Indeed, the two are inseparable.

'"Faith, hope and love. But the greatest of these is love".

'Judaism and Christianity, when reduced to fundamentals, are not actually, I'm sure, so very far apart.

'"What has happened to us in this community," said Rabbi Weissmandl, "within the space of a few months, would have taken ten years or more to accomplish in almost any other place in the world. Fear and distrust have been turning rapidly into friendship. The good things which have been said and are being done in our behalf seem to us, who have been through such ordeals, like ideas from another world."

'"In the name of all Judaism," he continued, "I would like to express my gratitude. All I can say, however, is 'thank you' – and 'thank you again'."

'As I listened to this remarkable, sincere and very simple scholar, I have been conscious of a great reluctance. It is not right, I thought, that these people should be allowed to feel grateful to us at all. With a little thinking, it is apparent that it is we who, in many important ways, have reason to be indebted to them. Let us consider just a few:

'No one will deny that any and all forms of prejudice and fear, particularly those based on race or religion, or of the unfamiliar, are among the most serious and pressing problems in the world today, fraught with tragic implications for all of us. Along with other great moral issues, these things we may not ignore, but must face and try to deal with, in healing and constructive ways.

'Judaism is a culture – in the broadest sense, rich, old, and glorious – the very foundation, as everyone knows, upon which Christianity itself has been built. Inherent in Judaism, a religion with its emphasis on art, science, customs, government and law, are the germs of the philosophy guiding the attempt to co-ordinate all knowledge recently undertaken by Einstein and his successors at the Princeton School for Advanced

Study and Research. In our community we are being given a rare opportunity to profit by the presence of ideas different in many ways from our own, but nonetheless wise, rare and beautiful, and consistently spiritual.

'In addition to this we have been given a chance to show to just what extent we as individuals actually believe in tolerance, freedom and democracy – for these things just don't "happen". If one believes in something – anything – it is important and necessary to be active about it.

'The greatest weakness of our own beliefs and of democracy lies in lack of faith and above all in lack of action in its behalf! It is what Eleanor Roosevelt meant when she said that the only real hope for peace and the preservation of our freedom lies with individuals in small communities, and with the things that they do about it.

'It is what the noted anthropologist Dr Ethel Alpenfels, of New York University, meant when she stressed the importance of "getting all the facts and knowledge" and then of "taking action". She said "It is up to the educated leaders of the community to fight the moral battle for the rights of others."

'We have to thank the *Yeshivah* for "standing by" so patiently, so understandingly, so uncritically, giving us so unreproachfully time to "get our bearings" in this matter. It has been a privilege as well as a responsibility for us to do what little we could to help implement the many broad promises which have brought these refugees to us from half across the world.

'Rabbi Weissmandl is a great man, an individual of integrity, of phenomenal accomplishment, "truly a man of God." The example of sympathy, co-operation, and largesse of spirit which he and his associates have held before us is an enviable one. It is we who have reason to be grateful.

'His words again: "If in the process of history, one culture is overpowered by another one by the force of truth, there is no necessity to interrupt the course of the law of survival which governs ideals and cultures more than it governs man."

'"But if a particular culture is overpowered by another one by the force of murder one must not consider the results of this murder a law of history."

'"When ethics collide with historical facts no decent man will accept

these facts. History itself has an obligation to correct facts which some murderer tried to write with bloody hand into its pages."

'"Every physical and spiritual help should be extended for such a persecuted culture. All of us must give it the possibility to recover that it may gain back, in both quantity and quality, the force it possessed before murderers rose against it. Nobody should make the way for the remnants of this culture more difficult than necessary."

'"Before the very eyes of the so-called civilized world, an attempt was made for the biological annihilation of Jews and Judaism alike, with the result that only a few scattered remnants have remained. We are a part of them."

"I hope that a successful realization of our plans will result in a community fully conscious of the responsibility to represent an old and distinguished culture and thereby to contribute to the general development of the American scene."

'"It is nothing but the sum of variety of colours which results in the splendour of light. The only thing we want is to contribute our own particular colour to the light which serves humanity . . ."

'What impressed me most was the dignity and sobriety, as well as the avidity, with which these young students regarded the matter of learning. Here was a word they honoured, and for them it began with a capital L. No restlessness, no daydreaming, no poor deportment here.

'Serious pupils discussed with their teacher, respectfully but nevertheless as with an equal, the things which they did not understand. Their eagerness and their goal were as tangible as objects on the table before them.

'I remember so well the first time I saw Alex. It was on a Sunday afternoon. Swaying gently to the rhythm of his own chanting he, together with about thirty other young boys, was seriously bent over his books in the great bare study hall at the Mount Kisco Yeshiva. Said the Rabbi later: "Alex is one of the best. 'Shabse' we call him – meaning Sabbath. Before the war Alex was an average happy child no more serious than the rest. Now, although he would like to study electricity too, he is anxious, above all else, to become a rabbi so that Hitler will not have succeeded in stamping out the religion which was a very important part of his family life. Alex has now a purpose. That is what you see in his face. He has now a purpose to become a good man".

'Like many of the other boys at the Yeshivah, Alex saw his parents

dragged away by the Gestapo. His mother was exterminated – his father sent to a forced labour camp. Alex himself was miraculously saved from the gas chamber only to be sent, at the age of twelve, to Dachau, where he spent a year of terror working from early morning until late at night in an underground cement pit. When the war was over he returned to his home in Czechoslovakia, where only a few years before he had been a happy child in the commercial high school. But friends and family too were gone. Ultimately he heard of the *Yeshivah* at Nitra where Rabbi Weissmandl was said to be collecting bereft and homeless boys. The story since then has been, on the surface at least, relatively less complicated. America – freedom – and hope.

'"Hope," says the Rabbi, "we must have. But hope does not buy water pumps, fire doors, and sewers. At the same time – there is no question – we must live. I must make a home for these boys. They have to be kept together, for their only hope of security, their only hope of salvation, lies in the warmth, the solidarity, and the continuity which they are able to find with each other here, and for the first time in their lives, under one roof."

'"We are now a closely-knit family, each boy helping, feeling for, and leaning upon, the other. Outside of these walls, until they are strengthened and educated, many if not all of these students would be doomed to helplessness and failure. They are young and unhappy. They could so easily become wards of the state. It is much easier, and less hard work, to make a bad boy than to do what is necessary to piece together hearts and minds and souls which have been broken and torn into shreds to make a good one. We are trying here to do this hard work. We are building human beings back again."

'The Yeshiva Rabbinical Seminary of Mount Kisco has received this past week from Mr Israel Rogosin, well-known philanthropist and financier, a gift of $85,000 in the form of the mortgage to the Brewster Estate on Old Croton Road which this institution has been occupying for the past year and a half.

'To those who have been following with sympathy and affection the story of the struggles of this little group, such an announcement comes not only as an answer to need, but to hope, effort, faith and prayer. It comes also as an outstanding tribute to a wise and benevolent man.

'Twice during their heartbreaking efforts to establish themselves in this

country, Mr Rogosin has stepped in at a crucial moment to alleviate the difficulties of these homeless, orphaned children. Several years ago, hearing of their extreme plight and the indignities to which they had been subjected in New Jersey, Mr Rogosin was moved to take over the $85,000 mortgage on the Brewster property, at the same time placing the house and grounds at the disposal of the *Yeshivah*, interest-free for a period of three years.

'Now again – in the face of the staggering financial obligations necessitated by County fire and health requirements – Mr Rogosin has come forth with a gift of such proportions that these children may now be said, for the first time in their tortured careers, to have set foot on *terra firma* and to be able to look with some measurable degree of assurance toward a secure and solid future.

'True enough, there are many serious problems still facing this *Yeshivah*. However, with a permanent roof over their heads; with the glow that comes from being the recipients of such spontaneous and undemanding generosity; with an outstanding example before them of what Americanism and character at its best can be, these refugees have come to a point where they can begin to believe at least in the promise of "liberty and justice for all".

'With his gift, Mr Rogosin has, as upon other occasions, proven himself an outstanding humanitarian. In this particular instance, however, he has done even more. He has vitalized and given substance to a great American ideal. Perhaps it is by no mere chance, certainly it is symbolical, that such an opportunity for rebirth was given to these eighty religious refugees on the eve not only of the Jewish Passover – but of the Christian Easter as well.'



Social Service and Responsibility to Fellow-Man

Joint Distribution Committee

In 1926 Louis Marshall invited me to join the Cultural Religious Commission of the Joint Distribution Committee. By now, I have served for over fifty years, since 1941 as its chairman. Originally, it was composed of three groups, the Central Committee, (representing religious Jewry), the American Relief Committee, (representing every group) and the People's Relief Committee (representing the group associated with the Labor Organization). Originally, the Central Committee controlled fifty-five per cent of the funds allotted to the Cultural Committee, the American Relief Committee twenty-seven per cent and the Labour Committee the rest. Every group distributed the funds allotted to schools close to its philosophy of Judaism. Later on, the Committee acted on all cases in need and deserving aid.

Among its members were Peter Wiernik, the editor of the *Jewish Morning Journal*, Rabbi Aaron Teitelbaum of the Mizrachi, Rabbi Jonah Wise of the Central Synagogue, Alex Kahn of the *Vorwaerts*, later on Dr Isaac Lewin, of the Agudat Israel, Rabbi Salomon Tarhansky, Professor Moses Isaacs and Dr Sidney Heonig of Yeshiva University and Dr Julius Mark of Temple Emanuel. Our relations were very pleasant in spite of

more or less basic differences as to Jewish thought and practice. The work for the welfare of our people united us in mutual regard and respect. One of the most pleasant memories has to do with Alex Kahn's attitude in the following matter. At the first *Torah* Parliament of the Jewish people (*Knessiah* of the Agudat Israel), which took place in Vienna in the summer of 1923, I had the inestimable privilege of meeting the universally revered Rabbi Israel Meir Ha-Cohen (Kagan) of Radin, known as the author of *Ḥafetz Ḥayyim*. To my delight, he invited me to meet with him and I spent a whole morning in his company. He wanted to know about the state of *Taharath ha-Mishpaḥah* (Jewish Marriage Law) in America and when I told him about my pioneering efforts, he felt very much encouraged. Between 1918 and 1936, I had visited Eastern Europe five times, had been shocked by the poverty, and inspired by the undeviating loyalty to *Torah*, of our people in these countries. What I observed of their plight developed a tension which made me impatient with a perfectly reasonable attitude of my colleagues in the cultural committee: No matter how urgent the appeals for aid were, they were in favour of leaving a cash reserve for emergencies. In the light of the misery which I had observed and of the constant financial danger threatening religious institutions from Roumania through Lithuania, I would always urge that we send whatever moneys we had to stop the gap, and to rely for emergencies on the help of God and the generosity of our American brethren. At one meeting, I must have become more eloquent than usual and my colleagues agreed with my passionate plea to send whatever we had left, in answer to a desperate request from the heads of the *Yeshivoth*. That happened on a Monday. On Tuesday morning, I received a cable from the *Ḥafetz Ḥayyim* asking for twenty-five hundred dollars for a 'new, elegant' *Mikveh* to be built in Vilna. Owing to my 'victory' we had no money left in our treasury. I conveyed my embarrassment to several of my friends in the Center and was able to get one thousand seven hundred and fifty dollars from three of them. As, on Thursday, I entered the meeting at the Joint, I said to my colleagues: '*Hatati, Aviti, pashati*. (It's all my fault and sin), I do not know what to do. I have most of the money but I need seven hundred and fifty dollars more.' I was deeply moved when Alex Kahn, responded: 'Would you accept five hundred dollars from our funds for the *Mikveh*? I should consider it a privilege to contribute'. To me it was an indication of the high level of American Jewry that the desire to help

our brethren bridged over the chasm of theological differences. The Joint Distribution Committee taught me a great deal. Not only did I find the leadership, both lay and professional, uniformly fair and co-operative, but it was through my work for that unexampled movement and organization that I met my people in all continents but Australia. I shall never forget my first visit to Tangier. I thought that I had seen the worst of poverty during my five visits to Poland, but when I came across a family living in a hole in the wall of that city with one big bed and a contraption of burlap, wood, and the fragments of blankets to provide a bedroom for seven people; when I saw a long queue of men and women on Friday waiting for a handout (*ḥilluk*) amounting to about five to ten cents in American money so as to provide food for the Sabbath; when, in Tetuan, (Spanish Morocco) I watched in the preventorium an expectant mother, shabby, hollow-cheeked, frightened, enter the institution to emerge an hour later, after a bath, after her old garments had been burned and she had been provided with a new dress and been cheered by the maternal love of the chief nurse, leaving the house, happy, hopeful, upright; when in Teheran I saw the *Mahaleh* (the local ghetto) in which for the first time for more than a thousand years, through the Joint's effort, a well had been dug to provide our folks there with pure water; when I observed in the school in Morocco and Iran the midday hot meal, the only 'luxury' of its kind provided for the young children, there dawned upon me, the true significance, the lifesaving and life-ennobling work, of the Joint Distribution Committee. On a survey trip from Paris to Marseilles in the 'fifties, I went through many summer camps where, for the first time in their life, refugee children from North Africa were provided with clothing, food, care, and meaningful recreation. I blessed the Lord for having made *Raḥamanuth* the outstanding quality of our people.

On the island of Djerba in the Mediterranean, three hundred kilometres south of Tunis, I met the oldest Jewish community in existence. In the anteroom of the synagogue, there is an inscription: 'This holy house was established at the end of the destruction of the first Temple.' Even though modern research had made that statement doubtful, it seems likely that the community was two thousand years old. The synagogue had golden and silver plaques expressing gratitude for deliverance from dread disease. In 1944 the Nazis had entered and demanded all the gold and silver available under threat of hanging the leaders of the community.

Twenty-four hours later the British marched in, too late to save that treasure from the barbarians. An interesting piece of folklore stayed with me. I noticed that on the walls of almost all the houses there were drawings of fish. I observed that young girls were wearing silver and golden fish as their dowry on their necks and I finally discovered the reason for both. It was their protection against the evil eye (*Ayin Hara*) which has 'no power in the water' in which fish abound. They had also retained many Talmudic and pre-Talmudic customs. There were streets of silversmiths and goldsmiths, carpenters, and shoemakers. Meat was made *kosher* and sold in the market place. All of the island's inhabitants, in one way or another, benefited from the JDC's support in general and from the devotion, expertise, and skill, of Stanley Abramovitch (its educational counsel), in particular.

RADIO ADDRESS

President Roosevelt last week announced his programme for social and economic security which bids fair to open a new and most hopeful chapter in American history.

Nineteen years ago, President Wilson proclaimed January 27th the day 'upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Jewish people.' Between that historic proclamation and today are almost two decades of indescribable agony; the after-math of the War flinging mankind into an abyss of despair and fear from which we are endeavouring painfully to struggle toward the light.

During that period the Jewish people of this country have contributed almost 200 million dollars for the welfare of mankind in general and the Jewish people in particular. About one-half of it was obtained and distributed by the American Jewish Joint Distribution Committee, and its associated organizations. The cultural committee of the Jewish Joint Distribution Committee during this period has proved the salvation of countless institutions of learning, the spiritual granaries of Israel.

The position of the Jewish people is more tragic than it has been for the last eighteen hundred years. Facing privation, social discrimination, political calamity together with the rest of mankind, and yet in a measure more grievous, they have undergone all the harrowing experiences of depression. The cry for food, for warmth and shelter has come from

millions of helpless men and women of our race and must not be ignored. *But man cannot live by bread alone.* Israel overcame the crises of his past because of his spiritual treasuries which alike in periods of terror and tranquillity flowed from his great academies, the schools of learning and the houses of prayer. The unfortunate tendency of the present seems to ignore, or to treat with insufficient care, this fountain of Jewish eternality. There seems to be an unwillingness on the part of some of our people to add to the burdens and the claims by emphasizing the sad plight in which these reservoirs of the Jewish spirit find themselves.

I call upon American Israel to insist upon its spiritual survival through a wholehearted rally round the spiritual treasuries, to reassert the Jewish doctrine, that but by the spirit of the Lord does the nation survive; that the ideas of ethical monotheism, and not commercial smartness or intellectual brilliancy are the abiding contribution of Israel to humanity.

We must not shrink or reduce our sense of responsibility to Israel's sanctuaries. We must not be hesitant or modest at the expense of the single Jewish survival value. Physical relief is impossible with spiritual decadence.

Two million dollars were the result of President Wilson's proclamation of Jewish Day. The Cultural Committee of the Joint Distribution Committee since then has distributed many millions of dollars for the institutions of Jewish learning all over the world.

On this Sabbath, which recalls the revelation of Mount Sinai, the spiritual birthday of mankind, I call upon my people in this country to decide on an annual *Torah* Day, on which the Jewish people shall make their contribution towards the survival of Judaism; that the Cultural Committee of the Jewish Joint Distribution Committee revive its essential work; that every shade of Jewish religious opinion in the country rise to the occasion and unite in a single effort to provide sustenance for the institutions of Jewish learning both here and abroad. Such effort would not conflict with the general appeal of the Joint and the Jewish Agency. It would not interfere with the loyal service to the cause of Israel. It would undergird the sentiment of kindness and fidelity and it would have great effect in bringing home to the American Jew the conviction that Judaism is the only solution to the Jewish problem. We have collected sufficient energies, employed sufficient ingenuity for a new programme of constructive thinking in planning for an improvement of the

general situation. We ought to lead in an endeavour to focus all our ability and energies on the effort to improve our spiritual situation.

In connection with the forthcoming twentieth annual meeting of the Joint Distribution Committee which is to commemorate its glorious achievement, we should inaugurate the annual Jewish Day, calling upon all Jews with a spiritual outlook to rally to the support of the sources of spirituality wherever Jews live.

Letters from Director of the Rabbinical Seminary Budapest.

Dear President: *8 January 1946*

You can't imagine the delight caused by your gracious letter, because it is a pledge of your goodwill on which we can build the future of our Institute in the next heavy time. Alas, neither the Hungarian Jewry, nor the Hungarian government could help us in the wanted measure. Flattering was the way and manner by which was done your help.

We are acknowledging with great gratitude the receipt of 250 Dollars, sent by the Joint Cultural Committee. It was arrived in the best time and was indeed a very great help for us. I am thanking you in the name of our Theological Seminary.

Your valuable publications are wellknown to all of us. It will be honour for me to get them. On the other hand a high honesty will be if you place our modest works and articles in your library.

I shall send the I–V Volumes of the *Hassoker*, which is a new series and humble continuation of the *Hazofe* and other publications too. We are dealing now with the edition of two publications. One of them is a Memorial Book of M. Guttmann, consisting of two volumes: the first contains essays and studies mainly from Hungarian Jewish scholars – this was printed for the most part before the German occupation – the second is preserved for the articles of the Jewish scholars abroad. The other book will be a volume containing Studies in memory of Immanuel Loew. We are inviting you to send articles for these memorial volumes. We are convinced that your contributions will be honour for our publications. Both volumes will be edited in cooperation whith my colleague, Prof A. Scheiber, PhD. In connection whith this problem – encouraged by your kind stimulation and willingness expressed in your letter and in fact – we are turning to you with the following question: to which Forum or board could we appeal for subvention of our literary and scientifical

enterprises. Certainly we shall place at the disposal of the board helping us in these literary labour numerous copies of the proposed books.

We are very curious to see the new scientifical products of the American Jewry in the last five years. We have neither information nor review about them. I shall try to collect books and printed matters of Jewish interest published in Hungary in the meantime and to send it for you – as a sign of honour – and for the other spiritual leaders of the American Jewry.

The 250 most important Mss. of the Seminary has been found. I hope that I can prepare and edit the Catalogue and to publish a few of them in their whole text. Certainly provides a valuable material for other scholars.

Thanking again your kind letter and goodwill in the future too.

SAMUEL LOEWINGER

My dear President: *Budapest, 9 April 1946*

Many thanks for your interesting and valuable article. According your intention we shall publish it in the I vol. of the Michael Guttmann Memorial Book, which will be published in the next future. I hope, that we can mail in the next weeks offprints from your article 200 copies. This is the very first study accepted from abroad and we would like to edit it in our first publication as a sign and symbol of the start of Jewish International scientific circulation from our point of view.

We would be very thankful if we could obtain an article of same character, interest and value from your pen for our next-coming publication.: the Jewish Studies Issued in memory of Chief Rabbi Immanuel Loew. After this we prepare the II vol. of the Michael Guttmann Memorial Book, a Goldziher volume on the occasion of the 25th anniversary of his death.

A few days before getting your kind letters I have received your interesting books: the both volumes as well as the leaflets containing very substantial material. Beside their special American relations they have also universal importance and value. I wrote a review about them for a new Jewish Hungarian Periodical called: *Kelet és Nyuget*, i.e. East and West will be published in the next months.

I hope, that in the meantime you have received already a part of our publications too. I was sending through an American soldier two volumes:

one a Jubilee Volume in honour of Eduard Mahler and the other one a Memorial Volume of Dr Blau. I hope you can find in them some interesting articles. The other publications I have sent on the post.

I communicate with you, that we are trying to restore the religious life – in collaboration with our students – in the country and we are sending our students for sabbaths and festivals to give compensation of the rabbis killed in the deportation. Alas, from our graduated rabbis perished 85 members, victims of the Nazis. The formerly little congregations coming to an end and in the centrals of the former great congregations gathered 10–20% of the original Jewish population. A great part of the Jewry in the country would like to emigrate in Palestine and America, because they don't like to live in the graveplace of their parents and relatives. In Budapest the situation is much better: living in greater masses, the Jews can forget their personal tragedy.

Thanking again your great help offered so kindly.

SAMUEL LOEWINGER

Letter from Director of Educational Mission from Palestine.

Dear Rabbi Jung: *Tripoli, 31 May 1948*

I hope you received my letter of February 18 and I believe that my father too has written to you directly from Petah-Tiqvah. Meanwhile the time has come for me too to return. The year spent here has not been in vain, I sincerely trust, but obviously we should like to be sure that the great effort started so successfully will continue.

Tripoli is one of the very few Jewish communities where ALL shops are still closed on Saturday and where the Jewish laws and tradition are still universally observed. There is, however, a small group of non-religious Jews who would like to change that and who regard our holy *Torah* as rather old-fashioned and out of date and who therefore look askance at the Hebrew School. I am afraid that such people are to be found also on the local committee of the Joint constituted by Mrs Hélène Benattar last winter. These are certainly well-intentioned persons but of decidedly assimilatory tendencies. Jewish education here, both in the Hebrew School and the *Talmud-Torah*, depends at present mainly on the subventions of the JDC. I therefore urgently request and entreat you to see to it that the JDC officially and permanently recognises the need for religious

education in a Jewish school. We want our children here to begin their schoolday with our holy prayers and desire to give them a truly Jewish atmosphere at school. Obviously they can get this only by learning in an all-Jewish school.

Religion is and has always been our greatest spiritual force. Without it our very existence both as a people and as individuals is meaningless. The future of Tripolitanian Jewry is at stake. The JDC which has done such magnificent work in saving the lives of so many thousands of our brethren, will certainly not abandon the spiritual welfare of Tripoli's schoolchildren.

SAMUEL AUERBACH

Letter to Chairman, Joint Distribution Committee

Dear Mr Baerwald: *New York, 22 March 1935*

A meeting was held yesterday afternoon, in my study, in reference to the cultural work of the JDC, at which were present Rabbi Herbert S. Goldstein, Messrs Peter Wiernik, Morrie Engelman, and Abraham Horowitz.

We are writing this memorandum to you in the earnest hope that you will find it possible to include in your budget a certain fair percentage for the soul of the Jew as well as for the body. We feel that the JDC cannot possibly ignore the time-hallowed tradition in Israel to consider its spiritual needs as of vital importance. Your own experience surely has taught you that with all their economic difficulties our people have never ceased to demand, above all, support for the *Yeshivoth* and *Talmud Torahs*.

On moral grounds we ask you to decide on a definite percentage of this year's funds to be devoted to the purposes of the cultural committee of the JDC. It seems to us that in this manner you will not only right a great wrong, but you will also encourage the active cooperation of a large number of people in this country whose interest in the Joint campaign may have become weak in the last few years especially because of the failure of the Joint to consider this Jewish principle.

No matter how small your budget, a place must be found for the cultural needs of Israel. We are writing this letter with our hearts heavily burdened by the knowledge that these schools of the Jewish spirit are facing immediate collapse.

We would like to assure you, in conclusion, that just as in the past, so

in the future, we shall be very happy to assist actively in the work of the Joint and to help the campaign achieve its purpose. We suggest that you call on Mr Engelman to serve on the steering committee, as he may be of assistance in reawakening the interest of those alienated from the Joint.

LEO JUNG

VOCATIONAL GUIDANCE PROJECT OF THE ISRAELI YESHIVOTH

In 1911 I arrived in Berlin to continue my religious and secular studies at the Hildesheimer Rabbinical Seminary and the Berlin University respectively. My Father had studied at Marburg and Leipzig Universities and recalled with happiness his friends in the latter city who had later on moved to Berlin where they were highly respected for their religious and charitable conduct. He suggested that I call on them to convey his warm sentiments. Not unexpectedly they invited me to a Friday night dinner from which I returned to my room at eleven thirty. I decided that I must avoid such encounters because my time was to be given to studies. But I had lost my heart to two-year-old Rachel who had sat in my lap all through dinner and whose beautiful eyes I recalled with joy. From 1911 to 1914, I used to spend one or two Friday evenings at that hospitable home. In 1920, before my final exams at the *Rabbinerseminar*, I visited the dear family again, and in the following years whenever I came to Berlin. After 1936 I found no occasion to travel to the imperial city and in the early forties a refugee in New York City reported that the Nazi beasts had murdered the whole family and stolen their possessions, but that by a hundred miracles Rachel had escaped. In 1947, on my second trip to the Holy Land, I was profoundly happy to hear that she had come to Palestine and had married an *Illuy* (rabbinic prodigy) living in the Holy City. Having only his name to guide me, I engaged in all sorts of detective endeavours to get his address. An *Illuy* in Jerusalem normally has no telephone. At last I had the required information and within twenty hours I knocked at the apartment in Meah Shearim. It was shabby but wholesomely clean. Rachel recognised me and we soon discussed past and present in happy, intimate recollections of her parents, her journey to the Homeland, and her profound happiness with her husband and the life in that environment totally dedicated to the Lord and His *Torah*. Suddenly the door opened and a little boy walked in. To my shock I noticed that his legs were slightly crooked. My work as chairman, long ago, of the

New York Social Service organization's special committee for the lower East Side of Manhattan had taught me that this affliction was due to lack of vitamins. I became upset and I said to her: 'My dear Rachel, this is wrong. You cannot bring a child into this world and endanger his whole future by failing to provide him with proper food. Forgive my interfering with your private affairs, but you have been very dear to me since your infancy. Either you or your husband must seek work to enable you to take essential care of your sweet son'. She became upset and said: 'You know, Rabbi, that I love you, too, but please don't you dare to offer me any money'. I assured her of no such intention, and we parted as friends. But I was in a sad mood; I had known the munificence of her parents and could imagine the shock that the knowledge of her poverty and the lamentable condition of their grandchildren would have brought to them. I remember tossing on my bed, and in the morning I had a plan ready. I knew the head of the *Kollel* (graduate *Yeshivah*) at which Reuben, her husband, studied and by lucky accident it was one of the institutions I had supported for years. I called on him and pledged him to absolute discretion in this very delicate matter. First I learned from him that Reuben was a genuine *Illuy* and that there was only one other scholar in his institution who almost reached his level. My covenant with the *Rosh ha-Kollel* (principal) called for me to send him one hundred dollars every month. After a few weeks, he was to tell the two married scholars that he had obtained from an American organization a monthly grant of one hundred dollars to be given to two families of his *Kollel* with the absolute condition that they spend the fifty dollars exclusively for food. We both kept our covenant. About 1953, Rachel obtained a sufficient monthly reparation grant from Germany to enable her to do without the support from America.

Before leaving Jerusalem I received a committee of the *Histadruth Hanikhe Hayeshivoth* (Organization of *Yeshivah* Graduate Students) who described the pitiful economic condition of their members and asked for my support of their application for Joint aid in their endeavour to relieve their tragic plight. I submitted their plea to JDC but with a request that these scholars be given an opportunity to learn a craft or trade so that the majority of students, who did not become rabbis or heads of *Yeshivoth*, be enabled to feed and clothe their families. Mr Paul Baerwald, the chairman of the JDC, cordially approved of my plan. I submitted it, at his

suggestion, to its administrative committee and a first grant of one hundred thousand dollars wrote a new chapter of *Torah* studies in Palestine, later Israel. When this sum had been spent, the JDC supported the Vocational Guidance Project with an annual contribution of thirty thousand dollars.

In 1948, on my next trip, I informed the heads of these academies of the *Torah* of the details, and to my dismay I found them not in favour of these schools. They feared that if the students could see a way to earn a living they might prefer to give up their studies for the comforts of their new life. I assured them that I had more faith in their students than they seemed to have and that I had made arrangements whereby they could enter the afternoon or evening trade or craft classes only with a letter from the head of the *Yeshivah*. My proposal seemed too revolutionary to them. Luckily the famous head of the *Ḥabad* school system, the Lubavitcher Rabbi, approved at once of the plan and established without loss of time a *negariah* (carpentry school) at Lod, to be followed soon by a *Ḥashmaliyah* (school of electrical engineering), a school of *Soferim* (scribes for writing *Torah* Scrolls and *Tefillin*) and of *Ḥakla'uth* (one for agricultural work). Gradually others followed his example. Twenty years later, almost sixty per cent of all *Yeshivah* students either graduate high school, which enables them to receive a *pekiduth*, (Government job) or a vocational school, the eventual wages of which trade or craft allow them enough income to take adequate care of their family.

When in 1965 the reparations of the German Government stopped, the JDC lost an enormous amount of budgetary income and there was a danger that they might stop the grant to the Vocational Guidance Project of the *Yeshivoth* of Israel. I achieved a compromise according to which I, through my Center friends, undertook to supply about fifteen thousand dollars a year which the Joint matches, so that the essential project goes on, preparing a new generation of *Torah* scholars. They spend their mornings in the *Yeshivah* and the afternoons and or evenings in one of the institutions which provide practical training. It is in accord with the Talmudic statement: 'The father is obliged to teach his son *Torah* and a trade or craft', an obligation which the Jewish community shares.

The American Fund for Israeli Institutions

In the early 'forties, Mr Yitzhak Norman, Executive Director of the American Fund for Israeli institutions, approached me with the request

that I join the Fund and help obtain for it the co-operation of *Torah*-true Jewry. It was a time of continued monetary crises for the *Torah* institutions in the Holy Land. But what, beyond the prospect of additional support for *yeshivoth*, Beth Jacob, and cognate institutions, attracted me to the Fund, was the fact that the group associated with it recognized that Jewish culture had no meaning without *Torah*, that whilst arts were significant, it was the cultural supremacy of our religion that bestowed high significance on our folk. Mr Norman introduced me to the Board of Trustees who accepted the principles mentioned above. I left for the Holy Land in 1947 and met for long conferences with both the *Vaad Hayeshivoth* and the representatives of the individual major institutions of higher education. They were all pleased with the promise of a new source of income for their hard-driven budgets. But they had their mental reservations about one condition of the Norman Fund, viz. that all institutions supported stop making appeals for individual support. At the moment, I could not fully recognize the justification of this objection, especially against the definite promise of consistent and considerable support by the Fund. On my return, a dinner in my honour was arranged, chaired by Judge Herlands, at which Quentin Reynolds made an unforgettable address. He described what happened when Hitler's infamous Minister of Information, Goebbels, addressed five hundred German students at the University of Heidelberg on the subject 'The Jews Are Our Misfortune'. Reynolds summed up the devilish effect of that raucous orator in the following words: 'As I entered the University Hall, there were five hundred good-looking, apple-cheeked, charming young men ready for the lecture. When Goebbels was through, there were five hundred beasts raging with hatred and ready for murder.'

My address at the dinner, later on entitled *Two Ḥalutzim*, was published by the Fund and the Zionist Organization and appeared in several editions. Hundreds of guests, mostly members of The Jewish Center, but also many others, profoundly interested in *Torah* education, graced that occasion.

For a number of years, the Fund continued in accord with its pledge, accepted by most Orthodox Jews, and under suspicion only by a minority who would not believe that a movement run by non-religious Jews would remain abidingly attached to a consistent generous support of *yeshivoth* and similar institutions. Among those who remained unconvinced was

Rabbi Tykocynsky of the *Etz Ḥayyim Yeshivah* in Jerusalem. In the long run, the minority proved right. Whilst Edward Norman, the founder of the Fund, remained loyal to his pledge, the reorganization, after his death, of the Board of Trustees, led to abandonment of the support of *yeshivoth* and the decision to restrict its work to the support of music and other arts in the Holy Land. That disappointment was as profound as it was enduring. The opposing minority must have had two things in mind: first, earlier examples of faltering loyalty, and the conviction that the support of *Torah* surpasses normal interest in charitable enterprise. I referred more than once to my high respect for the lowly *pushka* (tin box) into which the Jewish housewife, rich, poor, even very poor, used to put a gift for the support of *Torah* institutions in the Holy Land, every Friday before lighting the Sabbath candles. It was her personal expression of faith in, love for, and salute to, the flag of our Holy *Torah*. For the giver being at once inspired and challenged, the personal attachment had profound meaning. The American Fund on the other hand, to the average Jew who agreed to join it, was merely one charitable institution among many. The *pushka*'s support of a *yeshivah*, of Beth Jacob, of a *Kollel*, (graduate rabbinic school), of a hospital, represented a periodic expression of dynamic faith. It initiated and prepared for the spirit of the Sabbath, creating a sense of unity, of joy and hope.

I had been appointed Chairman of the committee of what was then called 'Palestine Traditional Institutions' and simultaneously a member of the American Fund's Board of Trustees. A similar group was appointed in Palestine with a liaison officer to function as public relations counsel.

Meantime, the *Torah* institutions benefited from the regular support by the Fund. Ultimately, their economic salvation came from the renaissance of genuine attachment of religious Jews in the United States of America and elsewhere.

In complete contrast to the change of mind of the American Fund, has been the consistent warm, generous, systematic, attitude of the Joint Distribution Committee. During the more than thirty years of my Chairmanship of its Cultural Religious Committee, I had ample opportunity to admire that priceless loyalty. During many a crisis when the Joint Distribution Committee was obliged to cut some of its vital budgets, it always protected and often increased its vital support of religious institutions both in the *golah* and in the Holy Land.

The Two Ḥalutzim (Report about my second Aliyah)

I

It is difficult not to talk about Eretz Yisrael, especially for someone who has just returned from a month's trip to the Holy Land. This was my second visit. Again I experienced an almost mystic exaltation. When the plane came down at Lydda, my eyes faced the Office of the British Security Control; but beyond the building I knew and felt there stretched the *Moledeth*, the Homeland.

During these four weeks I suffered three public receptions and escaped four more. I visited the great rabbis: Drs Herzog, Dushinsky, Uziel, Frank, Meltzer, and Charlap; I spoke at the laying of the cornerstones of the Beth Jacob Teachers' Seminary for Girls, and the Dormitory of Yeshivath Beth Joseph Tsevi. I delivered a Talmudical discourse at one *Yeshivah*, and spoke about 'Modern Problems' to the graduates of a Sephardic Rabbinical College. I addressed the men and women in the *Kibbutzim* in *Ivrith*, some older folks in 'heroic' Yiddish, and found use at other meetings even for the King's English. I sat in conference with Rav Berlin and Dr Pacifici, late judge of Florence, and now head of a Jewish school system in Jerusalem; with Professor Frankel of the University; with Dr Jacob Engel of the Mizrachi; with my uncle, Rabbi M. D. Gross of the Keren Kayemeth; with Dr Leo Kohn of the Agency; with Hayyim Kahn of the Ezra; with the eighty years young Dr Wallach of Shaare Zedek; with the Mayor of Rehovoth, and Dr Ascher, famed pedagogue of Bex-les-Bains. I conversed with Ben Tsevi of the Vaad Leumi, Granovsky of the Keren Kayemeth; I danced the *Hora* with *Ḥassidim* at Meron, and prayed in a Kabbalistic *Yeshivah*; I visited the colonies of the Hashomer Hatzair, Hapoel Hamizrachi, and of the Agudath Israel. I talked with pioneers in Galilee and with the High Commissioner; I saw again the glory of the Emek, the beauty of Lake Kinnereth, the mountains and the valleys of Palestine, and – I am more than anxious to talk about Israel and Eretz Yisrael.

The Jewish National Fund unites all shades of religious and political opinion. On its land flourish Ashdod Yaakov in the north, the pride of the *Kibbutz Hame'uḥad*; the *kibbutz* Ḥafetz Ḥayyim near Gedera, the *pièce de resistance* of the Agudah; the Poel-haMizrachi's Kefar Hanoar, *kibbutzim* Yavneh and Tekumah in the south. The wide stretches of

land, purchased for the eternal possession of the Jewish people, were acquired not only by gifts from the rich and the heavy sacrifice from the poor, but by perseverance, ingenuity, and by glorious stubbornness. Ussishkin, *olov hashalom*, exhibited all these qualities. Above political problems and doubly impelled by the heart-rending record of the last generation of Israel's tragedy, he kept hammering at the vital need to own more and more of the land. He kept plugging for more support, he kept his eyes glued to strategic points, and he used all his great mental and moral reserves towards the attainment of ever more *adamah*.

Eretz Yisrael is beautiful indeed! Its colours in places are stark, its geological forms enthralling. Its mountains and rivers and lakes proclaim it a land of pride and glory. I visited Palestine last time in 1933, when Hitler's mark of the beast was befouling the fair map of the world, when the first rumbling of the terrible cataclysm forebode the unbelievable horror of his twelve years. Meantime our people there watched the day-by-day agony, heard it from a thousand lips, were smitten with every blow and faced mortal danger in the first half of the Second World War. Yet the accent on Eretz Yisrael is not on lamentations, but on renaissance, not on the bleakness of past terror, but on the green pages of Israel's future.

What the DP conveyed in the German camps, the whole populace seems to spell in Eretz Yisrael – the determination, under God, not to permit beasts and bullies to write more periods of Jewish history, but to write the new chapters of our history ourselves. We in the *Galuth* are compelled to spend an enormous amount of time, energy, and manpower on defence *against* slander, on battle *against* discriminations and bigotry. In Palestine, all Jewish energy goes *for* the people, *for* the land, *for* a happier tomorrow.

II

There are political conditions, there are economic problems, there is the misled Arab, and the futility of British tanks and soldiers. The Palestinian Jews look upon them as handicaps or problems, but as of no vital significance. Our people in Eretz Yisrael are emancipated from complexes. The main thing in the Holy Land is the moral strength of our people, and that is our greatest asset. We witness the Jewish, time-hallowed capacity to

distinguish between the transitory and the abiding. They do not become terrified by dark clouds on the sky.

The American Jew may be timorous about the future of Palestine. The French Jew may be panicky about Eretz, and the British Jew may be confounded about the Holy Land; but the Palestinian Jew takes all problems in his stride and conquers the handicaps as they come. The Palestinian Jew has status, he belongs, because he is at home and the curse of soillessness has been taken from him. To him the motherland speaks in all its accents and aspects: the grim rocks and the sweetness of the scenery, the colours of the mountains and the majestic relics of Kefar Nahum. The most cold-blooded materialists cry at the Wailing Wall. Napoleon at Elba, said: '400 men and I, that makes 400,000.' Our people know that no matter what the nations plan to do, Israel's future is secure because 600,000 Jews together with the vision of Palestine makes ten million.

There is an amazing unity in Eretz Yisrael, in spite of all differences. When Sir Alan Cunningham, one of the three most humane of British High Commissioners, asked me about the difference between Agudists and Zionists, I told him that had representatives of the *Agudah* spoken at the United Nations, they would have stressed the religious character of Jewish history and destiny, but that in all matters touching the abolition of the White Paper and of the laws restricting land purchase, as well as in the demand for unlimited immigration, the Agudah stood shoulder to shoulder with the rest of the people. Just as Agudists deplore the failure to stress before the concert of the nations the all-important role of Judaism in Jewish history, so are they determined as one man to stand by their brethren, to defend them, to work with them.

Something else which is characteristic of the Palestinian Jews is their dedication to the ideal. I met famous scholars and scientists who could easily grace chairs in leading world universities, and who are satisfied to live on the meagre salary the Hebrew University can afford to pay them, because of their idealism. I saw Jewish women denying themselves certain comforts their sisters in the *Galuth* would not have dreamed of doing without – because of their ideal of a redeemed Homeland and a redeemed people.

There was a period in Jewish history when the philanthropists loomed very large, another when the *shtadlan*, pleading for the people at the

courts of the mighty, seemed all-important. This is the age of the *Ḥalutz* or pioneer.

III

There are two kinds of *Ḥalutzim*. One is the pioneer of the soil, the brave youth, often reckless about his health: the youngsters under twenty who defied the British might at Biryah, and whose persistency, courage, and capacity for infinite sacrifice re-won that strategic post for our people; our youth in the deep South which braves the endless wilderness, the absence of water, the presence of every possible handicap; the *Ḥalutz* removing rocks in Gyb Yufsa, sweating and smiling in back-breaking toil, changing before our own eyes a howling wilderness into a garden of Eden: it is they that spell the new hope and that arouse the dawn in Jewish history. It was not momentary ebullition of spirit, but abiding self-discipline, hard service and self-dedication in a hundred daily efforts that helped to turn the sterile waste into gardens, and vineyards, and flourishing colonies. It is the death-defying spirit of young men who left Gedera because it was not sufficiently dangerous and sought romance in conquering the malaria-infested area of Lake Huleh, that writes a new epic of Jewish courage and devotion. With such labour in sacred dedication, the pioneer of the soil is under-girding the foundations of tomorrow's Palestine and regalvanizing the spirit of Israel everywhere.

I should urge American youths, anxious to pour meaning into their life and to be enrolled in the *avant garde* of the New Homeland, to join the *Ḥalutzim* of Eretz Israel. When I saw Ussishkin for the last time, in Carlsbad, in 1936, he pleaded: 'Send us religious *Ḥalutzim* to redeem the blessed soil!'

Then there is a second type of *Ḥalutz* gathered from all corners of the *Galuth*, whom long ago Bialik had glorified. This youth has come from Kovno and Hust, from Telshi and Galanta, from Pressburg and Kaminetz, from Warsaw and Berlin. They are the *Yeshivah* men, pioneers of the *Torah*, determined to make Palestine safe for the divine word. They are the spiritual army, the backbone of the Holy Land. 2000 years ago, the Roman general smiled with imperial superiority at the rabbi who in the hour of national disaster craved but permission to reclaim the *Torah* academy at Yavneh. But its disciples sustained and inspired the Maccabees and the unborn myriads of our people. Today some religious illiterates





Above: Rabbi Meir Zvi Jung and Mrs Esther Jung
Below: The First Knessiah, Vienna 1923. Rabbi Leo Jung, Chief Secretary, fourth from left, with Polish Senators and Rabbis





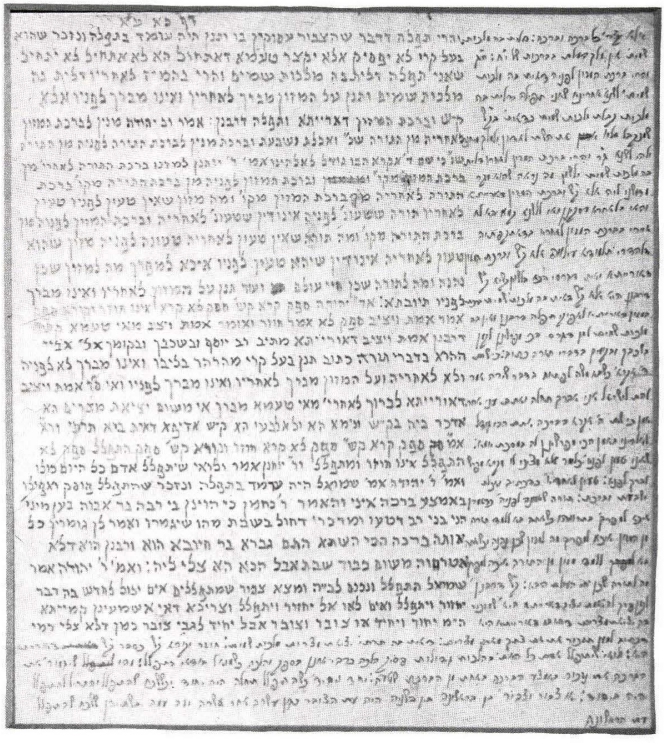
Opposite: A unique document—a page of the Talmud written from memory by a martyred victim of Buchenwald concentration camp
Above: In Tokyo, 1949, on a mission to the Far East, with Chaplain Rosen of the US Army

שי

להרב ד"ר אליהו יונג
שליט"א
מאת
הסתדרות פועלי אגודת ישראל
לזכות הכרה
בעד עבודתו המסורה למען
הצלת ילדי ישראל וחינוכם
התורתי.

נ"ה.

דף זה
של מסכת ברכות
נכתב ע"י חיל קדוש במחנה המוות
בבוכנוואלד ונתעתק חותמו עפ"י
זכרונו בכתבה טפסים וחילקם בין ה
המקום לדבר ד', בימתנו. הדף הזה
נתגלה ע"י בנימין מינץ, נציג פועלי
אגודת ישראל בא"נ תש"ו, מיד
לאחר השחרור באירופה.

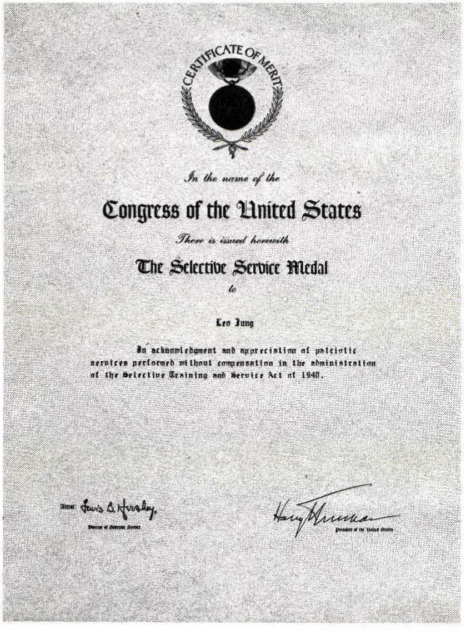


PRESENTED TO RABBI DR. LEO JUNG
RABBI OF THE JEWISH CENTER
ON FEBRUARY 15, 1951
BY POALE AGUDATH ISRAEL

IN APPRECIATION OF HIS EVERLASTING CONTRIBUTION TO THE PERPETUATION OF JUNISH LEARNING AND TRADITIONAL JUDAISM AMONG JEWISH WAR-ORPHANED CHILDREN OF EUROPE AND ISRAEL.

THIS PAGE OF GEMARAH FROM MESSACHTA HERACHOT WAS WRITTEN BY A SACRED TALMUDICAL SCHOLAR IN THE FACE OF NAZI ATROCITIES IN THE INFAMOUS BUCHENWALD CONCENTRATION CAMP. IN THE ABSENCE OF GEMARAH, HE WROTE SEVERAL PAGES BY MEMORY SO THAT MEN OF PIETY AND LEARNING COULD CONTINUE WITH THEIR STUDY OF THE JEWISH TALMUD WHILE IN THE CAMPS. THIS DOCUMENT WAS DISCOVERED BY BENJAMIN MINTZ, WORLD PRESIDENT OF POALE AGUDATH ISRAEL IN THE EARLY PART OF 1945, IMMEDIATELY FOLLOWING LIBERATION.





CERTIFICATE OF MERIT

In the name of the

Congress of the United States

There is issued herewith

The Selective Service Medal

to

Leo Jung

In acknowledgment and appreciation of patriotic services performed without compensation in the administration of the Selective Training and Service Act of 1940.

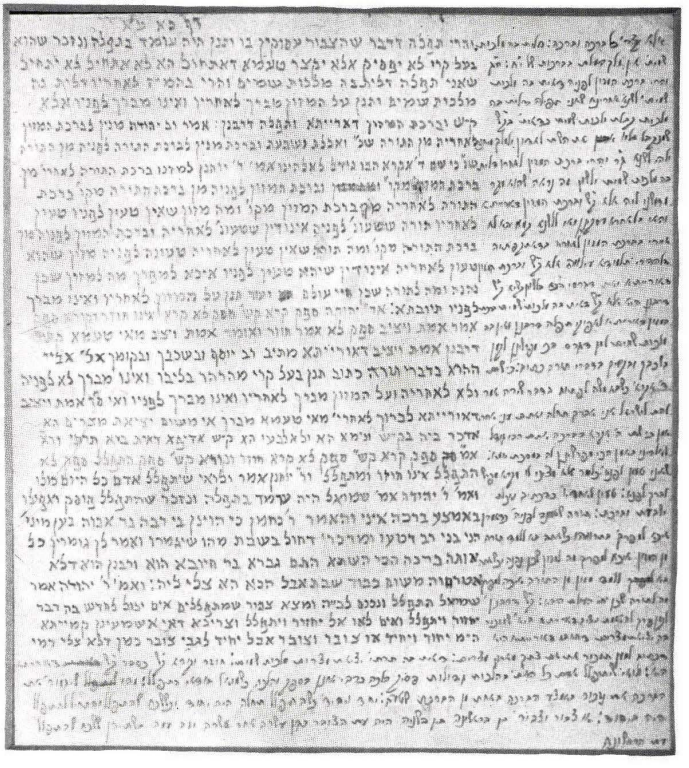
Above: Rabbi and Mrs Leo Jung with President Katzir
Left: Selective Service Medal awarded to Rabbi Jung

ש"י

להרב ד"ר אליהו יונג
שליט"א
מאת
הסתדרות פועלי אגודת ישראל
לאות הכרה
נעיך עבודתו המסורה למען
הצלת ילדי ישראל ויחינוכם
התורת"י.

ב"ה.

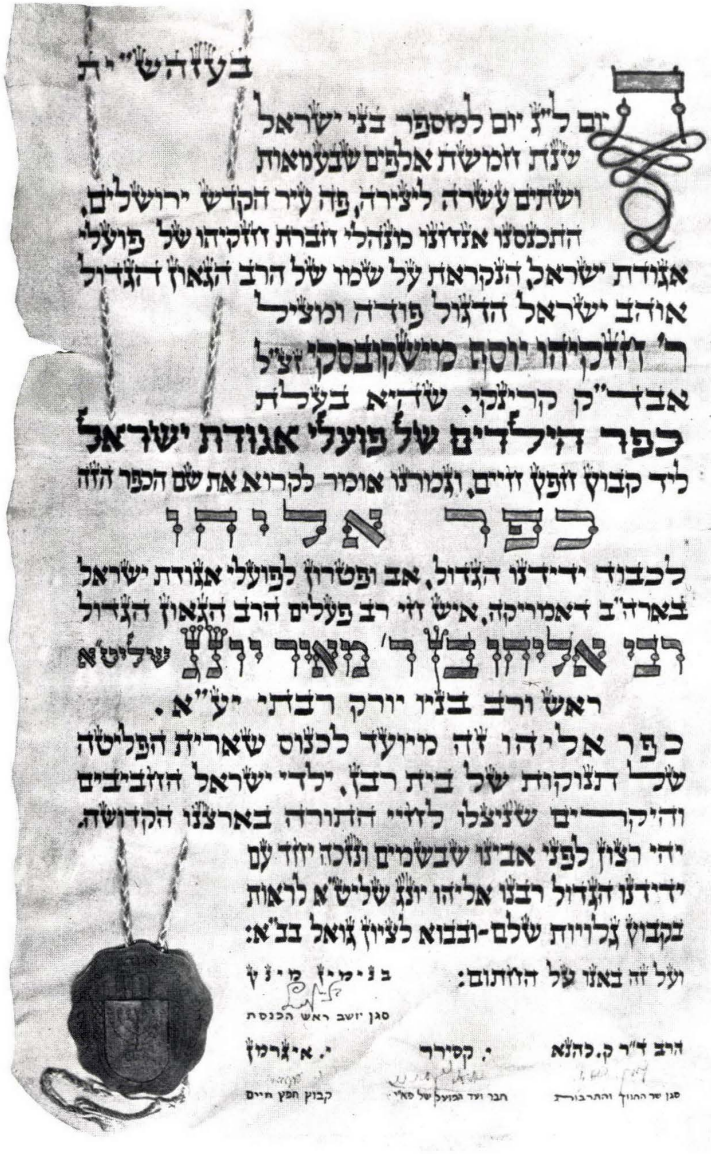
דף זה
של מסכת ברכות
נכתב ע"י חיל קדוש בימחנה הקוות
בצוב נוותלה בהעתיק אותו עפ"י
זכרונו בכמה טפסים ויחלקם בין ה
תמתים לדבר ד,בימחנה. הדף הזה
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בעזה"ש"ת

יום ל"ג יום למספר בני ישראל
שנת חמשת אלפים שבעמאות
ושתים עשרה ליצירה, פה עיר הקדש ירושלים,
התכנסנו אנחנו מנהלי חברת חזקיהו של פועלי
אגודת ישראל הנקראת על שמו של הרב הצאון הגדול
אוהב ישראל הדגול פודה ומציל
ר' חזקיהו יוסף מישקובסקי זצ"ל
אבד"ק קריינקי. שהיא בעלת
כפר הילדים של פועלי אגודת ישראל
ליד קבוץ חפץ חיים, וצמרנו אומר לקרוא את שם הכפר הזה
כפר אליהו
לכבוד ידידנו הגדול, אב ופטרון לפועלי אגודת ישראל
באר"ב דאמריקה, איש חי רב פעלים הרב הצאון הגדול
רבי אליהו בן ר' מאיר יחיאל שליט"א
ראש ורב בניו יורק רבתי יע"א.
כפר אליהו זה מיועד לכנוס שארית הפליטה
של תנוקות של בית רבן, ילדי ישראל החזקים
והיקרים שניצלו לחיי הדתורה בארצנו הקדושה.
יהי רצון לפני אבינו שבשמים ונזכה יחד עם
ידידנו הגדול רבנו אליהו יונג שליט"א לראות
בקבוץ גלויות שלם-ובבוא לציון גואל בב"א:
ועל זה באנו על החותם: בנימין מינץ

סגן יושב ראש הכנסת

הרב ד"ר ק. כהנא — י. קסירר — א. גרמן

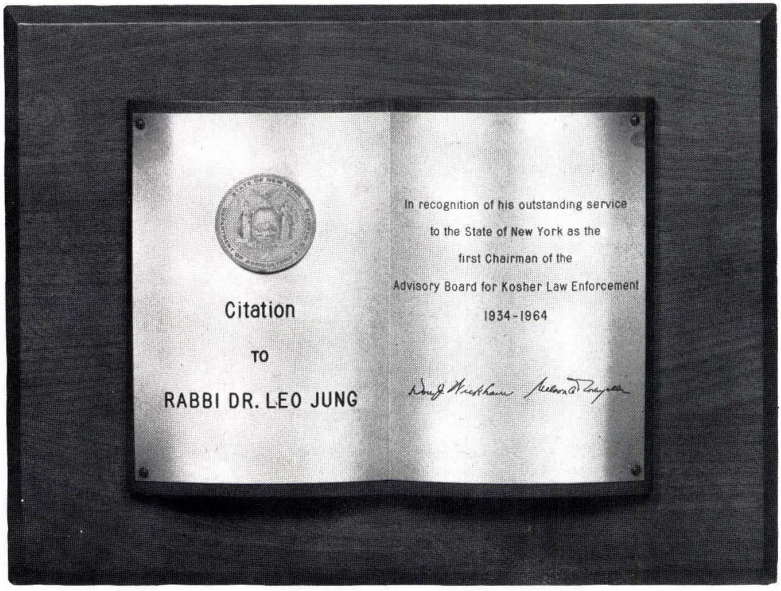
סגן שר החוץ והתרבות — חבר ועד הפועל של סוכ"י — קבוץ חפץ חיים

Above: Document commemorating the dedication of Kfar Eliyahu, a Youth Kibbutz named in honour of Rabbi Leo (Eliyahu) Jung

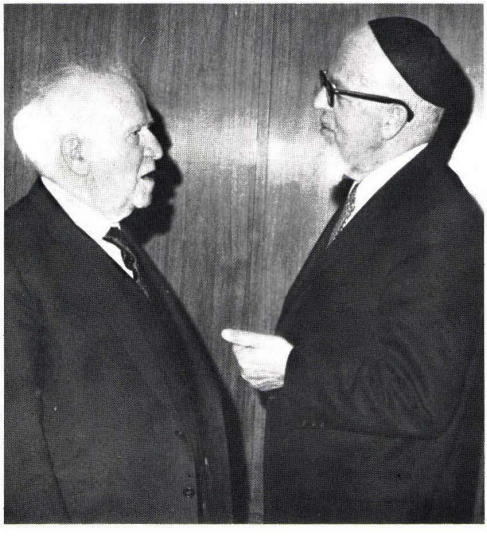


Right: Presenting President Truman with the first English volume of Rav Kasher's Torah Shelemah

Below: Brass plaque awarded by Governor Nelson Rockefeller



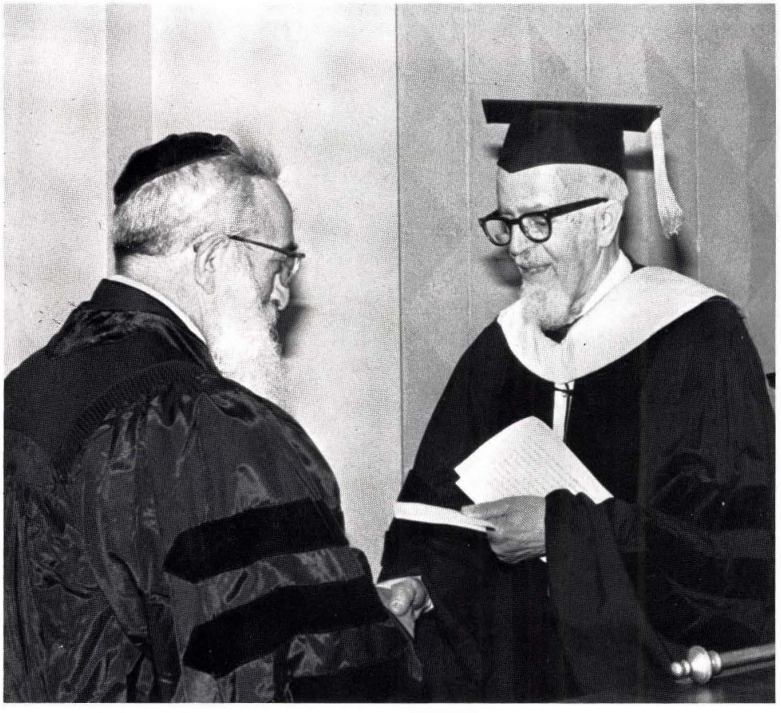




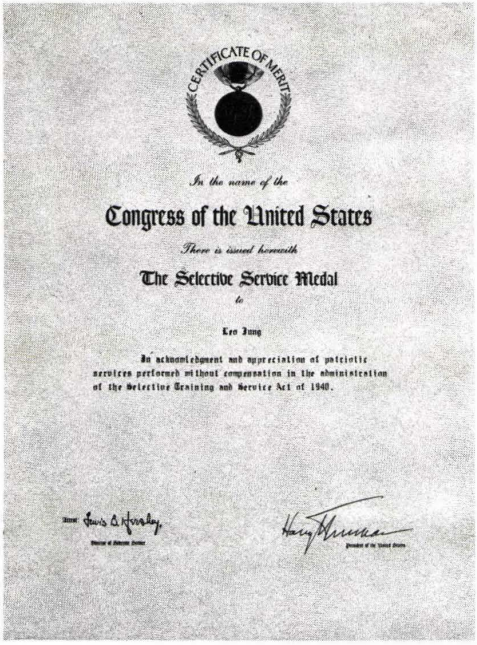
Above: Presentation of document of Fellowship of the Jewish Academy of Arts and Sciences to S J Agnon (right)
Left: Answering a she'elah *from David Ben Gurion*



Right: Presenting volumes of the Jewish Library to President Shazar, February 1971
Below: Presenting Mordecai ben David Award to Chief Rabbi Goren







CERTIFICATE OF MERIT

In the name of the

Congress of the United States

There is issued herewith

The Selective Service Medal

to

Leo Jung

An acknowledgment and appreciation of patriotic services performed without compensation in the administration of the Selective Training and Service Act of 1940.

Louis B. Hershey
Director of Selective Service

Harry S. Truman
President of the United States

Above: Rabbi and Mrs Leo Jung with President Katzir
Left: Selective Service Medal awarded to Rabbi Jung

may scoff at the unrealistic dedication of the *Yeshivah* men to the *Torah*, whose material dividends are not apparent. But these *baḥurim* know Jewish life – the depths of Israel's suffering and the glory of Jewry on the heights of Judaism. These students have seen years of Teutonic fury, have heard the shrieks of the tortured. Yet their hearts are unbroken and their spirits undimmed. They want to plough the field of *Torah*, work in the Lord's Vineyard, re-establish the glory of Israel's academies. Over some of these *Yeshivoth* hovers the spirit of the ruined fortresses of the Jewish *Neshamah*. The Jewish Oxford and Cambridge, the *yeshivoth* of Lithuania and Hungary, the *batei hamidrash* of Poland and Slovakia, are being resurrected not only in Jerusalem and Tel-Aviv, but in Tiberias, in the Emek, and before long in Yavneh. It is not mystic speculation which enfolds those pioneers of our sanctuary, but a tough spirit of dedication.

Whilst the *Ḥalutz* working on the soil labours to reawaken the dormant land to conquer the curse – *Mipne ḥataenu nitraḥaknu me'al admateinu*, – (because of our sins we were removed from the blessed soil), the pioneer of the *Torah* is straining every effort to restore the Jewish soul: to bring Israel near to the foundation of its life, the Divine Book, and to what the noblest minds and hearts in Israel have said and written about it for two millennia. In the thirteenth century, Rabbi Meir of Rothenburg decided that it was sinful to go to the Holy Land to live on charity, and in the nineteenth century Rabbi Moses Sofer reaffirmed that opinion. Our youths contribute their hard and continuous work to the Treasury of Israel.

The two pioneers present not only a wonderful investment of Jewish generosity, but the flowering of the Jewish spirit in the Holy Land. Just as Ge-Hinnom (the Valley of Ben Hinnom) became the symbol of punishment and perdition in Jewish lore, so does the *Ner Tamid* (the Eternal Light) of Jewish self-dedication presage the deathlessness of Israel, the Gan Eden of its march through history.

Yesterday and today the *Galuth* has built up the Holy Land; tomorrow Eretz Israel will pour new strength and dignity into the *Galuth* to Jewry all over the world.

Among the famous colonies of today are Biryah, where some gloriously stubborn youngsters put British arms to shame, and redeemed the soil of Israel. They had jeopardized their physical safety, braving hunger and cold in a blockaded corner of the windswept hill. But they survived victorious and raised disciples of their spirit! There is El Yashib, 'The

Lord will restore,' a name spelling sacred oath and promise of the Yemenites: Kefar Haroeh, the village of the Seer, in honour of the sainted Rav Kook, and seat of Yeshivah Bene Akiba; Mishmar Hayarden, the watch at the Jordan, Tel Ḥai, in honour of Trumpeldor and his seven companions who died in defence of the country, their heroism symbolized by the lion, head heavenwards and faceless, as if Van Gogh had endeavoured to express the anonymous epic of heroism. At Meron, the personality of Rabbi Simon Bar Yoḥai represents the combination of patriotism and religion. At Hapoel Hamizrachi's Yavneh, one witnesses the renaissance of a sacred school, its incipient great academy evoking the image and the vision of Yoḥanan ben Zakkai. Twice was Maḥanayim in the north abandoned before brute force, but twice the *ḥalutzim* returned and they will not move again! At Tirath Tsevi, the dauntless Orthodox defenders evoked the admiration of the leftists, who decided that even religious Jews are included in the glory of Israel: *Af al pi shelo hata yisrael hu.* The leftists are about to plant a forest in honour of those pious heroes.

Palestine has been the beneficiary long enough. It is now becoming a source of benefit to all Israel. Its literary output is amazing. From Zion the *Torah* comes forth again in unbroken series of significant volumes. In Palestine 700 Hebrew books are published per year and every seventh shop is a book store, Our working men invest their saved funds not in drink but in books. The proud Palestinians will accept no tips. Their scheme of self-taxation for national causes is as hard as it is glorious.

'*If I forget thee, O Galuth,* (they paraphrased the famous verse) *let my right hand forget its cunning*' and they opened their arms and their homes to the prisoners of hope from abroad. Out of Be'erot Yitzhak in the south came at midnight seven groups to establish new points of reclamation. There are thirty-two *kibbutzim* in the south, where endless stretches of sand await the *Ḥalutz* to turn them into lands of green hope, and to people today's wilderness, empty of man and beast, with singing youth, smiling working women, earnest men and rosy blond children – the amazing crop of Palestinian Israel.

IV

The British government is moving slowly in implementing its promises, and it taxes the patience of the settlers to their utmost. I felt sick at heart when in the Negev I noticed colonies parched with thirst, the pipes

acquired by the Agency at terrific cost bunched uselessly in small *kibbutzim*, because at the last minute the authorities had denied permission to use them for their life-saving task. According to latest press reports, it seems His Majesty's Government is once more engaged in the sad tradition of muddling through, instead of ploughing the furrows of justice and the fields of co-operation.

Eretz Yisrael before long is going to be a real commonwealth. We shall have to think of Palestine no more as the blessed Utopia of millennial dreams, but in the framework of hard facts. In a living country we shall find parties and groupings. Majority and minority must realize that. We shall labour for our views to spread and our religious convictions to be both respected and shared. But we must learn to agree to disagree agreeably. That does not mean that we surrender principles, but that we take for granted normal disagreement. We shall continue missionary work for Judaism among Jews. Even a united Orthodox front will be unavoidable. *Mah she-hasekhel eno mehayeb, hazman yehayeb* – 'What the human mind will not grasp, the logic of events brings about.' In Palestine, the Orthodox working men, Poale haMizrachi and Poale haAgudah, do not generally ask questions about political affiliation. They work together to make Judaism safe in the Holy Land. Palestine has already established *kashruth* in hospitals and workingmen's health resorts, even those belonging to leftist groups.

The Jewish Social Service Association

This organization concentrated on the Lord's four special interests: the widows, the orphans, the poor and the alien – forlorn, friendless men women and children. Miss Taussig, an almost legendary genius of wisdom and benevolence, headed that impressive body. During the few years of my association, I learned a great deal about the matter and manner of dynamic care which doubtless prepared my work in the global spheres of Jewish Welfare – from Joint Distribution Committee to Jewish Agency, including Beth Jacob, the *ḥalutzim* of Israel and the refugees of Europe and the Mid East.

Some thirty-five years ago, the late Dr Jonah B. Wise, a leading member of the Joint Distribution Committee, invited me to become a trustee of the Jewish Social Service Association. I accepted cheerfully and before long was appointed Chairman of the special committee for the lower East

Side. In that work I came across, for the first time, the grievous problems of people living on the river front. I discovered the trinity of poverty, sickness, and a lack of a chance of education, as a source of resentment, despair, and eventual violence.

Poverty is a problem that may not be left to sentiment. The obligation to deal with it as a major problem, according to the *Torah*, is a legal one. The minimum poor tax, the tithe to be raised to twenty per cent when needs are pressing, and to higher ones in case of people kidnapped, are part and parcel of the *Shulḥan Arukh*, our authoritative but never-finished code of laws. The programme of social righteousness includes the right to a job. The *Talmud* knew of a Labour Relations Board in the second century. Every locality had its own set of regulations, issued by the local *Beth Din* (Court of Law) and having biblical authority within its realm. The individual, the community, the government, the nation, all were committed to look upon, 'thy brother's low estate,' as a personal, immediate, constant challenge.

Whilst a member of the Army, Navy and Air Force Committee of the United States Army, representing the Jewish Welfare Board, I came across the devastating results of individual and collective lack of social responsibility. On the way through East St Louis, to camps in the South, I saw for the first time the dreadful habitations, rather hovels, of the Negroes in that district: ramshackle frame houses, window panes broken and stopped up with unclean underwear to keep the rain out, children with hunger-swollen bellies and their mothers of thirty or so looking like very old women. The late Professor Lindeman acquainted me with the hopeless situation of the indentured share croppers in the South who could never earn enough to feed their family, hence were always in debt, and dared not leave for better chances but had to stay on in their miserable shacks. I recalled the prophet Ezekiel (chapter XXXIV) proclaim against such callous disregard of brotherly obligation:

> 'Woe unto the shepherds that have fed themselves! Should not the shepherds feed the sheep? Ye did eat the fat, and ye clothed you with the wool, ye killed the fatlings; but ye fed not the sheep. The weak have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force have ye ruled over them and with rigour. So were

they scattered, because there was no shepherd; and they became food to all the beasts of the field and were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, upon all the face of the earth were My sheep scattered and there was none that did search or seek. Therefore, ye shepherds hear the word of the Lord: As I live, saith the Lord God, surely forasmuch as My sheep became a prey, and My sheep became food to all beasts of the field, because there was no shepherd, neither did My shepherds search for My sheep, but the shepherds fed themselves, and fed not My sheep; therefore, ye shepherds, hear the word of the Lord: Thus saith the Lord God: Behold, I am against the shepherds; and I will require My sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver My sheep from their mouth, that they may not be food for them.'

I hope and pray that before long the President and his advisors will recognize the elementary obligation to take proper care of the men, women and children who are living in desperate deprivation of elemental human needs.

Poverty is not merely a private misfortune and public *misère*. It is also the matrix of violence, the opportunity for dictators and tyrants to build their power on the destruction of human freedom and dignity. Poverty is bad; combined with sickness it is catastrophic. If developed into hopelessness, it buries all incentive and leaves human beings afraid to open their mouths, fearful of every shadow, accepting every indignity and eventually striking out in blind fury. From the slave rebellions in the Roman Empire to the peasants' revolt in Medieval Germany, to the establishment of Soviet despotism in our own days, the story of poverty has written its sad chapters. I saw such poverty in the ghettos in Eastern Europe and I felt convinced that I had seen the worst. When I walked through the *Mahaleh* (Jewish slum) of Casablanca and saw a family of seven living in a hole in the wall with one bed and a combination of burlap and wood for the children, I thought I had seen the utmost misery. But only in the Jewish quarter of Teheran did I witness the shocking results of one thousand years of hereditary poverty: of children with their growth impeded for lack of food, parents whose life was an unbroken series of privation and frustration. The work of the Joint Distribution Committee all over the globe has been not merely a manifestation of classic Jewish

Raḥamanuth. It has been the saving of the character, the dignity, and of the historical significance, of American Israel, the world's most wealthy Jewish community in the world's most affluent country. It is only proper to mention that wherever the Joint Distribution Committee could afford it, it made some contribution to the poor non-Jews. I have the highest respect for ORT which has saved countless thousands of Jewish youth from becoming helpless *Luftmenschen* by providing them with vocational training and with new hope for self-respecting labour. What Federation of Jewish Charities has been doing in New York, the Joint Distribution Committee has gloriously achieved in every continent. The Jewish Agency has raised the economic and the moral level of our folk in the Holy Land.

Work for the National Jewish Welfare Board

REPORT ON VISIT TO THE FAR EASTERN COMMAND, 1949

The task which the War Department had bestowed upon us in more than one sense represented a pioneering enterprise. I viewed it as a ministry of listening and ministry of information. On the one hand we would hear directly and by implication all the problems our chaplains were facing; on the other we would supply all the information at our disposal. As Chaplain Luther Miller had put it, it was meant as a spiritual shot in the arm, the creation of a new reservoir of spiritual knowledge, sentiment and strength. It would involve not only bibliographical material, but a digest of the latest questions and the latest answers in theology, pedagogy, youth leadership and kindred subjects. This task represented at once a great opportunity for unusual service, and I am profoundly grateful to the War Department for having chosen me, and a test of the validity and significance of one's own thought, approach and spiritual stamina in thinking through the problems and their solution.

Incidentally I addressed services of soldiers and civilians, and visited hospitals and veterans hospitals, but my major effort was to serve the Chaplains, Assistant Chaplains and Auxiliary Chaplains of my faith as well as of other denominations. Unfortunately, the only full-time Chaplain I met was Rabbi Milton J. Rosen, Chaplain Ellenbogen having left Tokyo before my arrival there and Chaplain Goldman being practically en route by the time I returned to Washington.

I should like to say that Chaplain Rosen is exceedingly devoted to his

task and achieves a great deal for the spiritual welfare of the men. In his sphere he has managed to attach to himself some of the lay leaders of the community, who helped to render the services most attractive. His integrity, industry and ability deserve high commendation.

I am glad to be able to say the same about Civilian Chaplain Rabbi Emanuel Kumin of Honolulu. He is responsible not only for the Chaplain's work but also for the USO. A dynamic, selfless and ingenious man, he never spares himself, and manages to overcome innumerable obstacles and to prove of great value to the men under his care.

In Guam, where at present there is no chaplain, Captain Greenberg, and since his departure Lt. Solomon Schwartz, have done successful voluntary work among the men. Aided by Staff Engineer Strellis and his able wife they have succeeded in building up a programme of religious services and kindred activities which deserve every praise. These volunteers (officers and civilians) have been of incalculable significance for the morale of the men. It would be useful too if all of the civilians who were engaged in such work were to receive some form of written, oral or other acknowledgement from the CO or even Washington authorities. Such recognition would not only assure continued and increased devotion to this essential task, but would in particular prove helpful in extending this voluntary service. As a matter of fact they are responsible for the following suggestion which I beg leave to submit for your kind consideration.

VD incidence has been a source of considerable concern to the military authorities. Even as superficial a survey as one resulting from a few weeks presence in the FEC area creates an awareness of the great moral, spiritual and physical dangers to which our immature soldiers are exposed. Not only the Chaplains but the whole officers corps is fully conscious of its implication. The number of regulations and approaches, of addresses, courses and planned lectures for the purpose of forewarning them may serve as an index of this constructive concern. The Chaplains avail themselves of every opportunity to stress the vital need of continence and of avoiding bad company but the Chaplains are habitually overworked. Their limited time and energy, and the burdens of unceasing routine allow only for limited success. Nor will all soldiers seek their counsel or avail themselves of their service.

What the soldiers need is as far as possible a home influence, the

deliberate creation of an atmosphere as close as possible to the American home pattern. Wise direction declares Japanese homes off limits. One can easily imagine that the soldiers well supplied with money and other things precious in the eyes of the natives would not be an influence for good on the Japanese girls. Their boredom, the tiring routine of their work, would drive them in the direction of escapades with all the looseness implied. A number of grave warnings are issued from time to time which undoubtedly produce a certain effect but they do not seem to deter the soldiers from seeking undesirable contacts. A visit to the Emperor's park even during the day indicates that they consort with Japanese women of every type. As a constructive way out I submit that the authorities avail themselves of the influence for good which the many American families in the FECA represent. There are many civilian employees and the dependents of officers and NCOs who might be encouraged to form at first only a skeleton and then gradually a more integrated pattern of American life. They should be encouraged or helped to invite the soldiers to their homes. Regular non-military, semi-supervised affairs in various homes could be arranged. An American soldier will approach American girls with proper respect. As a result of such steady home influence his whole attitude will gradually change. Our young men in the Far East will thus find something more attractive and innocuous beckoning them during weekends or at other occasions at which they are free. I have seen especially in Guam and in Kobe what such civilian co-operation means to the morale of the soldiers and I am submitting this suggestion in the hope that it may be found workable.

May I emphasize that throughout our trip we met with infinite courtesy, kindness and co-operation on the part of commanding generals, officers, and especially of the Chaplains and their assistants. Within our team the spirit was so cordial and understanding that if it could serve as a model for national attitudes, we might look with optimism upon an early realization of the American dream, at any rate in inter-denominational matters. Whilst this attitude was universal, I should like to single out in particular Chaplain William C. Reiss of Tokyo, who without any request on my part went to great length to provide me with a *kosher* food basket so that on my return trip from Guam I might break the Fast in accordance with Jewish Law.

I consider it a privilege to have been invited to address a Protestant

Retreat at Guam as well as a Chaplains Corps at Honolulu. I enjoyed the hospitality of Chaplains Parker, Reiss, and many others. Needless to say that Chaplain Rosen, Rabbi Kumin (Honolulu), Cpl. Langman, (Assistant Chaplain in Tokyo) and, in San Francisco, Chaplain Dalin, went out of their way to make my work and stay in their areas as comfortable as possible.

Undoubtedly, this pioneering enterprise holds great promise. It is ingenious in conception, enduring in influence, of vital help to our Chaplains, and should be made at least an annual affair. Such trips will serve denominational welfare. They will help the Chaplains of every group to replenish themselves spiritually and intellectually, to deepen their devotion and enhance the quality of their service. Through them, these visits by mainland clergyman will help to re-inspire officers and men attending the services or otherwise in touch with the chaplains. These periodical trips will serve the cause of the United States, because, beyond denominational achievement, they will universally serve God and democracy. They will imbue every soldier with the local patriotism of his own church or synagogue, with a national patriotism appreciating the American tradition, and with determination to sustain the American way of life. Finally, through the messages that these clergymen will bring back from lands of occupation, the American citizenry will become aware of the unique good that the Army, Navy, and Air Force are promoting by the manner in which they shoulder and discharge their responsibilities. Such reports to the home communities will open new vistas of cooperation and will enable all Americans to evaluate the character-building efforts of the military authorities.

In conclusion let me express my conviction that these visiting clergymen should be civilians because they have been in constant touch with youth work and with the problems facing maturer persons. As they are carefully chosen they will bring to our men in the armed services the best of the intellectual and spiritual forces of our beloved country.

It would be good too, if the Chaplains could maintain a steady contact with all the individuals with whom they have met in the course of these trips. I feel sure that the trail blazed by the first united effort of Army, Navy, and Air Corps will lead to a continuous flow of such dynamic work for the benefit of the men and women serving under the flag of the United States.

We were all deeply impressed by the magnificent and successful effort towards restoring the Japanese to the community of civilized nations. In particular, was I thrilled by General MacArthur's division of the land among yesterday's serfs granting them at once a source of income and the dignity of a steady job; as his emancipation of the Japanese woman will go far in initiating a new chapter of the history of that much-misled nation. This care for the conquered enemy by the conquering army is as inspiring as it is unique in the annals of human history.

It has been a great privilege to have been associated with this pioneering team and I am looking forward with great hope to its continuation.

Appendix

It seems to me necessary to supply the chaplains not only with bibliographical material but with the best theological, philosophical and devotional literature of the year to be recommended or selected by a special committee of the particular denomination and/or by an inter-denominational committee created *ad hoc*. It is wiser to do that than to expect the Chaplain in his relative isolation ten thousand miles away from his normal habitat, to hit upon the most relevant books or periodicals. As an additional service I would suggest the monthly publication of a digest of the best articles on modern problems facing the world, the nation and particularly our youth. Such information would enable the Chaplains to request the original articles which challenge his interest and would keep him continually on the alert and aware.

Dear Mr Le Vine: *New York, 9 September 1949*

Having just returned from a War Department mission to Japan, I am struck by the difference of the achievement of the Army of Occupation in the lands of our two former enemies. In Japan, the populace is conscious both of its defeat and the extraordinary generosity of the conquering army.

I must confess that I am deeply impressed by General MacArthur's success in conveying to the Japanese both a sense of the total failure of their nefarious enterprise and of the wisdom of complete acceptance of his authority. His land reform and the emancipation of the Japanese woman are of paramount significance. They both open a new vista to the average Japanese and gradually will achieve a new orientation in the direction of co-operation and peace. The General, with whom we have had the

pleasure of a long interview, looks with optimism upon the ultimate future of Japan as a result of a general retraining of the Japanese children from five years and up in democratic ideals and processes: the adults meantime being kept under the necessary continuous control to prevent some such reversion to vicious attitude and practice as is being experienced in Germany.

This morning I read again about the gruesome brutality of the Germans digging up the graves of Dachau for agricultural purposes. A few days earlier I was shocked to read about the continuous desecration of Jewish cemeteries in Hitlerland.

General MacArthur is as conscious of the Communist danger and terror as anybody in Germany. It is much closer to him both geographically and personally than to the average American in the USA. Nevertheless, he has not abated his insistence on complete Japanese conformity and cooperation. He has both right principles and proper procedure to further his purposes. That is why the comparison of the two Armies of Occupation and the respective success and failure strikes one so forcibly.

LEO JUNG

Letter from Acting Theater Chaplain

My dear Rabbi: *Far East Command, 9 September 1949*

It was very kind and gracious of you to write to me and to send me Haberlin's *Das Wunderbare*. I know I shall enjoy it very much.

I pray your trip back to the States from Guam was most pleasant, and I do hope you are feeling much better.

We enjoyed your visit here a great deal. It was indeed a pleasure and a privilege to be of service to you. I must admit I was quite concerned about your health, particularly when we were so wholly unprepared without a supply of *Kosher* foods. But you managed to bear up very well, which speaks highly of the fine physical condition you are in.

Did you get to spend your vacation with your family in the north country? I know how relaxing it must have been for you after your strenuous trip.

We are planning to join Chaplain Parker in Washington around the first of the year. I do hope if you get to Washington at that time, you will stop in and see us.

Thanks again for your kind letter and your thoughtful gift.
Mrs Reiss joins me in sending our warmest personal regards.

WILLIAM J. REISS Chaplain (Lt Col) USA

In addition to visiting the Far East, I undertook chaplaincy work in the US during and after the war. The following letters give some idea of the scope of this work.

Excerpt from a letter from Lt Leonard S. Krause, 116th Med. Bn. Clrg. Co.

San Francisco, 5 May 1943

'I greatly appreciated the receipt of the pamphlets on *Essentials of Judaism* by Rabbi Leo Jung and Yehuda Halevi's *Defense of the Faith.* I believe that general distribution of pamphlets of this sort would go far towards acquainting the enlisted men with the richness of their racial heritage, and the significance of their ritual practices. Time often hangs heavy in the daily routine of the soldier and besides contributing to their mental and spiritual calm, the study of these books would provide the individuals with a fund of religious knowledge which would stimulate a desire for more and result in a more prideful Jewish consciousness.

Books and pamphlets of this nature written as they are in easily understandable everyday English and dealing with the commonplaces of Jewish life and religious practices provide their readers with a more tangible idea of what their Jewish history and practices are about than the reading of the Bible as such, couched as it is in redundancies and figurative language. The Bible, as a code of behaviour, a historical document and a way of life is of matchless worth; but it loses much of its value for the lay mind because of the cryptic language it employs for its narration and also because of its lack of continuity in time of many of its passages. For the vast majority of soldiers and individuals simple expositions such as are contained in Rabbi Jung's treatises are the crying need. A few circumstances make the present a most propitious time for cultivating appreciation of things Jewish. One is the stimulus to religion which war brings in its wake, especially to those who have had a taste of active warfare and the other is the amount of spare time which goes abegging to be filled up.

I wonder if you have for distribution pamphlets of the *Jewish Library* edited by Rabbi Jung. So far I have received the two pamphlets mentioned

before. I see where all these pamphlets have been published in five volumes in book form. The tremendous literary, historical, and factual material concerning the Jewish race contained in these volumes would serve as a complete reservoir of information for dispensing at our weekly religious gatherings. Could the JWB arrange to send a set of these books to me for use in our weekly meetings? It would be greatly appreciated.'

Letter from the Chaplain at Camp Edison

Gentlemen: *New Jersey, 16 June 1943*

You will be interested in the statement of a soldier made in the late evening after the close of the forum. As I left my office a soldier called and wanted to talk. I asked him to walk with me and in the darkness of the street the following testimony was given:

'Chaplain, I left the meeting and just had to talk to someone. A miracle happened to me there. I am a Greek and nominally of the Greek Orthodox Church but have not attended for a long time. My attitude has been rather cynical and against religion in general and to me there seemed to be too much that was farce. There has been persecution in my life and I in turn have persecuted the coloured race and looked down upon other groups. As Rabbi Goldstein was speaking I noticed that I was standing beside a coloured soldier. All at once a new feeling came over me. I looked up to the heavens and thought that in spite of the inequalities in life and all the troubles of the world there was something great and good worth fighting for and dying for if need be. Chaplain, my religion is going to mean something to me from now on.'

Here was a Greek soldier brought to a new realization of the spiritual life by a Jewish Rabbi and making a confession of faith to a Protestant Chaplain. He left happy in his new experience. Even one such experience is worth the effort of the forum.

WILLIAM L. YOUNG, Captain

Letters referring to my visits

Dear Rabbi Bernstein: *Columbia, Georgia, January 1944*

Rabbi Jung arrived in Columbus, Sunday evening and left this morning. His presence in Columbus and at Fort Benning proved to be most beneficial and inspirational not only to the Jewish men at the Post but also to the Jewish community of Columbus.

During his visit he met all the Commanding Officers of the Post and obviously impressed them with his charm, his graciousness, his magnificent sense of humour and his intellectual stature. They did everything possible to re-arrange schedules so that Jewish soldiers were given an opportunity to meet and to profit by the experience of hearing Rabbi Jung address them. The New York boys were touching in their gratitude to the Rabbi for his offering to contact their parents back home in order to relay a message of greeting from their soldier sons. Last night we were able to call a meeting of the entire Jewish community, both Orthodox and Reform, for the purpose of greeting Rabbi Jung and receiving the magnificently inspiring message that he brought them. Occasions upon which both the Orthodox and Reformed Jews of this community meet on common ground are rare and the response to this meeting was indeed gratifying. Rabbi Jung has clearly provided a spiritual up-lift to Chaplain Shain and to the two Rabbis of this community.

As for myself, the two days I spent with Rabbi Jung were indeed stimulating and enlightening. I feel I must thank you for making possible Rabbi Jung's stimulating visit.

FRED GROSSMAN, Director, USO Club, Columbus, Ga.

Dear Dr Bernstein: *Alabama, 21 January 1944*

Dr Jung has just left Montgomery en route to Anniston, Alabama. While here he spoke to Chaplains and Commanding Officers, as well as servicemen. Last night the Jewish community had the opportunity of listening to his address. I think I can speak for all of us here in saying that contact with Dr Jung was a spiritual experience.

Despite the shortness of his stay and the less-than-maximum response due to the insufficient notice given to us, I share the feeling with others that Dr Jung has left an impress on our Jewish community, and particularly on our JWB Army and Navy Committee, not soon to be forgotten. Those who heard Rabbi Jung speak last night felt as seldom before part of the community of Israel. May I extend my thanks to you and express the hope that other members of Canra will soon follow. Kindest regards. Sincerely yours,

PAUL W. ARON USO-JWB Director.

Dear Rabbi Jung: *New York, 24 January 1944*

I want to thank you for your very interesting letter of January 20th. The various items mentioned are being referred to the relevant departments for follow-up.

That portion of your letter which you devote to the post war status of the Jewish chaplains I find of particular interest and I shall take the liberty to refer it to the attention of the Executive Committee when we meet on the 31st.

PHILIP S. BERNSTEIN

Dear Chaplain: *New York, 11 February 1944*

I hope these lines will find you in the best of health and cheer. By now I trust you have received the various books I had much pleasure in sending you.

I have been somewhat undecided as to my report concerning your work. As you know I was profoundly disturbed by your ignoring both the *Shulḥan Arukh* and the JWB in connection with inter-marriages. In order to satisfy my conscience and my desire not to hurt you I should ask you to confirm in writing that at no time in the future will you have anything to do with conversions or inter-marriages.

I am asking the OK Laboratories to send you their booklets so that you may be able to guide yourself as to *kosher* crackers. By now I feel sure you found out the facts about the local *Mikvah*, and I shall be grateful for your information. In my report to the Welfare Board I have not included any of the negative points referred to in this letter which is private and confidential.

LEO JUNG

Dear Rabbi Jung: *National Jewish Welfare Board, 7 September 1944*

At the recent chaplains' conference in New York City, one of the chaplains reported that at the Seder the CO turned to him at page nineteen of the Haggadah and said, in commenting on the translation "This year we are here, next year may we be in the land of Israel," "You don't really mean that, do you?". This is in line with Sidney Ballon's report from Keesler Field that "several men felt uneasy about the phrase".

The point is important enough to justify making a new plate of page nineteen for any reprints of the Haggadah that JWB may make, especially

as that will give us the opportunity of repunctuating the *vier kashyes* as questions.

I suggest that the embarrassing words be paraphrased in a little doggerel, since no literal or even free translation can avoid the possibility of misinterpretation, and an explanatory footnote would be out of place and unsatisfactory. A note would call attention to the difficulty and *qui s'excuse s'accuse*.

Paragraphs two and three would than read as follows:

Come, ye hungry, come, partake,
Come, all needy, celebrate
With us the Passover.
This year may Israel's wanderings end;
Next year to dwell in Israel's land.
This year still in bondage bound;
Next year free the whole world round.

DAVID DE SOLA POOL

Dear Dr Jung: *New York, 8 December 1949*

I want to thank you for the wonderful talk you gave at our Conference of Jewish Chaplains on Tuesday afternoon. Fifty-five chaplains from all over this area were present throughout the conference and, after a day and a half of hard work, it was most refreshing to have your talk on *Divrei Torah*, given in your erudite and delightful manner. It ended our conference on a very high level and gave the men a feeling of exhilaration which I know will carry them through in the arduous tasks of the chaplaincy assigned to them.

ARYEH LEV, Director, National Jewish Welfare Board.

Dear Rabbi Rackman: *New York, 1 March 1954*

I am very pleased to report herewith on my recent trip. I visited all the installations originally planned but I found my schedule too tight for the efficiency and abiding benefit to be derived by chaplains and above all our men in the armed forces. I would recommend that whosoever undertakes the next trip be given a smaller number of installations to visit and thus an opportunity to spend more time at each.

In more than one case it was impossible to meet the commandant because he found himself prevented at the last moment from meeting me during the very few hours my itinerary allowed for a visit at his command. In the cases of Chaplain Chiel and Sol Roth the authorities went out of their way to praise them for the excellent work they were doing and to express the hope that it may be possible for them to continue (both of them are about to be separated from the service).

At the Walter Reed Army Hospital I heard praise about Rabbi Maurice S. Kleinberg, had a very thorough discussion with the other authorities about the moral and spiritual situation presented by the men in the armed forces.

At Ft Belvoire, Major General Nathan Scott kept me for a long while and was very anxious to discuss my reaction to the problem of the new recruit's emotional instability. The same subject came up unprovokedly in my talks with almost all army and navy authorities.

At St Elizabeth Hospital, Chaplain Chaim Williamowsky was praised for his good work and the Jewish Welfare Board for its fine co-operation. Rear Admiral Ross and Dr Overholser were grateful for the former's help in getting a large number of television sets, very greatly appreciated by the patients. The chaplain is anxious for more work and compensation, but Dr Overholser indicates that because of the small number of Jewish patients, in spite of the very fine service of the chaplains, he could not see his way clear to give him more work.

At the National Naval Medical Center at Bethesda, Post Chaplain Vorsander praised Chaplain Harry J. Kaufman greatly. Admiral Stone as well as Captain Taylor, at a prolonged luncheon, offered much opportunity for relevant discussion.

On Sunday morning I visited Annapolis and spoke to the Jewish midshipmen with Chaplain Morris D. Rosenblatt in control. Rabbi Rosenblatt has a fine weekly service and considerable consultation.

At the Aberdeen Proving Grounds as well as at the Army Chemical Center at Edgewood, Chaplain Bolensky is highly appreciated.

At the Bainbridge Naval Training Station, Chaplain Garson Goodman is held in high repute.

At Ft George Meade they could not speak enough about Chaplain Sol Roth. I met, in addition to Col. Geraghty, Chaplain Wood of the Second

Army and I heard very pleasant acknowledgment of the great service rendered by the Jewish Welfare Board and its representatives.

General Harris at Ft Meade was very much interested in what we had to say.

With Chaplain Samuel Rosenblatt I spent a rewarding time at the United States Public Health Service in Baltimore. The superintendent reported the patients' pleasure with the rabbi's visits. 'There have been frequent requests for his appearance.'

At the United States Public Health Service Hospital there are not enough men for a *minyan* and therefore bedside service and visits in preparation for the Sabbath by Rabbi Rosenblatt are very much appreciated. Dr Hunt referred to the exceptional treatment the nurses extend to the patients. Mrs Prier as well as Mrs Blanche Cohen are greatly to be commended for their co-operation.

At the VA Hospital in Baltimore, with Chaplain Manuel Poliakoff I had the pleasure of meeting Dr Irving Cohen, a hospital administrator who has introduced new patterns of social and medical service and whose account of them was most encouraging and inspiring. Dr Cohen said that whilst they had only three Jewish patients, other rabbis too, come to visit them.

At Ft Holabird (because of Rabbi Drazin's unavoidable absence), Rabbi Uri Miller took me to Chaplain Wyant who described the extraordinarily high calibre of the men in the camp. He praised Chaplain Drazin and his wife greatly for their work with the men at the installation. The general at Holabird was suddenly unavailable. He would have been back later in the day. The same applied to the general at the Marine Corps school at Quantico where I had an enthusiastic audience at the service.

At Perry Point Hospital, I met the manager, Dr Brannon, Chaplain Bruggerman, Chief of Special Services, Mr W. Schroeder, Chaplain Willard and Father Campbell. There are sixty Jewish patients in this mental hospital and they appear very much appreciative of Rabbi Miller's work. There a group of Jewish ladies and one non-Jewish lady arrange for monthly *kosher* luncheons including everything from gefilte fish to corned beef.

Chaplain Morris A. Sandhaus proved a valuable guide and friend especially at Quantico and headquarters of the Potomac River Naval Command. He arranged a long conference with Monsignore Edward A.

McDonough and his inter-denominational associates at the VA Headquarters, at 15th and I, in Washington.

I visited a number of the hospitals and found some fascinating patients. One veteran called Samuel Goldstein specialized in providing Christmas and other gifts for the Japanese and Korean children; a patient afflicted with cancer of the throat (twelve operations) kept himself in a good mood by painting; a naughty boy four times AWOL, whose hard (penal) work precipitated several operations but who did not look very pleasant.

Chaplain Luther F. Gerhart at the Headquarters of the Potomac River Naval Command and Chaplain Gewirtz at Quantico were very cooperative. So was Chaplain Thomas F. Doyle at George Ft Meade.

Chaplain Strevig at the Aberdeen Proving Grounds expressed very great appreciation of the work of JWB of Chaplain Wolkenfeld who had just left for service abroad, and of Chaplain Bolensky, who had arrived a few weeks ago.

At Bainbridge Naval Training Station Col. Geraghty introduced a very valuable monthly meeting with his chaplains of the various denominations.

Major General Holman was not available but General Harris was most pleasant.

Chaplain Bolensky during the short time of his service has made a very good impression. At Edgewood Brig. General Creasy had an unexpected call to Washington and could not be back before the time of my scheduled departure for another installation.

The Librarian of the Walter Reed Army Hospital wanted some Jewish books which I provided. As to Chaplain Chiel, the authorities, and especially Post Chaplain Brown would very much have liked him to continue his service and I hope that the plan of the Chaplaincy Commission for more subsidy may soon be realized.

It would be very fine to invite Chaplain Kleinberg to attend a meeting of the commission in New York.

At Washington I met Chaplain Maj. Gen. Ivan L. Bennet, Chief of Chaplains, Chaplain Lt. Col. Charles E. Brown, Jr, Chaplain Lt. Col. Alfred Bradley, Walter Reed Post Chaplain, Brigadier General Alvin Globie (acting in absence of Maj. Gen. Leonard D. Heaton). At the Pentagon I heard that there are more than 10,000 Jews in government service.

I spoke at the noon service at the Pentagon, in the evening at Ft

Belvoire, and at Quantico, at the JWB Luncheon in Washington, at the hospital in Perry Point and to the midshipmen at Annapolis.

General Gates at Quantico had suddenly been called to Washington. The colonel who received us expressed his regret. We dined at the Officers' club, Brigadier General Ross at Bolling Air Force Base praised the service of the JWB. So did Admiral Hill at the Potomac Naval Command.

I would suggest that there is no need for an annual visit to every VA installation on the part of members of the Chaplaincy Commission but that one annual trip (a two day visit) to some selected place like Quantico or Belvoire will represent a good investment.

I sought and found time for *Divre Torah* with all the chaplains, ranging from New *Perushim* on *Tanakh* to homiletical material. The trip because of its tight itinerary was somewhat fatiguing, but thoroughly interesting, and, as usual spiritually enriching. With all kind regards and every good wish, I am Sincerely yours,

LEO JUNG

Dear Rabbi Jung: *Fort Monmouth, New Jersey, 19 April 1954*

The recent Jewish *Torah* Convocation at Fort Monmouth was an outstanding success. Unfortunately, I was not able to attend due to my hospitalization at Walter Reed Army Hospital in Washington, but I followed these services with eager anticipation and respectful interest. My staff confirms the enthusiastic attendance and appreciation of the Jewish service personnel stationed at Fort Monmouth.

You have contributed immeasurably to the success of this *Torah* Convocation and have aided Rabbi Hershon and the chaplains of this post by the quality of your talks and the interest of your participation.

May I express my personal gratitude and that of my staff for the help you have given us at Fort Monmouth. We are proud of our servicemen of the Jewish faith, and trust your inspiring message may bring them blessings from God and the profound admiration of our country.

K. B. LAWTON, Major General, USA

Dear Rabbi Jung: *Washington 25 May 1954*

I wish to take this occasion to express my sincere gratitude for your devoted and holy efforts in the recent Jewish *Torah* Convocation held at Fort Monmouth, New Jersey, during March 1954.

The Commanding General, his staff, the chaplains, and the entire post have indicated their appreciation by the amazing number that attended the Jewish *Torah* Convocation. It was an immense support to our chaplains in their work, and it aided the very essential programme to which we are dedicated.

Again, I wish to thank you for the time and effort you have given our chaplains and our military personnel. May Almighty God bless you and yours for the mighty work you have done for your country.

PATRICK J. RYAN, Chaplain (Major-General), USA Chief of Chaplains

Religion United

Organized religion had proved a failure so often in human history that a tendency to take failure for granted became a result partly of cynicism and partly of despair.

When the Second World War threatened and became gruesome reality, my sainted brother Moses, teaching at Columbia, and I, had a vision, a hope, as we felt – a challenge. We wanted the world religions to emphasize the dignity of the individual. Dr Harry Emerson Fosdick, Miss Pearl Buck, a Hindu leader, in addition to Catholic and Protestant clergymen, were happy to join us. The committee worked assiduously hoping to obtain a universal statement which might affect countless individuals during the war and in the coming peace.

It ended in failure because the Moslem representative said emphatically: 'How dare we call ourselves children of God; we are slaves of God.'

Only a universal statement and plea would have had a chance of becoming effective. In an agony of profound disappointment we had to abandon that vital work. Thus ended a beautiful chapter of human endeavour.

The following correspondence gives some idea of the subjects discussed and the paths followed.

Dear Dr Fosdick: *New York, 12 February 1943*

Thank you very much for your kind letter of February 9th. I appreciate

the implications, and whilst I should have been glad to change my programme so as to be able to meet you, I shall meantime endeavour to set down in writing what I had in mind.

The plan discussed with Miss Pearl Buck has to do with the conviction that this global war needs a global expression on the part of religion. The suggestion came through an excellent pamphlet written by Pearl Buck and entitled 'Can the Church Lead?', which stimulated the thought that a statement made by representatives, clerical and lay leaders, of all religions in to-day's world would be of profound value. For the first time all religions – Christian, Jewish, Mohammedan, Buddhist – would emphasize in the name of God an unlimited and dynamic insistence on the dignity of the individual, on interdependence of ideals of religion and of human security. It should be possible to obtain the co-operation of very prominent Catholics, of the Rector of the Moslem University in Cairo, and Miss Buck felt that even the Lama of Tibet as well as heads of every prominent faith could be persuaded to sign such a message to the human family in the throes of the present crisis. Miss Buck indicated that it would be exceedingly valuable to have your kind co-operation before taking any further steps, and therefore I addressed myself to you.

LEO JUNG

Dear Rabbi Jung: *New York, 16 February 1943*

I have received your letter and am deeply interested in the proposal that you have in mind. Whether or not such a thing is possible it is not within my competence to say, but I am asking you to leave the matter with me for a few days while I make some inquiries, and then I will report to you either by letter or set up a mutually convenient time for conference when we can talk together. One reason for this is that on Wednesday afternoon it so happens that I have a conference with one of the leading authorities on the Moslem world, known most intimately both in Bagdad and Cairo, and I will ask him what he thinks about the possibility of such a thing as Miss Buck has suggested.

HARRY E. FOSDICK

Dear Dr Jung: *New York, 18 February 1943*

I have just had a conference with two friends of mine from Cairo, both of whom know the Moslem world very well. I must confess that this

conference has confirmed some of my doubts about the effectiveness of the suggestion that you presented to me in your recent letter.

My friends do not doubt that it would be possible to get the leading Moslem figure in Cairo to sign some general statement, such as I think you must have in mind, but they point out two matters that I think are of primary importance. First, they say that any statement to be signed by representatives of the leading religions of the world would have to be so very vague, couched in such general ethical terms that after all the effect would be practically nil. Indeed, my friend who knows the world of Islam best of all, said that he thought it would be absolutely useless to try to do it, because the kind of generalities that you could get signed would hardly be worth signing.

Moreover, our conversation brought out the point that while we can use terms like religious liberty, as representing the common aims of all religions, the Roman Catholics, the Greek Catholics, the Moslems, and the Protestants, and the Jews, do not mean the same thing by those terms. My friend from Cairo and Bagdad was particularly emphatic about this, and said that we would only be fooling ourselves if we supposed that signatures to such general professions of faith would really represent anything that could be depended on. I came out of this conference, therefore, rather discouraged about the suggestion that you presented to me.

May I ask how you thought that this thing could be got at? I take it that the statement would have to be drawn up in this country, and then sent, but by what means I cannot imagine to leading figures in Hinduism, Buddhism, Islam, Greek Catholicism, and as Miss Buck suggests even to the Lama of Tibet. It strikes me that it would take several years at least under present circumstances before we would be likely to get much return on such a process, and I wonder whether it is likely to be an effective way of doing anything real.

I have such great respect for Miss Pearl Buck that anything she says I take seriously, so I am quite ready yet to discount my negative reactions up to date. Nevertheless, I am putting them down frankly in this letter, and if you still think that the matter deserves attention, and that there are ways through to an effective result, please write me, and I will make an arrangement so that we can talk the matter over together.

HARRY E. FOSDICK

Dear Rabbi Jung: *Perkasie, Pennsylvania, 2 March 1943*

I have read with great interest the correspondence which you have had with Dr Fosdick. I am afraid that the objections which he brings forward as to the practical difficulties of your plan are very real ones. I think they could be surmounted, however when worked through the representatives of these religions in this country, but doubtless it would take a good many months.

Perhaps the next step, provided you feel interested in taking it, would be to discover where these representatives are and get their individual opinions.

PEARL S. BUCK

My dear Miss Buck: *New York, 9 March 1943*

Thank you very much for your kind note.

Meantime, through my brother Moses, I have established contact with representatives of Hinduism and Buddhism, and when I shall see Dr Fosdick on Friday I hope to have some definite information to convey.

I have tried to get in touch with Madame Chiang Kai-shek but the Chinese Embassy indicated that she is very much overworked. Although the newspapers report the same fact I wonder whether you may not find it convenient either to talk the subject over with her or to introduce me to her so that I may have her guidance as to steps to be taken in connection with the obtaining of signatures in China.

As soon as matters assume some more definite form I should like to have the privilege of meeting you again.

LEO JUNG

10 March 1943

This morning I called on Swami Bodhananda the director of The Vedanta Society of New York, 34 West 71st Street, New York City, for the purpose of obtaining the names and addresses of leading Hindu religious leaders who might be in favour of the co-operative project. I told the Swami that an attempt was being made to bring about on the part of the major religions of the world, a declaration (1) in favour of maintaining the dignity of the individual (2) in favour of the promotion of social welfare among all nations and races. The Swami suggested that the leaders

of the Brahmo Samaj, the Arya Samaj and the Rama Krishna Mission in India be invited to join in this declaration. He gave the following addresses: Swami Virajamanda, Belur Math, District Howrah, Bengal, India. This dignitary is the recognized leader of the Rama Krishna Mission. He did not know the names of the leader of the other groups but suggested that letters addressed to the President of the Arya Samaj, Lahore, India, and to the President of the Brahmo Samaj in Calcutta, India, would reach their destination. In addition leaders of the Vishnavites and the Shivaites, of the Jains and lastly of the Parsees should be contacted. A Mr Wadia owner of a Rajah restaurant on 48th Street between 8th Avenue and Broadway is supposed to be close to the Parsees in USA and could furnish additional facts. The Swami also gave the names of Dr B. Y. Mukerjee, 9 East 40th Street, c/o Theosophical Society, New York and of Swami Nikhilananda, 17 East 94th Street, New York, as experts in Indian affairs. I discovered that the Swami was a friend of my former colleagues Dr Sunhindra Bose of the University of Iowa and of Dr Halla, Zoroastrian expert from Bombay, India.

MOSES JUNG

15 March 1943

Today I had an interview with Dr Walter Jessup, President of the Carnegie Foundation. He told me that the Church Peace Union, of which Dr Atkinson is the executive, was originally founded by Andrew Carnegie, and that among it members were Dr Sockman, the Pastor of Christ Church on Park Avenue, to which Dr Jessup belonged, Monsignor Ryan and Monsignor Haas, as well as Bishop McConnel, Henry Morgenthau, and others. The Church Peace Union, as stated before, receives financial support from the Carnegie Foundation. Dr Jessup was delighted to hear that Dr Shuster of Hunter College was also interested in the project. On Wednesday I shall probably have an opportunity of meeting Dr Atkinson.

MOSES JUNG

My dear Miss Buck: *New York, 16 March 1943*

On Friday afternoon I had the pleasure of a long interview with Dr Fosdick which resulted in his declaring his eagerness to co-operate. He suggested that a statement be drawn up and sent to about six people who might form a provisory committee. My brother Moses has been able

to contact Dr Andrew Jeffery of Columbia University whom Dr Fosdick very much approves of, as well as President Shuster of Hunter College concerning whom, too, Dr Fosdick feels as optimistic as I do.

In accordance with our understanding I plan to submit a statement to the other five members of the provisory committee, i.e. yourself, Dr Fosdick, Dr Jeffrey, Dr Shuster and Dr Moses Jung, for their consideration, as a basis of discussion, for modification and final acceptance at a meeting to be held in the first or second week of April.

My brother meantime has also had satisfactory connections with representatives of various oriental religions about which more anon. He also has made contact, through Professor von Hildebrandt, with Father von Soden, an internationally recognized liberal Catholic, and he has been in touch with Dr Jessup of the Carnegie Foundation (note enclosed). I am enclosing for your kind perusal and return a very useful letter from Dr Jeffery and one from my brother which will speak for themselves and show that some of the handicaps Dr Fosdick had spoken about can readily be overcome.

Perhaps you may find time to propose a statement; at any rate I shall take the liberty of sending you the draft of my own for your kind comment.

Dr Fosdick felt that we could also get the Archbishop Temple and Dr Carlton Hays to sign and that an approval or endorsement by Madame Chiang Kai-shek would be very useful. Another copy of another report from my brother is enclosed for your kind perusal and return.

LEO JUNG

Dear Rabbi Jung: *New York, 3 June 1943*

I am sorry that I did not reply sooner to your kind letter of May 7th enclosing the statement which Dr Fosdick was good enough to draw up. The issues involved are much too complex for discussion by someone who is as little of a theologian as I happen to be, but I shall venture just one comment. Insofar as the second part of the enumeration in paragraph one is concerned there can, of course, be no question of unity on the matters set forth. It is obvious that all these groups have believed in human brotherhood and in divine fatherhood. As one enters the realm of the East or even of the Moslem Near East, a totally different situation seems to prevail. It is difficult for me to see how we can hold either that

the Hindus, who introduce the caste system as an integral part of their concept of life, or the Confucianists, for whom family is the important thing, or the Moslems, for whom tribe is the unit, can actually be said to possess these beliefs. I do not mean to say that the Hindus, Moslems and the Confucianists are without a lofty religious view of life. It does, however, appear to me as a mere amateur that one cannot without further ado attempt to discover a common denominator in terms of your memorandum. But, as I said before, this question is too technical to permit of effective discussion by persons as little qualified as myself.

GEORGE N. SHUSTER, President, Hunter College

Dear Leo: *New York, 26 July 1943*

I just wrote to Miss Pearl Buck and enclosed the statement approved by Dr Fosdick. I also informed her of the suggestions for the letter.

Now another thing. In writing to the representatives of the Far Eastern religions I think it would be an advantage if we could show that not only has the statement been approved by representatives of the Catholic, Protestant and the Greek Orthodox religion, but that the plan also has the support of the Mohammedans, Hindus, Buddhists and Sikhs, and other representatives in the United States. While I had not formulated a definite text for my letter, something like the following may be satisfactory:

Dear Sir:

'I am instructed by my committee to enclose herewith a copy of the "statement of common conviction" on world justice and peace which has been approved of and signed by representatives of the Roman Catholic, Protestant, Greek Orthodox, as well as the Jewish religion. We sincerely hope that you will agree with the contents of this statement and add your signature to those of the other religious leaders, members of the world's leading religions.

The text of the statement has been carefully prepared with a view to expressing as far as possible the fundamental views of all religions in regard to world justice and peace. The committee would, however, be glad to receive suggestions as to any emendations you might wish to propose and would do its best to incorporate them into the text. Your signature would indicate that you are in basic agreement with the ideas expressed, without necessarily subscribing to the form in which these ideas were presented to you.'

Please indicate any changes in the text. I thought the letter should be simple and as short as possible, were it only for the English censors.
The following is a draft to Dr Watson:

Dear Dr Watson:

I am writing at the suggestion of Dr Andrew Jeffery, department of Semitic languages, Columbia University, New York City, to whom I am indebted for your name. Dr Jeffrey suggested that the following three Mohammedan representatives in Cairo might be inclined to sign the enclosed statement of common conviction on world justice and peace and that you would be the most suitable person to discuss the matter with them. The three representatives are: Sheikh Mustafa al Maraghi, Rector, Al Azhar University, Cairo, Egypt; Khatid Bey Hassanein, Head of the Section of Religious Institutions, Ministry of Public Instruction, Cairo, Egypt; Dr Taha Hussain, Dean of the Faculty of Arts, Egyptian University, Cairo, Egypt.

The statement has been signed by the members of the committee and has the full support of the American representatives of the Mohammedan, Hindu, Buddhist, Sikh, Parsee, Confucionist religions.
Kindly let me have your suggestions.

MOSES JUNG

Suggested 'Statement of common conviction on World Justice and Peace.'
As representatives of (ten of) the world's leading religions, we, the undersigned, join in a statement of common conviction and in an appeal to the conscience of mankind. We speak not as official delegates but as individuals; we are loyal adherents of our several faiths, grateful for their high traditions and holding to their special beliefs; but on an earth made one by global tragedy, and having no hope save in global solution, we – Hindus, Buddhists, Confucianists, Moslems . . . Jews, Roman and Greek Catholic Christians and Protestant Christians – desire that the united voice of our religions should be heard.

We believe in one humanity, all men and women children of one God and members of one family. We believe in the reign of moral law so that no peace or prosperity is possible save as the demands of personal and social righteousness are fulfilled. We believe in the dignity of human personality and its sacred right to spiritual freedom and self-realization.

We believe in the eternal purpose whose will is the kingdom of justice for all. We believe in mankind's essential unity and equality so that the welfare of all races is necessary to the welfare of any race. And we believe that until such principles shape the policies of nations, and are incarnate in a world order based not on the imposition of force but on the co-operation of equals, mankind faces world-wide catastrophe and disaster.

We repent for our own sins. For centuries our religions have profoundly influenced the world's life, and yet have not saved it from this immeasurable tragedy. We, the organized religions of mankind have denied by our misdeeds the convictions we have professed, often adding to mankind's strife our own contentions instead of ministering to the human family's unity under one God. As participants, by omission and commission, in the sin whose consequence destroys the world, we repent for man's racial exclusiveness, his oppressive imperialism, his unjust economic exploitation, his militant nationalism, and as the cause of these, for his denial of the essential sacredness of personality everywhere and his refusal to seek the welfare of each through the welfare of all.

We appeal to the conscience of mankind to make high use of this revolutionary era, and, since radical change is now forced upon the world, to guide it into constructive channels. We appeal against the continuance of our ignorant and cruel racial inequalities. We appeal against ideas of national sovereignty that block the way to a new world order. We appeal for a new sense of mankind's oneness, and for a new determination to achieve political instruments fitted to that realistic fact. We appeal for adventurous statesmanship that will dare to make for a constructive peace sacrifices commensurate with those we make for war. And to the faith of our fellow-believers around the world we appeal for renewed loyalty to their best convictions – that love is stronger than hate, goodwill more permanent than violence, and that only a civilization based on justice and fraternity can endure.

For the first time in history we, representatives of the great religions, are united in a statement in the cause of world-peace and human welfare. Whilst marching apart in denominational enterprise and endeavouring to be loyal to our own approach to God as embodied in the principles and practices of our own faith, we are one in our aim for universal happiness.

We believe in the dignity of human personality, in the universality of the moral law, in the interdependence of human security and justice. We

believe that only when equal consideration is given to every race, creed and colour, is there a possibility of ending the recurring tragedy of suicidal warfare.

We affirm the right of every human being to basic freedom and opportunity. We affirm our determination to support with all energy every movement towards the establishment of a happier, peaceful family of nations.

We repent of the failure of organized religion to protest vigorously and effectively against man-wrought misery by means of a concrete, consistent and forceful expression of our abhorrence of every exploitation, of individuals or of minorities, or of imperialism using man as a means to other men's ends.

We appeal to the conscience of the world to condemn in unmistakable terms and with all the fervour of religious conviction every form of violence, every abuse, every persecution of individuals or groups.

We appeal to the governments of the United Nations to speed the groundwork of a new society and to perfect a machinery to the end that abiding security, peace and happiness be achieved for all the children of God everywhere.

American University at Cairo, Egypt,
18 December 1943

My Dear Mr Jung,

Replying to yours of Oct. 12, I would inform you that I wrote to the parties named referring to your communications to them, enclosing an *Arabic Translation* of your letters and enclosures, and offering my service to give any further assistance or information which they might desire.

I enclose copy of Dr Taha Hussein's reply, but have not heard from either of the other two. They may communicate with you directly.

If a personal observation may be allowed, it appears to be that your approach has limitations at two points. First, so important and difficult a task as the formulating of a common platform for several religions cannot be achieved except by the most arduous and prolonged conferences with real representatives of the different groups to discover what are the common grounds and the acceptable phrasings of this unity. A partial representation of some of the groups may not issue a statement however great their good will and then expect it to be signed by the others. Second, the uses to be made of any statement need to be clearly indicated

both in fairness to the signers and also to determine the form that the statement should take. We live in a world full of suspicion and few men or causes are ready to sign blindly on any dotted line.

However, like Dr Taha Hussein, I appreciate and sympathize with your evident intentions to serve the cause of honourable peace and righteous unity among all men and religions and nations.

CHARLES R. WATSON, President

Thakur Dalta Shurma Vaidya pro: Amritdhara Pharmacy and President Arya Samaj Lahore, 22 December 1943

We join our American brethren in the appeal issued. Some changes in the draft may be suggested afterwards.
Happy Xmas and New Year.

MATERDATTA SHEN

The Vivekananda Ashrama, Shymala Tal. P.O. Sukhidhang, Via Tanakpur, Dt. Almora U.P., 4 January, 1944

Dear Mr Jung,

Your letter dated the 12th October 1943 with the heading: 'Religion United' was received by me last month. I am sorry I could not reply at once because of ill-health and pressure of work.

As President of the *Ramakrishna Mission of India*, I am in entire sympathy with the object of your Committee to marshall the Religious Forces of Mankind toward World Justice and Peace. As you are probably aware, one of the cardinal features of the message of Sri Ramakrishna and his great disciple, Swami Vivekananda, was the emphasis on the Unity of all Religions.

I have therefore great pleasure in signing the draft statement accompanying your letter in token of my general agreement with the ideas expressed therein. In returning herewith this signed draft, let me express the fervent hope that, with God's blessings, your influential Committee will have greater success in the achievement of World Justice and Peace than similar Committees had at the end of the last Great War. With greetings and best wishes, Yours in the Lord,

SWAMI VIVAJANANDA

Dear Mr Moses Jung: *Shahid Sikh Missionary College, Amritsar, June 27 1944*

Thanks for your letter. I fully agree with the announcement which you propose on behalf of the various leading religions of the world. But I cannot sign it in its present form, for I do not profess any of the religions mentioned in the announcement. I belong to Sikh religion. If you add the word 'Sikh' in the 8th or 9th line of the proposed announcement, I am prepared to sign it.

I feel the announcement should not be delayed, for the world needs it just at the present moment. So I authorize you to take it as signed by me provided you make the change suggested by me and you do not make any other substantial change in your draft. Of course, verbal changes do not matter.

TARA SINGH (Master)

The Association of Buddhism in China, Lo Han Tze, Ming Yso Road, Chungking, China. 15 July 1944

Dear Mr Jung:

Your letter with the enclosed material 'statement of common conviction on world justice and peace' has been received sometime ago with appreciation and thanks. I am very glad to know that you friends in America have organized this Religion United and you have been doing such a fine piece work, especially with respect to the world justice and peace. The world today needs the voice of the religions very badly. I was deeply impressed by your statement and I wish to express to you my respect for your excellent work.

Regarding the content of the statement that you sent me, I may say that I agree entirely with you on almost all the points made. However, I would like to suggest that we better modify the first sentence of the second paragraph somewhat like thus '. . . that all men and women are *equal* and members of one family.' The second suggestion that I want to make is in the third paragraph. The original reads thus '. . . adding to the strife of the nations their own contentions instead of ministering to the human family's unity *under one God*.' My humble opinion is that we change the last phrase from the original into '. . . of ministering to the human family's unity *and the equality of mankind*.' I would certainly appreciate your reactions toward these two points that I have made above.

Before I close, I wish to take this chance to say a few words about the

association of the believers of the four leading faiths in China. You may have heard a little about this organization. It was organized more than a year ago with members of individual believers of Mohammedanism, Catholicism, Protestantism and Buddhism. General Pei Tsung-hsi, Bishop Pauul Yu Ping, Bishop W. Y. Chen, General Feng Yu-hsiang and myself are the members of the Standing Committee. We have regular meetings of this Committee once a month and meetings of the Executive Committee about twice a year. We have also public addresses given by leaders of the four faiths. And furthermore, we participate all kinds of good activities which are connected with the war of resistance with the common enemy and with the effort of reconstruction of a new China in this land. The greatest contribution has been the promotion of understanding, sympathy, co-operation and even further mutual help among the friends of the different religions. We of course hope that it will be possible in the future for us to make greater contributions toward not only national affairs but also affairs of the family of nations in this world. We are far from perfection and there are many things that we have to work hard from now on. Your help in many ways will be needed and appreciated. Please do write us more frequently and I hope that we will do the same to you so that we will know each other and help each other as well in the future.

Please give my regards to all the friends in your organization and have my greetings for the success of your mission.

TAI HSU

Sadharan Brahmo Samaj, 221 Cornwallis Street,
Calcutta, 21 July, 1944

Re: Draft of a preliminary 'Statement of Common Conviction on World Justice and Peace'

Ref: Your letter dated 12-10-43 and subsequent reminder.

Dear Friend,

In acknowledging receipt of the above we beg to intimate our agreement to the 'Statement' as drafted by you.

Permit us to thank you on behalf of the Brahmo Samaj for the efforts you are making in this connection. We hope your efforts will meet with the success it so deserves.

With hope that you will kindly keep us informed of the progress of the movement, and thanking you in anticipation,

DEVAPROSAD, Secretary

Examination Yuan, National Government, Chungking, China, 23 August 1944

My Dear Dr Jung:

I am convinced that all faithful devotees of any faith must be benevolent and ready to sacrifice their body and soul for the cause of peace and well-being of mankind.

Let us endeavour to accomplish this purpose.

Yours sincerely

TAI CHI TAO

Cairo, 2 December 1943

Dear Mr Watson,

I beg to acknowledge receipt of your letter and the document which the organization entitled 'Religion United' wishes me to sign. Many thanks for your courteous letter and for the translation of the document into Arabic. However, I am extremely sorry to be unable to sign this document although I believe that it is a call for good will and peace.

If you ask me why don't I sign it I would answer that two things prevent me from signing it; first, I am not one of the men of religion and therefore I do not allow myself to talk in the name of men of religion who have their official organizations and official heads. I am simply one of the general Moslems and can speak only for myself. The second objection is that the document contained a sentence which may be admitted in foreign languages but is not admitted in the Arabic language especially when it is spoken by Moslems. I am referring to 'We are sons of one God.' We, the Moslems, do not regard that people are sons of God but they are simply the creatures of God (slaves of God).

Therefore may I suggest you please to inform the Religions United organization that I cannot sign this document although I agree with their good intentions.

TAHA HUSSEIN Dean, Faculty of Arts, Egyptian University

Troubles and Problems of World Jewry in the last half-century

A selection of the many letters relating to events in World Jewry during the years prior to and following the Second World War

Sir: *Basrah, Mesopotamia, 5 July 1928*

I know that you are one of the advocates of Traditional Judaism, therefore, I have hesitated and written to you asking for a helping hand in spreading Jewish literature between the Jews of Basrah.

The Jews of Basrah are very ignorant of their literature. To take off this stain there are only one way: to open a Jewish library. We have decided for it, but without a capital. This will not postponed our aim; soon, we have written to the great men of Israel to send us Jewish books – to begin with – for this library.

Would you like please to be one of them and send us the Jewish books that you have written and if you can please collect also from your friends some other Jewish books, from which the Jews of Basrah will derive Jewish wisdom from them as much as they can find.

You believe and I am sure of that, Jewish education should be helped. So, we have come to you.

I hope to hear from you as early as possible. Accept please my best compliments.

R. SIMON

Appeal for assistance for an interdenominational group of pensioners

9 August 1933, Vienna

To the honoured Director of the Jewish Center, New York

The dreadful misery of the people under my care forces me to ask for your aid for the benefit of the Institute for Care whose president I happen to be.

Since more than half of these unhappy folk are Jewish I hope that you will be able to help your brethren.

For as a result of the present economic and political situation I am no more able to raise the money necessary to cover the most pressing needs of these poor folk. For ten years I had succeeded therein.

You surely will understand my request to treat this letter discreetly and to fulfill it. I consider it unwise to say more.

All the rest the enclosed appeal will make clear.

EDUARD FISCHER

Most Respected Sir!

In Austria today there are living civilian and military pensioners of old Austria and their widows and orphans who have, since the abolition of the Austro–Hungarian monarchy, come under Roumanian sovereignty.

The Royal Roumanian Government, in contrast to the other successor states, refuses to pay pensioners in Austria and renders the grant of pensions dependent on moving into Roumania. No consideration is paid to the fact that the former Austrian pensioners are totally alien to contemporary Roumania and do not know the national language. In addition thereto, these folk are neither materially nor physically able to move to Roumania.

Since April 1923, these old and frail people have become terribly poor. Our Institution has set their aid as its major task.

We appeal to your helpful humaneness to grant our Institute your aid and, through a gift, to render its very difficult charitable task somewhat more tolerable. We would also ask you to become a supporting member

of *General Dr Eduard Fischers Pensionisten-Fursorge-Verein* as a symbol of your humaneness.

We thank you most sincerely in the name of these unfortunate ones.

Presidium: Dr honoris causa EDUARD FISCHER Major General
HELENE BARLEON Widow of the Field Marshal
KARL KRZESNIOWSKI Court Counsellor
KUNO HOYNIGG Industrialist

Many officials have recommended this action most warmly and promoted it through gifts.

Letter from First Rabbi of Spain

Dear Sir: *New York, 4 October 1934*

After 442 years Spain has once again opened her doors to the Jews. At almost the same moment, the Jews are being forced out of Germany and Central Europe. Barred from many countries, they are seeking refuge wherever they can find it. Quite naturally they are pouring into Spain in great numbers.

The immigrants and refugees are without funds, unfamiliar with the country, needing every sort of assistance in orientating themselves there.

The problem is especially serious because there is no well-established prosperous Jewish community to receive and assist them. Yet they must not be permitted to become a burden on the Spanish Government or people, lest the present friendly attitude become a hostile one. Money is needed for their material wants. And money is needed for their spiritual wants. The opportunity for building up a fine Jewish community in Spain in a wholesome relationship with the Spanish Government and people must not be lost.

I, the first Rabbi of Spain have come to this country to present this need and this opportunity to the Jews of America, and to ask their moral and financial assistance. Those organizations which concern themselves with relief work in Europe are overtaxed; they can do little, if anything.

We must therefore make a direct appeal for moral and financial support. To make this appeal I am forming a committee. I am writing this letter to you to ask you to become a member of this Committee. Your name as a member of the Committee making this appeal would assure its success.

As the First Rabbi of Spain I have been granted a charter by the Spanish Government and the Catalonian State Government to establish the necessary facilities. I would appreciate an opportunity to present my credentials to you and to receive your advice and assistance.

F. N. FRIEDMANN

Correspondence regarding supply of Kosher meat for German Jewry

My dear Rabbi Dr Leo Jung: *Berlin, 16 July, 1936*

Availing myself of the opportunity of your stay in Europe, we beg leave to refer to the matter discussed with you before.

As you know, the provision of religious Jews with *kosher* meat has suffered interruption since the end of 1935 because of the fact that a supply of foreign currency is no longer at our disposal. Both private individuals and charitable institutions which are run in accordance with Jewish law – among them many hospitals, old age homes, children's homes, orphanages and soup kitchens – can no longer be regularly provided for. In order to provide at least the charitable institutions with the most necessary foods, the Joint and the London Council, this spring, put a one time gift of £3,000 at our disposal. But that gift is almost used up. For part of the donation we can import some frozen meat from Uruguay in September. At the same time, the current need for frozen meat is to be arranged. From next week until the time of the import of frozen meat, which means for a period of six to eight weeks, the institutions will again be without meat. Similarly, any chance for further provision after the end of September is far from certain.

To provide for the whole public, a monthly currency allowance of £6,000 is essential. The emergency needs of the institutions – which are already much reduced – amount to £1,000. If frozen meat could be supplied continuously from South America, the above sums would be reduced to one-half. London informs us that Mr. Cyrus Adler is unable to provide more. But we hear that you have declared yourself willing, after your return, to make an attempt for a partial solution. Without trying to bind you to this responsibility, it would be of greatest importance for us to know in which manner and to what extent you believe that you could effect a partial solution. We are also negotiating with the Joint, at present, hence it would be most profitable to hear from you as soon as possible.

Apart from a permanent arrangement, we are – at this moment – trying to fill the vacuum which begins next week and will last until the arrival of the first frozen meats, in seven or eight weeks' time. The amount necessary for this interim need of the institutions will be about £12–1500. Do you think that, apart from the current partial solution, you could find that amount?

Because of the pressure which we need not stress to you, we hope for an immediate answer, for which many thanks in anticipation.

E. MUNK

Dear Mr Struck; *Berlin, 29 September, 1936*

In accordance with your request to be kept informed about the present situation concerning the provision of food, as briefly as possible, I am sending you the following: Through favourable arrangements with the State Export House Frigorifico Nacional in Montevideo, Uruguay, we succeeded with the money which the American Joint and the London Council for German Jewry placed at our disposal, to carry on with our work this summer.

For technical reasons, in recent weeks, the provision of food was – unfortunately – not regular. In spite of our advance arrangements, the meat, ordered from Uruguay more than two months ago, could not be placed on the steamer involved because the storage room was occupied with other things. Hence the first goods, received by steamer in early September, were of a smaller quantity than we had planned. The next steamer, which left Montevideo on 17th September, is supposed to arrive here in the middle of October. Because of what we have in hand, we can provide food regularly to hospitals and other institutions for about two months.

Meantime, because of a change in the attitude of the Imperial Office for Devisen (foreign bills of exchange), we met to make new plans for current provision. The government office agreed, in principle, to the project already mentioned. They undertook to examine the individual applications which have to do with our intensive negotiations with agricultural groups, with government offices in Denmark, Holland, and now again with Uruguay and Argentina. We hope that one of these projects will soon be realized.

With regard to the provision of fowl, there have been some allowances,

but not of a general nature. It seems that the Berlin merchants have the necessary connections and permits.

With regard to the high duty on gifts of meat supplies, we have asked for opinions from some legal authorities but they too confirm the obligation to pay duty.

We are gladly at your disposal, for further information, and hope to keep you informed about the result of our negotiations for compensation.

Central Committee for *Sheḥita*

To: American Joint Distribution Committee, New York.

Berlin, 30 September, 1936

Gentlemen:

In the name of the Jewish communities and the orthodox welfare institutions of Germany, we apply to the American Joint Distribution Committee with an urgent request.

There is no more foreign currency at our disposal for the import of *kosher* meat to provide for the orthodox population, including numerous sick and aged people. The religious, social and health distress is immense. We therefore, very urgently, apply to you for a collection to enable further provision of meat, at least in a moderate way. For the general provision of the orthodox public, an amount of about £40,000 a year would be necessary, £20,000 the absolute minimum. For the scanty provision of the hospitals, asylums for aged people and children's homes, about £16,000 a year would be necessary, £8,000 at the very least. We would be thankful to you for finding a way to provide us with at least the minimal amounts.

In the enclosed memorandum you will find all the necessary details. We beg you very urgently to attend to this matter which is of the utmost importance, and are awaiting your early news.

Central Committee for *Sheḥita*

My dear Rabbi: *4 October, 1936*

We refer to our earlier correspondence and to the conversation which I had with you during your stay in Europe. The possibility of providing private people and hospitals with food has, in the meantime, become much worse. The quantities derived from the American Joint Distribution Committee and from the Council for German Jewry are already

exhausted. You had promised us, soon after your return, to speak to the owners of the slaughterhouses and persuade them to provide for at least some of the charitable institutions. The provision of meat has became so bad that we are obliged to press you to be good enough to do what you promised as soon as possible.

In accordance with our conversation, we have turned to the Joint and have sent you a copy of our appeal with our request to use your influence with them.

Since our position becomes more difficult from day to day, and the management of the hospitals do not know what to do anymore, we should be profoundly grateful if you would send us information regarding your efforts by cable.

Central Committee for *Sheḥita*

Dear Dr Munk: *London, England, 5 November 1936*

I am now negotiating, in co-operation with Dr Cyrus Adler, to bring about a speedy dispatch of frozen *kosher* meat for the institutions of orthodox Judaism in Germany. The meeting is going to take place in the fourth week of November, and very little time should elapse between then and the sending of the shipment.

It is important for us to know how this gift parcel should be sent in order to be in accord with the German government laws.

Would you be good enough to get the necessary information from Germany, and to send it to me immediately:

I am very sorry that matters have been delayed so long, but that was beyond my control.

LEO JUNG

This correspondence continued until it became impossible to send further supplies.

Letter from Judisze Arbajter Sztime

Dear Rabbi Jung: *Poland, 1 Sivan, 1937*

We turn to you with our earnest request as you are a loyal friend of our movement and an energetic worker for religious Jewry.

You were the first one to help us to establish our newspaper, for which all religious workers in Poland are profoundly grateful. However we are

obliged to inform you about the desperate need of our newspaper as a result of the financial crisis in our country and we must ask you once again to come to our aid to save our newspaper from closing down in the very near future.

In truth, a little gift of $50.00 would save our newspaper from extinction. If you can send us this small amount you will save our movement in Poland from a disaster from which we would never recover.

The fate of our newspaper will be decided in two weeks' time, therefore we ask you to send us the sum by cable.

With many thanks in anticipation,

J. SHLUSSER, P. LONDONBERG, P. LUBINSKY, L. PRESS, A. SHTEIER

Dear Colleague: *11 September 1939*

On the eve of the approaching holy days, we would ask of you a moment's pause for consideration of the desperate plight of the Jews living in Yemen, Arabia. Not only do these Jews face the fierce persecution of the Arab tribesmen, but now starvation and disease threaten them with extinction. The Yemenites throughout all the centuries have remained steadfast to the teachings of the *Torah*. They now look to Palestine as their only salvation from unmitigated suffering and their only hope for the future. We dare not remain mute to their call for aid, notwithstanding the insistent appeals for succour for the victims of Hitler's oppression.

We fully realize that the European war will bring added suffering to so many of our brethren, and new demands upon the resources of our philanthropic agencies. Nor are we as rabbis unmindful of the many worthy causes in behalf of which, appeals reach us at this season of the year.

Yet the misery of these forgotten Jews, in far-off Yemen, calls for a share of our sympathy and for some measure of relief for their distress. We therefore hope it will be possible for you to mention the wretched situation of the Yemenites, at the Shemini Azereth services, and to stress the urgent need for immediate assistance. We believe that such an appeal will bring a generous response.

Should it be the practice of your Congregation to make but one appeal during the holy days for general relief purposes, a portion of such funds given to the Yemenite Jews, will be helpful in relieving immediate needs.

May we count upon your sympathy with our cause, and upon your whole-hearted co-operation with our efforts?

LEO JUNG, ISRAEL H. LEVINTHAL, D. DE SOLA POOL
MILTON STEINBERG
American Committee for the Relief of Yemenite Jews

Dear Rabbi Jung: *25 July 1940*

I wrote Mr Schneeberg concerning the $75.00 contribution from El Paso, Texas that we received through you and suggested that in deference to your wishes concerning any contributions we received from the Jewish Center, perhaps he might be glad to allow the entire sum to go toward relief for the Yemenite Jews. He replied that as a token of appreciation for the invaluable service being rendered by you he is agreeable to forego a commission.

MORTIMER PROPP

Article appearing in a Swiss butchers' publication in 1941, concerning the City of Zurich Slaughterhouse Administration's proposal for the introduction of Electrical Stunning prior to Sheḥita.

The committee in control of the slaughterhouse in the City of Zurich informs us, as follows:

'Jewish people living in accordance with their ritual are prohibited from eating the meat of animals which were not slaughtered in accordance with Jewish law. Until the outbreak of the war, properly slaughtered meat from neighbouring and other European countries was provided. Since May 1941 such import has been completely prevented. Therefore, Orthodox Jews have – since then – been obliged to use fowl which is exempted from the prohibition of *Sheḥita* in our country. But since not enough fowl is offered and that, at a very high price, most of the Jews are not provided with meat and feeding becomes even more difficult with the increasing pressure of rationing.

The Jewish Religious Community of Zurich applied to the city authorities of Zurich for permission to engage in the ritual slaughter of calves and lambs, with the understanding that, before the slaughtering, electric stunning would be applied, in accordance with the regulations of the City of Zurich of 1st June 1939. The National Veterinary Office also

agrees that, with the introduction of electric stunning to the animals which are to be slaughtered, the provision of the Jews could be settled in a satisfactory manner.

On October 23, 1941, the *Tages-Anzeigers* published an article with the heading: *The Prohibition of Slaughtering in the Slaughterhouses of Zurich has been abolished.* The article read: The president of the Sanitary Department of the City of Zurich felt obliged to publish this refutation. At the slaughtering, according to Jewish ritual custom, the unstunned animals are tied up and placed on their backs. They are killed by one stroke through the throat to the vertebral column of the neck. It is characteristic that, at this killing, the animals are fully conscious. They feel the pain of the cutting and the fear of death. This procedure is in complete opposition to our popular sentiment and leads to our endeavour to save the animals from all pain and avoidable fear at their slaughter. Humane slaughter, through a shot in the brain or a blow on the skull, renders the animal unconscious. The animals feel nothing: not the cut on the neck or the loss of blood. Another way of stunning the animal is with an electrical stream which causes a deep unconsciousness.

To provide the Jewish community with meat, the City Council permitted electrical stunning also for veal, lamb and goats. This is the only concession the City Commission made.'

The butchers' organisation requests that we publish their own point of view regarding the administration of the slaughterhouses of Zurich.

It is less concerned with the introduction of a ritual custom than with political pressure. The City Council acted without reference to the popular sentiment. To accept such slaughtering offends the professional honour of the Swiss butchers and Jewry will not suffer in its health from the consumption of meat which is not ritually slaughtered. Therefore, the Society of Swiss Butchers rejects slaughtering according to Jewish law, even if electrical stunning is applied. Our Society rejects the decision of the City Council which came about without any earlier contact with the butchers, who are profoundly affected and interested.

Letter from my dear beloved colleague, Samuel Brom, Rabbi of Lucerne

My dear Leo, *2 February 1942*

In the name of our old friendship, I beg you, no matter how busy you are, to help me in the following matter.

Since the outbreak of war, the provision of Swiss Jewry with *kosher* meat has become very difficult, since no slaughtering is permitted in Switzerland. With the German occupation of France for the past three quarters of a year that has become completely impossible. At the beginning it wasn't so bad because fowl and other food substitutes were abundantly available. But it was to be expected that the feeding problem in Switzerland would become increasingly difficult the longer the war lasted. Therefore, eighteen months ago, the Rabbis of Switzerland considered the problem of whether, in this time of emergency, the slaughtering of animals after proper stunning would be permissible by Jewish law. We agreed on a method by which this stunning was to be achieved, by intravenous injection of narconumal, and we found no rejection, at least on principle, by the authorities to whom we could apply at that time. In practice however, this method could not be applied. Meantime, the provision of meat became more and more difficult. At the suggestion of Dr Lewenstein, we negotiated about a method of stunning, which the Dutch Rabbis at the end of 1940 had approved and generally introduced. Until then we had not included this method in our discussions because it deals with a kind of stunning achieved through electricity, which therefore may possibly collide with a prohibition of electrical stunning, which a few years earlier the Polish Rabbis, although on the basis of different methods to those used in Holland, had prohibited. It was established that the Dutch Rabbis, who a few years earlier had fully accepted the prohibition of the Polish Rabbis, now, as a result of careful tests and investigations, had unanimously reached a decision that this new method was in every respect in accord with religious law, and could therefore be applied.

Slaughtering took place according to this method for one year and three months, until the German authorities forbade even this method. Although it was made clear that the electrical stunning achieved no change in the animals which would cast doubt, in any form, on the ritual acceptance of the meat, nevertheless, we Swiss Rabbis could not decide on general permission.

The feeding process becomes ever more difficult. The most important foods are rationed: three eggs per person per month, 350 gr. of dough, 850 gr. of fat, butter and oil together, 500 gr. of flour and grits. Fowl is very hard to get and very expensive. Physicians with whom I spoke

indicate the presence of certain symptoms which are indicative of the deteriorating state of health of the people. I myself know of a number of cases in which the lack of eggwhite (albumin) and fat has had detrimental results, especially in sick people. An authoritative person informed me that the total foodstuff – including meat – which will be available this spring to one person, will amount to the minimum requirement, which would normally be considered necessary to keep a human healthy (3,000 calories). I am particularly worried about the people in Davos whose lungs are affected, among them my second son. The older one was there a year ago.

I had this problem to solve: May I, in such a case, permit meat to be obtained from any butcher, or should I, in accordance with the *Talmud Kiddushin* 21b rather decide to allow animals to be slaughtered according to the method approved by the Dutch Rabbis? I have, with a heavy heart, in spite of my full respect for the authorities who had prohibited the electrical method, decided to permit the second way. I was also influenced by the fact that I know some of the Dutch Rabbis, like Hirsch of Zwolle, Vredennburg of Arnhem and his son, whose piety and sense of responsibility and knowledge are above any suspicion and who have fully agreed with the decision of the Dutch Rabbis, who were utterly convinced that conformity to their decision was perfectly all right. This fact, I believe, justifies my declaration that the utensils used for the preparation of such meat are not forbidden, especially since efforts and examinations in Switzerland have proved that animals stunned in this manner were still alive during the slaughtering and showed no change to their organs. For all of these reasons, I have decided that the prohibition of the Polish Rabbis is valid, even in Switzerland, but that such meat is permitted for sick and weak people who need meat to achieve and to recover their health. The use of such meat does not render the utensils forbidden.

Against this decision of mine there arose, as expected, a great opposition among laymen. In their action against me, I believe they abused the name of Rabbi Aaron Kotler who lives in New York at present. At somebody's request, Rabbi Kotler and the Lubavitscher Rav cabled to Rabbi Kornfein their indignation that a Rabbi in Switzerland had dared – as against the prohibition of the Polish Rabbis, years ago – to permit the meat of animals stunned by electrical methods. Since this cable speaks of the 'prohibition years ago', it did not quite satisfy the wishes of my

local opponents and a bit later a new cable came which declared that the prohibition of the Polish Rabbis also applies to the new method.

I believe that at least the second telegram came about through the interference of Mr Blech, who was no longer in Switzerland at the time we came to the Dutch method and is not aware of the present situation regarding the scarcity of food. With all due respect to Rabbi Kotler, I can't understand how, with no knowledge of local conditions, he should express indignation over the Dutch Rabbis and myself. He ought to know me well enough to realize that I would not permit anything that is not legitimate at this time, and that I have carefully considered the prohibition of our great men and respect it fully.

To prevent further damage, I beg you most earnestly to get in immediate touch with Rabbi Kotler and make my thoughts clear to him. Perhaps it would affect his opinion and thus do a tremendous thing for the preservation of peace in Switzerland. Please inform me by cable immediately of any change of mind by Rabbi Kotler. I await your cable in great suspense.

SAM

My dear Brom; *22 March, 1942*

Many thanks for your letter of the 2nd of February, which reached me yesterday.

I visited Rabbi Kotler immediately upon receipt of your letter and discussed the whole matter with him. The telegram came from Rabbi Kornfein and from Chaim Yissroel Eis, of Zurich, who is considered to be a scholar. You are mistaken when you think that your opposition was made up only of 'lay people'. Rabbi Kotler said that when the question of electrical stunning of animals before slaughter came before the Supreme Rabbinical Tribunal, guided by the sainted Chief Rabbi Grodzensky of Vilna, the prohibition of any form of electrical stunning was unanimous. The leading authorities of Eastern Europe and America have considered the later permission granted by the Dutch Rabbis to be unjust because such a decision would make electrical stunning acceptable, not only for Switzerland and Holland, but for the rest of Jewry as well, and such decisions may not be rendered by a local authority.

Rabbi Kotler has the highest respect for you, hence he only answered that, while the utensils in which such slaughtered meat was cooked

cannot be considered ritually permissible, on the other hand, nothing is to be said about your decision in favour of sick and weak people.

I had a very long conversation with him and I regret that I could not make him change his decision. Interestingly, a similar situation came to him locally, from an *Agudah* group.

I hope to be able to write to you again, and I regret that my intervention was unsuccessful.

Rabbi Blech, formerly *shoḥet* of Zurich, also gave Rabbi Kotler information.

LEO JUNG

Dear Rabbi Jung: *New York, 29 December 1944*

I wish to express my sincerest thanks for the kind reception you accorded me when I visited your office with Rabbi Simon Langer, as well as for the hope you gave me concerning the religious relief work for the Jews of France.

As I expressed to you, the first survey of the needs presents the following picture.

We need 1,000 to 1,200 pairs of *tefillin*, one half of which are necessary immediately. Before my departure from France I was approached by many religious Jews who asked to be provided with *tefillin*.

The approximate estimate of the number of *messussoths* needed would be about 15,000. For the time being, we will be satisfied if about 2,500 could be put at our disposal.

As far as the *tallethim* are concerned, the immediate needs are for about 5,000. My estimate about the needs a few months hence after, as we hope, the Jewish life in France will be settled, is about 10,000.

Of course, we also greatly require religious articles such as bibles, prayer books, etc., and we should be glad to be helped.

May I thank you once more for the great assistance you are going to give the French Jewry, and let us hope, for the sake of Judaism, that the figures I have given you are far below the needs requested.

LEON MEISS, Judge of the Court of Appeals
President of the *Consistoire Central des Israélites de France*, President of *Comité Représentatif des Israélites de France* (CRIF)

My Dear Colleague: *New York, 29 January 1945*

The Nazis have robbed the Ecole Rabbinique of Paris of its valuable library of 15,000 volumes. Not a book was left. The 40,000 volume library of the Alliance Israelite Universelle similarly has become a prey of those scientific devils. The president of the Consistoire, Monsieur Leon Meiss, and the acting Chief Rabbi, Monsieur Jacob Kaplan, visited me last week and described to me the immediate and most urgent need of providing at least the essential books, rabbinic texts, Judaica, etc. I have already found a number of books in my library which I have dedicated to this purpose, and I am wondering whether you might not be willing to help in this fine cause.

If I do not burden you too much, I should be grateful indeed if you were to find it feasible to ask some of your friends who might have *S'forim* from their parents or grandparents somewhere in the spare rooms of their homes, to present them to that rabbinical college.

LEO JUNG

My Native Town

The following correspondence with Uhersky Brod (Ungarisch Brod) gives some idea of the suffering of my native town during and immediately after the war.

Zidovska Nabozenska Obec, Uhersky Brod, Moravia, Czechoslovakia, 24 September 1945

My dear Friends:

The message of your survival has filled us with both deep pain and profound gratitude. Even before it reached us we had a short meeting at my home at which Henry Korner, Fred Singer, Judith Grunzweig, Fred Brichto, Herbert Davis (Deutsch), and others took part. Last week we arranged with the Joint Distribution Committee to send you a consignment of soap, linen, shoes, and the other things you had asked for. We shall continue to assume responsibility with a view to your getting a maximum of help.

Please do not hesitate to write me in detail about all of you, your immediate problems and needs. Kindly convey my best regards and my profoundest sympathy to all the families. I shall write you again before long.

LEO JUNG

Dear Sir:

I translate letters into Czech which are sent in English language from abroad and to-day I was pleased to read your letter. Referring to your inquiry I want to give you some information.

First I introduce myself: I am the widow of Dr Felix Brunn.

You want to be informed in detail about our sorrowful fate. Felix was imprisoned by Gestapo the 6th of March 1942 with other fourteen persons in his age like: Leo Smetana, Sida Boeck, Rachner and others. You cannot imagine the cruelty they passed over in several imprisonments and we could nothing do for them because any help for Jews was forbidden. We Jews from Uh.Brod we were evacuated at the 27th 1.43 and till this date we had got from time to time a letter from Felix but after our leaving from Uh.Brod every connection was vanished. My son Henry and I with all other Jews we were deported to Auschwitz. There it was the hell: hunger, dirt, strokes, lice, every kind of disease, especially typhus, death and death . . . and no remedy and no help at all. The chimnies burnt during day and night the air was always full of smell of burnt human bones and we were waiting when will be our turn. Our ranks became smaller from day to day because the prisoners were always selected partly for working partly into the gas-chamber. I must remark: immediately after arriving in Auschwitz men and women were parted into so called men and women-camps and from this moment we did not know anything from each other. In the most terrible condition we arrived the 1st of July 1944 when my son was selected in a men- and I in a women-transport – all other members of the family Brunn went into the gas-chamber.

Where will we be sent? Nobody knew anything and after two days' journey in closed vans our transport of 500 women arrived in Hamburg where we worked partly in open air partly in factories. It began again a cruel time for the air raids and without any shelter and in food we were shorter from month to month. In February 1944 it was not any more possible to work because especially the surrounding of Hamburg and Berlin – where the men-transport was what my son related me when I met him in June 1945 there in Uh.Brod afterwards we were released.

In March the German murders sent us to Bergen-Belsen into the valley of death. To imagine or to discribe this camp is not possible and I shall

put down only a number to tell you how quick we died. During a fortnight from 65.000 healthy prisoners died 30.000 and the corps were not burnt but stocked. There were tents full of corps. Nobody may have an imagination how unhappy we were. We did not hear any air raids and bombardings any more we had only one wish: to die quick.

On the 15th of April 45 it happened the greatest wonder which we could not understand: the II. Allied Army occupied Bergen-Belsen. The continuation you know by news-papers. Believe us sometimes when we are together I am afraid it is only a nice dream and I could awake in Bergen-Belsen.

Returned in our native town we have to fight again because we have nothing. Germans looted 99% of our fortune and the remains we left at our Czech acquaintances. The war lasted too long they needed everything and believing we will not come back they returned us nothing or only very little. With this poor means we must start in a new life.

You know perhaps that I have thank God a brother in New-York named Eugen Gross he sent us affidavits immediately and he wants we shall go abroad. What we shall do I do not know yet. It may be I shall open our shop again because in this time it is very difficult to get visa. My boy is an expert of water-installation but this and next year he must learn because during the Hitler-era every kind of education for Jews was forbidden.

In large I gave you information about the family Brunn and this is the fate of all of our Jew families.

And now something about our Jewish district in Uh.Brod. The Temple is quite destroyed only one part of the sidewalls stand. The whole Jewish district you will never recognize. No house has a window, no panel, the flats are quite empty everything is looted. It is as sad in this part of our town that seeing it we must always lament about our Jewish fate. I do not want to say you any more because what is done never can't be cured and our pain is too deep.

I thank you and all Broders (inhabitants of Uh.Brod), in mine name as in all others of our corporation for your arrangement by the Joint Distribution Committee and we are hoping that the clothes, and food will be soon delivered. Money has no value.

Excuse for some mistake but I hope till I shall go abroad my English Knowledge will become complete.

I am expecting your answer very soon and with the best regards and wishes to you all,

ELLEN BRUNN

Letter from the Chief Rabbi of the Holy Land

Dear Dr Jung, *Jerusalem, 30 April, 1946*

This is to introduce a delegation from Persian Jewry which wishes to place before you most important recommendations regarding the religious and social welfare of our brethren in that country. The delegation is composed of Rabbi Isaac Lewi, the representative in Teheran for the past few years of the Rescue Committee of the Union of Orthodox Rabbis of America and of myself. Apart from the relief work in which he was mainly engaged, Rabbi Lewi took a great interest in the welfare of the Persian Jews. The second member is the Jewish member of the Persian Parliament, Mr Aryeh. The third is Mr Pollock a well-known business man from Palestine who has been living in Teheran for some years now. Both Mr Aryeh and Mr Pollock have been very active in the interests of the Persian community.

The state of our brethren in Persia is very distressing and with the catastrophic losses we have suffered in the past few years it becomes ever more important to bring about their regeneration. Pray give the proposals which the delegation will put forward in this connection your most earnest consideration and extend to them the fullest possible co-operation.

With the blessings of the *Torah* and Zion's greetings,

ISAAC HERZOG

Dear Dr Jung: *New York, 7 May 1946*

I certainly enjoyed your company at lunch today and thank you sincerely.

I am enclosing herewith a copy of the Plan of *Ozar Hatorah V'Hamada* which I set up together with the letter from the Alliance Israelite Universelle. I would very much appreciate your reading it and informing me of any suggestions you may have to offer. Dr Pool studied this plan with me and is very interested in it.

My dear Dr Jung, something has to be done for over a million Sephardic Jews in the Mediterranean area who have been forgotten. Every American

here is working to save the remnants of European Jewry both spiritually and physically, which is very important, but there are still more than a million Jews who are losing their spiritual consciousness and no one even thinks of it.

Among the million, there are 8,000 children in Palestine without schooling. If, with the help of God, we could put this plan into effect we could save 100,000 children.

I am also enclosing a copy of a cable which I received some time ago from Teheran. You can see just how much we can accomplish for a little money and save thousands of children and make them orthodox Jews.

Thank you again, and I hope to hear from you regarding this matter.

I. SHALOM

Dear Mr Shalom: *New York, 10 May 1946*

Thank you very much for your letter, including the *Ozar Hatorah V'Hamada* material. I shall be very glad on further examination of it, to offer you any comment that will suggest itself.

Like yourself, I have been shocked by the fact that in the Holy Land there are 8,000 children without any schooling. I have heard some such incredible report at a meeting of the American Fund. Your statement endorses that sad fact. When, pl.G., I shall be in Palestine, I shall give my special attention to this matter in order to be able to make statements and addresses based on my own experiences when I am back *leShalom*. I should be very glad to offer you whatever co-operation will be feasible.

I am looking forward to meeting you and your friends before my departure on the subject of the Central Beth Jacob building in Palestine, to include a seminary, a dormitory, industrial and professional schools, and to be dedicated to the ninety-three martyrs who glorified Jewish history in our own day. As indicated on Monday, I shall be very glad to address them at a parlour meeting or to meet them in private conference. As soon as that task is accomplished I shall have energies free for other Jewish work.

LEO JUNG

Dear Dr Silver: *New York, 27 September 1948*

Rabbi Sorotzkin of Jerusalem, president of all the *Yeshivoth* of Palestine,

is sitting opposite me. Just now he completed an account that seems utterly incredible. I am turning to you to prevent a major scandal in Jewish affairs in this country, and especially in Eretz Israel.

According to the revered Rabbi, he has been negotiating for seven months with the leading men of the Zionist Organization and of the Jewish Agency, to obtain immediate help for the *Yeshivoth* in the Holy Land, which are in a catastrophic situation. He has been promised again and again that larger sums would be granted to his cause, and finally, just before you left last time for Tel-Aviv, he was assured that an emergency sum of $50,000 would be granted immediately, with a larger amount to be considered in the Holy Land. No amount was ever forthcoming. The various offices here and in Eretz Israel offered every type of excuse. It is a tale of intolerable procrastination, circumlocution, and a general lack of sincere cooperation. You yourself expressed your amazement to Rabbi Herzog and the head of the *Yeshivoth* that that small sum had not been paid out.

The Chief Rabbi of the Holy Land, Rabbi Berlin, and Rabbi Fischman have decided to come to America to start a nation-wide campaign for the *Torah* in Israel. Their report to the Jewish masses in this country, of how the holy *Yeshivoth* were treated by the leaders of the Zionist Organization and of the Agency would undoubtedly have grave consequences, about which I need not grow eloquent.

I am writing as a friend of Israel. Whilst not a member of the Zionist Organization, I have consistently endeavoured to promote its cause, not only in the frame of Agudah, but of Mizrachi and especially of the Keren Kayemeth. The leaders of the new nation cannot afford to treat our national culture with such disdain, and to permit for another moment the pupils and students of the *Torah* to suffer the ignominy of slow starvation.

May I ask you to see that immediate action be taken, first, to send at once to Rabbi Herzog, for the *Yeshivoth*, the small sum of $50,000, promised over and over again, and to take steps to assure a long-range protection of these sanctuaries of our faith and our people. Grave as the problems are that you have to face, this is one that will brook no further delay. I am looking forward to your very early answer.

LEO JUNG

My dear Dr Jung: *Cleveland, 1 October 1948*

Upon the receipt of your communication of September 27th I made inquiries, and I have been informed that the $50,000 payment has been made.

ABBA HILLEL SILVER

Dear Rabbi Jung, *Israel, February 15 1950*

The enclosed communication has been addressed to the five New York Jews who have sent us a message of encouragement in our struggle to save the immigrant Jewries of the East for Judaism and, who appealed to us for unity in this sacred and historic cause. They have pledged us through the Chief Rabbi the sum of one million dollars as a basis for a new corporation to build houses for the immigrants. This is the crucial aspect of the whole problem and unless we have independent means with which to face it, we are in danger of losing the battle.

We know that you are with us in this crisis and that together with us you will spare no effort so that this historic opportunity shall not be lost.

We make bold to beg you to use every influence at your disposal with the above mentioned persons and to influence others to join with them and be architects of this great salvation and revival.

MOSHE SHAPIRO BINYAMIN MINTZ

Cable to the United Religious Bloc of America from the Chief Rabbis of Israel.

These are the resolutions stop The Rabbinical Conference of Medinat Jisroel heard with great shock and trepidation eye witnesses Rabbis of the camps unsystematized actions of coercion persuasion to remove from *Torah* children and youth sons of Jews who sacrificed everything for *Torah* hundred of years stop The conference resolves a strong demand to the Government to provide immediately a religious education to all the children and youth in the immigration centres stop The education must immediately be given over to trustworthy hands the educational institutions that have concerned and devoted themselves with religious education in Eretz Jisroel tens of years stop The Rabbinical Conference demands from the Jewish Agency to assure that the educational guides and teachers in the camps must be fully religious unnecessary

to state that they are obliged to remove immediately the lecturers and educational instructors who are spreading irreligious culture and are trying to plant an atheistic belief as if God forbid in Medinat Jisroel there is no longer need for *Torahs* and *Mitzvos* stop

Chief Rabbis HERZOG and UZIEL of Yisroel

Dear Rabbi Jung: *February 27 1950*

We wish to bring to your attention the following important matter and trust you will give it your earnest consideration.

You are no doubt aware of the vital work that the United Religious Bloc of America has been doing for Israel in last year's *Knesset* election campaign and in the current struggle for religious education in the immigration centres. The continuance of the Bloc as the only unifying body of Orthodox Jewry in America and its important programme of activity are vitally necessary for the preservation of *Torah* Judaism here and in Israel. However, in order to remain that vital influence in the future, the Bloc must have the financial means with which to operate. Its present financial status is extremely critical and it desperately needs immediate funds to meet its many pressing obligations.

We, therefore, appeal to you, as one of the recognized and devoted leaders of Orthodoxy in America, to give the Bloc every aid and support it so justly deserved. Your personal intercession with a few prominent members of your community will surely effect immediate and satisfying results.

We are counting on your immediate response to this urgent plea to save the Bloc from imminent extinction.

Rabbi BENJAMIN HENLES, President,
Agudath Israel of America,
Rabbi DAVID LIFSHITZ, Chairman,
Rabbi MAX KIRSHBLUM, Executive Vice-President,
Mizrachi Organization of America.

The following is the text of a cable sent to me at the Joint Office in Paris by Chief Rabbi Herzog in Jerusalem.

Sending full report position Jewish orphans continent but fear will not reach you before you depart Switzerland stop Meantime view my

imminent departure for Poland appeal you arrange with Joint place at my disposal Jerusalem immediately twenty thousand pounds sterling for use redemption children non-Jewish homes in Poland and provision immediate education for orphans recently repatriated Russia also ten thousand pounds for Hungary of which five thousand for redemption five hundred children at fifty dollars each remaining five thousand for the immediate housing and education stop I appeal to you to join hands with me this historic mission save tiny remnants who enshrine future Judaism stop Writing position in Switzerland trust you utilize your stay there expedite our efforts stop Hope meet you in Europe on my return from Poland about fortnights time purpose final effectuation plans pleasant holiday blessings *Torah* Zion.

Dear Senator Lehman: *New York, 24 January 1961*

Let me thank you for the pleasure of your statesmanlike address, which I listened to Sunday at the ORT Dinner with a great deal of pleasure and profit.

The purpose of my letter is to ask your kind intervention in connection with the maltreatment of the Jews by the police in Morocco. The airmail edition of *The Jewish Chronicle*, which I read now, gives details not only of this abuse, but also of a ruthlessly Nazi-like leader in the government daily, *Al Alam*'. In the light of your own very pertinent remarks, it seems to me that some kind of intervention at the State Department would be indicated. Among the victims of this Moroccan indecency is my own nephew, Meyer Wreschner, a young idealist who gave up his comfortable position in Switzerland to serve among our underprivileged children in Casablanca, where, for several years, he has been the head of the yeshivah.

LEO JUNG

Dear Rabbi Jung: *New York, 27 January 1961*

I have your letter of January 24th.

Like you, I have been disturbed to hear of the maltreatment of the Jews of Morocco by the police. I have of course looked into the matter and I find that the American Jewish Committee only a few days ago issued a very strong statement protesting against the treatment of the Jews in that country. I have also been informed that the American Jewish

Committee has had conferences with the State Department and forcefully brought the situation to their attention. I believe protestations and representations have been made publicly and to the State Department by other Jewish organizations.

I believe that the protestations of the American Jewish Committee, as well as possibly other Jewish organizations, will have much more weight with the State Department than anything that an individual can do. I am sure you know that I have long been an officer and an active member of the American Jewish Committee.

HERBERT H. LEHMAN

American – Jewish Problems

Kosher Law Enforcement

The New York State Advisory Board on Kosher Law Enforcement represents an utterly unique, truly American, achievement. Its single basis is the state's obligation to punish fraud by protecting citizens who pay higher prices for meat and meat products advertised as *Kosher* (proper, in accord with Jewish law) from irresponsible or profit-mad manufacturers or shopkeepers. In the course of Jewish history it was New York State which became the first government to help us protect our conscience, by punishing those who would defraud the religious Jew, hence, in spite of separation of State from Church, helping our faith.

The provisions of Penal Law have proved very salutary in punishing, and preventing, fraud.

Mr Max Yellen brought to the attention of his admiring friend, Majority Leader of the New York State Senate, Walter Mahoney, the need to expand and clarify the *Kosher* Laws, in order that they become effective instruments in the hands of the Inspectors and Supervisors entrusted with their enforcement. This was accomplished.

The Advisory Board also assisted the Commissioner in appointing qualified inspectors, with a background of education and knowledge in

the laws of *Kashruth* and also experience in the processing and sale of *Kosher* food. They interviewed, examined and recommended men with the required abilities.

The unusual success that accompanied the work of *Kosher* Law enforcement can be attributed a good deal to the guidance and assistance of the Advisory Board which in 1940, after acting for five years in an unofficial capacity, became a Statutory official Board in the Department of Agriculture & Markets, on which I served as chairman for thirty years.

The Advisory Board counselled the Commissioner upon many innovations to improve *Kosher* Law Enforcement in all phases.

When the late Rabbi Shepherd Z. Baum was promoted to Chief Supervisor in 1938 and the number of inspectors was increased, the coverage throughout the entire State was enhanced. Critical and leading cases brought in the Courts of Buffalo, Rochester, Syracuse, Albany, the Catskill mountain region and metropolitan New York established recognition of and respect for the value and efficacy of the enforcement work of this new venture of New York State. From 1934 to 1964 the number of cases processed through the department and courts, numbered close to three thousand. The percentage of convictions was very high, approximately ninety percent. During the formative years, there were four attorneys on the staff, the Chief Supervisor Rabbi Baum, the Supervisor Frank Gottlieb and two inspectors. Hence the cases that were prosecuted were based upon strong evidence that stood up on trial in the courts.

The news soon got around among the purveyors of *Kosher* food, that the Division of Kosher Law Enforcement was an efficient and formidable body. This had a salutary effect upon the entire *Kosher* food industry.

The following correspondence will indicate some of the work which had to be done before the Advisory Board on Kosher Law enforcement became pleasant reality. The value of the services of the late Max M. Yellen of Buffalo in this respect cannot be exaggerated.

Hon. Walter J. Mahoney Senator, Albany, New York.

My dear Walter: *Buffalo, 19 May 1939*

I have a call in for you now and am waiting for the operator to contact you. I just sent you a telegram, a copy of which I am enclosing, and am hastening to write you this letter.

You were kind enough to introduce and pass in the Senate, at my request, a bill setting up the Advisory Board for Kosher Law Enforcement, and a bill amending Section 435 of the Penal Law, to enforce the Kosher Laws more strictly, for which we are all muchly indebted to you.

However, I have just learned of a bill which has reached a third reading in the Senate, 1519, print No. 2937, introductory No. 2283, which is marked "introduced by request" to amend Section 435 c, Subdivision 3 of the Penal Law.

I do not know who requested you to introduce this amendment to the Penal Law, but I can assure you that the passage of this amendment will abrogate much of the good work that has been accomplished in the past three years in Kosher law enforcement, including a decision obtained in the New York Courts after months of litigation.

As you know, I have no personal axe to grind in this situation, whereas I am sure that the people who "requested" you to introduce this amendment to the Penal Law, did so for their own personal benefit.

I appeal to you to see that this amendment to the Penal Law is not passed in the Senate. There is a good deal more to it than appears on the surface, and I am ready to sit down with you and explain the whole situation at your convenience.

MAX YELLEN

Text of cable to Senator Mahoney, Albany, New York, sent 19 May 1939.

Just learned of your bill print twenty nine thirty seven introductory twenty-two eighty-three amending section four thirty-five c of the Penal Law Subdivision three stop This bill will wipe out a lot of good work accomplished to date in enforcement of Kosher Laws Please do not pass this bill in the Senate.

MAX M YELLEN

My dear Rabbi Jung: *Buffalo, 19 May 1939*

I am in receipt of a telegram from the Hon. Harold B. Ehrlich, Assemblyman, advising me that the Kosher bill introduced by Senator Mahoney, No. 2149, amending the Penal Law, has been passed by the Assembly, and that the bill is now before the Governor.

May I suggest that you, and each of the members of the Advisory

Board write to the Governor recommending that the Governor sign this bill.

MAX YELLEN

Dear Governor Lehman: *New York, 29 May 1939*

I have been informed that the *Kosher* Bill introduced by Senator Mahoney, No. 2149, amending the Penal Law, has been passed by the Assembly. As a law, this bill will be of great value in enforcing the existing *Kosher* Law, and I should therefore like to ask you to be good enough to sign the bill which is now before you.

LEO JUNG

Dear Senator Mahoney: *New York, 1 May 1941*

Mr Max M. Yellen, member of this Board, has emphasized the great service you have rendered to conscientious, religious Jews by your effective help in connection with the bills affecting enforcement in the State of New York.

May I on behalf of my colleagues as well as on behalf of all conforming Jews of the State of New York express our profound and abiding gratitude. Whereas *kashruth* enforcement may appear a purely Jewish consideration, the principle behind the various bills touches upon righteousness and the promotion of justice which are treasures of inter-denominational thought. In this manner you have rendered signal service not only to the Jewish community but to all who believe in respecting their neighbor's convictions and in preventing fraud practiced by nefarious interests upon Jews who take religious obligations seriously.

LEO JUNG

Dear Rabbi Dushowitz: *New York, 13 May 1938*

Thank you very much for your letter of May 12th in which you inform me that at a full meeting of the Board of Directors held yesterday afternoon, I was duly elected a member of the Board of Directors.

I take it for granted in accord with the conversation in your office when you offered me membership on the Board of Directors, this Board is composed of Rabbis who will attend to matters of *Kashruth* and leave all matters of finance exclusively in the hands of a duly elected finance

committee of the laity. Under such circumstances it will be a pleasure for me to take part in your deliberations and to endeavor to promote the cause which the Kashruth Association is meant to serve.

I have consistently supported the principle of a centralized authority in matters of *Kashruth*, with Rabbis as the exclusive court for matters of Jewish law and the laity as exclusive authority on matters touching finance.

May I not express my very good wishes to you for many years of successful work on behalf of the Lord and His Holy *Torah*.

LEO JUNG

Dear Dr Jung: *State of New York, Executive Chamber, Albany, 20 October 1964*

Your much regretted retirement affords me the occasion to tender you the thanks of the people of New York for thirty years of devoted service. The dinner in your honor is an appropriate recognition of your exemplary discharge of your duties as Chairman of the State Advisory Board for Kosher Law Enforcement.

I am happy to add my voice to those of your colleagues in appreciation of your enviable record. Please convey my cordial greetings to all present with best wishes for a happy evening.

NELSON A. ROCKEFELLER Governor

State of New York, Department of Agriculture and Markets, Albany, 19 November 1964

Dear Rabbi Jung:

Your long years of outstanding service as Chairman of the advisory Board on Kosher Law Enforcement and your many recommendations for effective establishment of consumer confidence in *kosher* products, have been of immeasurable benefit to the Department and to the public.

It was only with the deepest regret that I learned of your decision to retire from this important post. The Department can ill afford to dispense with your great assistance but I realize there are personal considerations to be weighed.

Please know that all your efforts are appreciated to the utmost and I wish you many more years of health and happiness.

DON J. WICKHAM

Yiddish Theatres

It had been the custom for the Yiddish theatres in New York to open their season every year on the night of *Rosh Hashanah*, and on December 8th 1936 I convened a meeting of representatives of communal organizations to discuss ways of putting a stop to this practice. A committee was formed, which sent out the following letter to the managers of the Yiddish theatres and of the Hebrew Actors' Union:

Dear Sir *7 January 1937*

We, the undersigned representatives of the organizations listed below, register our protest against the practice of opening the annual season of the Yiddish Theatres on *Rosh Hashanah*. We object to it because such practice is a *chillul hashem*, offensive to the religious sense of the Jewish community, and a source of embarrassment to the Jews in the American scene.

In the interest of the good name of the Jew, and of the Yiddish theatres, we urge you to undertake to refrain from such practice in the future, and to give us an assurance to that effect.

In anticipation of your early response which will help us dispose of this very serious situation before the next meeting of our committee, scheduled to be held by January 19th, we are

American Jewish Committee
American Jewish Congress
Bnai Brith
Independent Order Brith Abraham
Mizrachi Organization of America
N.Y. Board of Jewish Ministers
Association of Reform Rabbis
Synagogue Council of America
Union of Orthodox Jewish Congregations of America
Union of Orthodox Rabbis
New York Committees of the Union of American Hebrew Congregations
United Synagogue of America.

A reply was not forthcoming by January 19th., but the following letter was sent me on July 24th:

My Dear Rabbi Jung:

Will you permit me to extend my apologies to you for not having written you sooner. Please believe me when I say that this was not through neglect, nor was it because I wished to drag the matter longer than was necessary, but conferences with our managers are long drawn-out affairs.

I am however very happy to inform you that your request that the Yiddish Theatres stay closed *Rosh Hashonah* has been granted and there will not be any Yiddish performances given in any of the theatres on that day.

Hoping that you will excuse the delay in answering you

R. GUSKIN Manager, Hebrew Actor's Union, Inc.

Kosher meals at Communal Functions

The following correspondence is self-explanatory.

To Judge Proskauer, Federation of Jewish Charities

Dear Judge Proskauer: *New York, 20 September 1934*

Thank you for your letter of September 18th. I should be more than delighted to accept your invitation if you would make it possible for me to come.

For principles which I know you understand, I steadfastly refuse to attend any dinner to which orthodox Jews are invited unless it is prepared and served in accord with the Jewish dietary laws.

We have had this correspondence with an unfailing regularity every year.

I should be very glad to place at your disposal free of charge a *mashgiach* or supervisor, and I hope you will see your way to remove this stumbling block to Jewish unity from the only sectarian non-*kosher* dinner of Federation.

I want to assure you of the pleasure it would give me to co-operate fully.

LEO JUNG

My Dear Rabbi Jung: *New York, 23 September 1934*

It is our wish and intention to have our dinner of next Thursday conform

to the traditional requirements of the Jewish dietary laws, and we shall be very happy to avail ourselves of your very kind offer to place at our disposal a *mashgiach* of your recommendation for purposes of its supervision.

May I express my great appreciation, personally and on behalf of Federation, for your fine co-operation. I look forward to greeting you at the dinner on Thursday.

It would help us greatly if the Federation office could get in touch with you on Sunday, or if convenient, you might phone there so that we may make the necessary arrangements.

JOSEPH M. PROSKAUER, President

Dear Judge Proskauer: *New York, 26 October 1936*

You will remember the occasion of the dinner of Federation, two or three years ago, when you told me that it has become the policy of Federation to have its public dinners prepared and served in accordance with the Jewish dietary laws. This was in answer to my question whether the *kashruth* of that dinner was a one-time gesture or a definite attitude.

I was more than shocked, therefore, to hear that the Founders Dinner to be held on Sunday, November 8th, will not be so prepared and served. I prefer not to add trite truisms about the need of the Jew to respect the religious scruples of his neighbour; nor about the deplorable tendency to exclude the *Torah*-true Jew from attendance at public dinners by a flagrant disregard of the *din Torah*, in the arrangement of the affairs. But on that evening you had spoken in the name of Federation, as well as in your own name.

I assume you are not familiar with the change of principle implied in the arrangements for this dinner, and I am asking you to please see that Federation remains true to its undertaking, voiced by you to me for orthodox Jewry, and greeted by the latter as a definite advance of the cause of Judaism and Federation.

LEO JUNG

Dear Rabbi: *New York, 30 October 1936.*

Your letter of the 26th addressed to me has just to-day reached me. The explanation of the delay is that I am no longer President of Federation.

I have inquired about the matter, however, and am informed that at the annual Federation dinner special tables and meals are provided for those who strictly observe the dietary laws, and in addition to that no meat of any kind will be served at the general dinner. In other words, I have an assurance that the dinner will be so conducted as not to exclude any Jew from participation in it, and I agree with you that it should be so conducted.

JOSEPH M. PROSKAUER

Dear Judge Proskauer: *New York, 2 November 1936*

Your letter of October 30th reached me today, and if you do not mind my saying so, it is not satisfactory at all.

Your definite information was that the annual Federation dinner would be *kosher* in its entirety, so that any individual might not be misled by seeing orthodox Jews at one table, to assume that the whole dinner was *kosher*, and to partake of un-*kosher* food. Such things have happened too often and they have tended to make of the annual dinner a stumbling block in the way of the loyal orthodox Jew.

I am sorry to find that you have now reversed yourself. Our conversation at that time left no doubt as to what had been your sentiment then.

I am afraid we will have to continue protesting until the heads of Federation will get accustomed to arranging their affairs with more regard for the convictions of *Torah*-true Jews.

LEO JUNG

Dear Rabbi Jung: *New York, 1 July 1937*

We have every reason to be gratified at the magnificent response to the call for the formation of a Citizens Committee in sponsorship of the first joint New York-Brooklyn Federation campaign.

It is indeed heartening to know that so many of our influential men and women are giving their full-hearted backing to this forward-looking communal step – as evidenced by the names on this letterhead.

From Federation we hear that great progress has been made in welding the New York and Brooklyn campaign groups into a single unit, and that great enthusiasm has been displayed at preliminary meetings during the Spring.

At this time, I shall ask only one thing of you as a member of the Committee – please note that the annual Federation dinner, dramatizing the 1937 campaign effort, will be held on Sunday, November 14th. This dinner is being sponsored by our Committee, and of course, as I am certain you would wish it, there will be no fund-raising on this occasion. An impressive programme is being planned, featuring 'Federation Cavalcade', a dramatic radio presentation depicting the role of the 116 Federation institutions in the Greater New York community.

Will you please make a memo of the November 14th evening on your calendar.

JOSEPH M. PROSKAUER, Chairman
Citizens Committee of One Thousand

Dear Mr Proskauer: *New York, 2 July 1937*

I have your letter of July 1st in connection with the Citizens' Committee of One Thousand and in which you also refer to the annual Federation Dinner to be held on Sunday November 14th.

Sometime ago when you were president of Federation I obtained from you a promise that under no circumstances would Federation arrange for any dinner not prepared or served in accordance with Jewish Dietary Laws. That promise has been kept as far as you were concerned, but has not yet become the undeviating custom of Federation. May I suggest that you be good enough, at this early date to impress on your co-workers the need to avoid the annual insult to self-respecting *Torah*-true Jews. Would you also be good enough to see that such action be not only sympathetically considered but actually carried out.

Both you and I ought to regret the fact that such reminders, at any time, are necessary. I am sending a copy of this letter to Mr Ralph E. Samuel.

LEO JUNG

My dear Rabbi Jung: *New York, 1 December 1937*

I had hoped – and I am human enough to hope you will agree with me – that I had earned my rest from the grind of money raising. I have been involved in communal work for forty years, and every year I seem to become more enmeshed in the tragic complexities and confusions of our Jewish life.

However, even if the solution of these difficulties seems as far off as ever, one simply cannot turn his back on the problems.

What brings me back into the picture as an active fund-raiser, trying to do my part side by side with the younger men who are doing such a splendid job, is of course, the crucial importance of the New York-Brooklyn merged campaign.

Ever since I can recall, the plight of Brooklyn's charities has been a major problem. I believe I have attended as many as a hundred meetings to discuss the situation, and now suddenly we are in the midst of solving this problem, which has bedevilled our community life for decades. The reason I am back in the ranks of the fund-raisers is because I want to do everything I can to make this 'trial marriage' a permanent union.

Because I shan't be able to come to you personally – I think you would want me to be relieved of the necessity of a great many visits – I would ask you a deep personal favour. Would you meet me for luncheon on Saturday, December 18 at one o'clock at the Hotel Plaza to give me the opportunity of telling you the real facts about the New York-Brooklyn merger.

It is my plan, after I have told you this story, to ask you for your gift, and of course, you always give. Obviously, I shall embarrass no one. I assume that men know me well enough to be sure of that. But I do want you to expose yourself to the story I have to tell.

I do hope you will tell me that you will come.

SOL M. STROOCK

Dear Rabbi Jung: *New York, 7 December 1937*

I understand you have a letter from Mr Stroock, telling you the personal reasons which prompt this fine elder statesman of the Jewish community to return to active Federation fund-raising.

All of us know how much Mr Stroock's wisdom and ripe leadership mean to the community in so many fields – civic, educational, religious. To have him turn from all these things to the practical job of fund-raising is evidence enough, I think, of the great importance of the New York-Brooklyn merger.

I hope you plan to come to his luncheon on Saturday, December 18th, one o'clock, at the Hotel Plaza. I am young enough to feel that we should

do everything to lend a hand to our elders who are doing such a heart-breaking job here and abroad, often with so little co-operation from us.

Please do write our good friend, Mr Sol M. Stroock, 61 Broadway, that you will be with him.

PAUL FELIX WARBURG

Dear Mr Warburg: *New York, 12 December 1937*

Many thanks for your letter of December 7th.

I was shocked to see that you are inviting Jews to a luncheon on a Saturday, and hope that you will be good enough to change the date. Even if I won't be able to eat the dinner, since it may not be served and arranged in accordance with Jewish Dietary laws, I should be glad to co-operate, if the date would be changed.

For the sake of Judaism, no less than Federation, I would advise that the luncheon should not take place on the Sabbath.

LEO JUNG

Dear Dr Jung: *New York, 21 November 1944*

I have requested the American Jewish Committee to send you our statement of policies and principles, which I hope will enable you to reach the decision that you wish to join our New York Chapter.

ALAN M. STROOCK

My dear Mr Stroock: *New York, 8 December 1944*

I have given the matter of the American Jewish Committee much thought and I am most anxious to lend whatever energies and means I possess to the promotion of unity among American Jews. I should hence be doubly happy to accept your kind invitation if there were some hope of a formula that might prevent our people from again exhibiting the painful disunity before the non-Jewish world. I hold myself ready to serve with all my strength toward the achievement of that end.

With regard to your dinner, I feel no Orthodox Jew would ever accept any invitation to a Jewish affair that is not prepared and served in accordance with Jewish law. For the non-Orthodox that implies a slight change in their usual habits, for us it involves a question of conscience. I hope the time will come when American Jews will not again

hurt their brethren by bidding them to be guest at any meals, participation in which runs counter to our holy faith.

LEO JUNG

Dear Dr Jung: *New York, 8 December 1944.*

I am informed by Mr Weisman of the American Jewish Committee that the dinner on the 19th will be prepared and served in accordance with the Law. If you want to make sure of any particulars, may I suggest that you telephone him on Monday.

I do hope that you will join us on the 19th.

ALAN M. STROOCK

As a result of this correspondence, it became a self-evident principle and practice for Federation, JDC and similar organizations to arrange for *kosher* meals, properly supervised.

No general charity organization today would dream of expecting religious Jews to attend a non-*kosher* dinner. UJA, JDC, Bnai Brith and similar organizations would take it for granted that this was the only way to promote peace and noble purposes in America and Israel.

Prisons and Prisoners

In 1921 in Cleveland, Ohio, an elderly prison chaplain, who had fallen sick, begged that for a while, I take his place. I agreed and for a year or so I visited the Columbus Penitentiary, which had a number of Jewish inmates. I held a service for them, after which there were consultations, and the usual requests for influencing the prison authorities in favour of the 'guests'. Among them I noticed a young man of a fine and sensitive face who never joined the bull session at the end of the service. On an impulse I approached him to ask whether I had offended him, or had my way of dealing with his colleagues in some manner hurt him which would account for his keeping away. He vehemently rejected that suggestion. These were his words: 'I hope to live up to one hundred years. I've been sentenced to life imprisonment and I can expiate my horrible sin only by long suffering.' He offered the following details: 'My brother and I had fallen in love with the same beautiful girl. In a fit of mad jealousy I killed him. I see him almost every night in my dreams.' Ever since, I arranged for a special session with him at the beginning or end of my

visit to the penitentiary. When in 1922, I received a call to the Jewish Center of New York City, I paid a last call to Columbus and said to Jack: 'I'm very sorry to say that I won't come again because I am moving to New York City', Jack became as white as a sheet and almost fainted. To assuage his grief I promised to write to him regularly. To my shock he died within the next year.

A few years later, the late Dr Jacob Katz, Chaplain of Sing Sing, invited me to address the prisoners there. Some of these prisoners claimed that they were 'victims of malevolent DA's' or 'an incredible combination of adverse circumstances'. One needed also a sense of humour, buttressed by infinite patience, to accept their attempts at justification or explanation as to why they were at a given time at a given place.

But the most creative aspect of this interest in prisons came to me on my return from the Far East in 1949.

ALCATRAZ

On my return to San Francisco I decided to endeavour to visit Alcatraz. I had been interested in prisons for a long while. I often addressed the inmates of Sing Sing, and for some years, I spent several hours every Friday, at the invitation of Mrs Joseph Mayor Asher, widow of Professor Asher, (the Rabbi of New York's Orach Haim Synagogue) at Inwood House, a women's prison on 15th Street in our city. There I had met a rather difficult and not-too-pleasant type of Jewish womanhood. But there was one exception. Her name was Emma. She did not applaud my talk but challenged in a modest yet firm manner some of the ideas I offered to them. One day she approached me at the end of the session to say: 'Would you let me talk to you in private?' When I agreed, she pleaded: 'Get me out of here and I promise to go straight. I was a gun-moll, but I had time to think it over and if you get me a parole I promise no one will have any more trouble from me. I'll earn a decent living, at burlesque.' My recommendation needed the psychologist's endorsement and I spoke to Dr Anderson, but at first, she turned me down. Her experience had been that the average girl violated a parole. Emma was shocked by my failure to obtain her freedom. A few weeks later, I repeated my request to the psychologist and this time I succeeded in persuading her. I was not surprised to learn that Emma kept her promise.

At San Quentin, in California, I had met the superintendent, a literate

general, who asked me to recommend to him the best book published in in the last ten years. Unhesitatingly I named *The Meeting of East and West* by F. C. S. Northtrop. A few weeks later, he wrote me a gracious letter of gratitude for that recommendation. Then I decided to invade Alcatraz. I had heard and read that it was reserved for the most unregenerated criminals, that it held the most infamous 'hole' (solitary confinement), that it was a marvel of ruthless efficiency. I was told that one needed political influence for permission to visit it. But before I left Washington, I was given a little card, dangerous for people without a sense of humour. That card described me as a VIP and it opened every gate in the Far East. It spelled a car and chauffeur wherever we landed, and an invitation to dinner from the general or admiral in control. It was on the strength of the VIP card that I had elicited from the Army's chief baker in Japan the information that the army bread was baked 'with the finest of lard' and from the chief pastrymaker that the cakes were made with 'the best of lard'. From the Fairmont Hotel in San Francisco I telephoned the warden of Alcatraz and said: 'I am a VIP, just returned from General McArthur's headquarters and I would like to visit Alcatraz.' The cordial warden had me there within one hour. I inspected the whole prison and was strongly impressed by what I learned. After the visit, lasting several hours, the warden invited me to his office and the following conversation ensued: 'Have you any other questions to ask, Rabbi?' I said: 'No – you have been very kind and co-operative.' Then he turned to me eagerly and said: 'May I put one to you? How is it that during the thirty odd years of my prison experience I came very rarely across a Jewish hold-up man, murderer, or rapist? Is it due to accident or is there a reason for it?' I told him: 'During my years at Cambridge, between 1916 and 1919, I used to visit the slums of London, East India Dock Road, Smith Street and others in which one came across utter misery, utter degradation, and what Ibn Ezra calls "deadly indifference to human plight".' I quoted the book *Not Guilty* by Robert Blatchford, the noted British social reformer, who referred to the large segment of the habitually unemployed, describing the frustration of an honourable young man or women whom the disciples of the economist Ricardo in British industry had allowed to stay hopelessly unemployed. Said Blatchford: 'On the day on which a nice young boy, desperate after countless attempts to get a job, says to himself: "As far as the rest of the world is concerned, I can die like a dog

in the ditch", on that day an anti-social human being and a potential criminal is born. Ghastly human indifference to a fellow-man's frustration and despair produces hold-up men, rapists, and murderers.' Such situations or occurrences have been utterly unlikely in the Jewish community. If a fellow Jew is completely poor, he receives – as a matter of social fact – the handout: food, clothing, shelter, (*tzedakah*). If he is a respectable needy person, the Jewish community has the Free Loan Society which lends him, without interest, money sufficient to provide raw material for his trade or craft or a basket for peddling. If a man had found the girl of his choice and was too poor to marry her, there was a *Ḥevrath Hakhnassath Kallah* ('Society for the Dowering of poor Brides') to help the young couple, through gift or loan, over their initial financial problems. If a person fell sick, there was the *Ḥevrath Bikkur Holim* ('Society for the Visiting of the Sick'), composed of both men and women, to bestow personal service upon the patients of their sex. If he or she was dangerously ill, there was the society called *Ḥevrath Linath ha-Tzedek* ('Spending the Night in Charity'), whose members – men or women respectively – would serve the very ill from evening to morning. If a man died and had nobody to attend to him, the Holy Society, (*Ḥebrah Kaddishah*), composed of the élite of the community, would prepare his or her body for the burial.

'Therefore nobody in the Jewish community could say "As far as the rest of the world is concerned I can die like a dog in the ditch". Therefore we had less hopeless frustration and less criminality.' The warden was very much impressed and asked me to write it out. (I did so in *Human Relations in Jewish Law* first published in 1965.) Then he let me return to the city.



American Problems

I *Anti-McCarran*

In the long ago, the prophet Jeremiah warned the Jewish people: 'Seek ye the welfare of the city whither I shall send you into exile and pray for her, for in her peace will you find peace.' This demand, a few centuries later, was translated into legal form: Samuel, physician, legist, teacher, pronounced the formula: *Dina di malkhuta dina* (The law of the country is the law) which means: it is obligatory for the Jew, not only on civic grounds, but as part of his religious responsibility, to obey the law of the country in which he lives as long as it does not interfere with the discharge of his religious duties or with the principles of morality and humaneness espoused by the Holy *Torah*. What Jeremiah had in mind was not conforming to the law alone, but positive endeavour in every field of human activity to advance the security and happiness of every fellow-citizen, ultimately of all mankind.

In the United States it imposes upon all of us the mandate to engage ceaselessly in every activity that will provide every man and woman in our beloved country with freedom and opportunity. It implies similarly the obligation to resist individually and collectively every attempt to curtail the freedom, the place, or the dignity, of any fellow American. The rousing example of Jefferson, Washington and Lincoln must spell an order to work both positively and negatively for the realization of the

American dream. In the autumn of 1950 the Internal Security Act, first of the notorious McCarran Acts, was passed, over President Truman's veto, and in June 1952 the second McCarran Act, the Immigration and Nationality Act, became law, again without the approval of the President. This act brought all previous legislation relating to immigration and naturalization into one complete statute. Although Truman approved much of the bill, he was unable to agree with the system of quotas, which discriminated against those not of Anglo-Saxon descent, and he strongly disapproved the re-enactment of certain provisions of the 1950 Act, which would empower the Attorney-General to deport any alien who had engaged, or purposed to engage, in activities 'prejudicial to the public interest' or 'subversive to the national security'. To punish undefined activities was contrary to American legal tradition, and to punish a mere intention would be tantamount to thought control. Nevertheless the act became law.

On January 26, 1951, the National Committee to Repeal the McCarran Act invited me to join them, and I became Vice-Chairman.

Outright repeal of the McCarran Act was urged by some twelve hundred prominent Americans from forty-eight states, among whom were twenty Protestant bishops, several rabbis, two Nobel prize-winners, scientists, educators and civic leaders, in an Open Letter delivered to every member of the Senate and the House of Representatives. Among those who signed were Thomas Mann, Kirtley F. Mather, Dorothy Canfield Fisher, Norbert Wiener, Stringfellow Barr, Ralph Barton Perry, Alexander Meiklejohn, John Haynes Holmes and myself.

On January 1 1952 it was stated in the *New York Times* that work had started on three detention camps capable of holding more than 3,000 spies and saboteurs in the event of war or a similar national emergency. On January 17 the *New York Herald Tribune* reported that Senator James O. Eastland had introduced a bill calling for a declaration of emergency under the McCarran Internal Security Act, thus giving the Justice Department power to round up thousands of Communists and hold them in detention camps.

The following week an Open Letter, signed by one hundred persons, went to President Truman, protesting the setting up of concentration camps under the McCarran Act provision. Attempts were made to arrange a meeting with the President, but with no success, although

Attorney-General McGrath gave our delegation an appointment for April 3rd.

After many a battle, meeting and steadfast continuation of letters to potential friends, that dangerous McCarran Act was finally defeated and American freedom protected, but the victory achieved was not an enduring one. Very soon thereafter arose the spectre of Senator McCarthy who, in ruthless persecution mania, with utter unconcern about the native rights of American citizens, caused a great deal of public and private cowardice which could have led this country morally and spiritually to ruin.

Letter announcing formation of National Committee

Dear Friend: *University of Chicago, 11 December 1950*

Two months ago, the Senate and the House of Representatives over-rode the President's veto and enacted into law the Wood-McCarran Bill, despite the widely expressed opposition of religious, educational, professional, labour, Negro, Jewish, fraternal and veterans' organizations.

Two months' experience with the McCarran Act and the spirit of hysteria and intimidation it has evoked have strengthened the opposition of those who were against its passage and have opened the eyes of many who were not fully aware of the dangers of such dangerous legislation.

Last September, more than 1900 prominent Americans responded to an appeal to join us in calling upon the President to veto the McCarran Bill. Although the Bill became law, we feel the fight must go on.

Millions of Americans, we believe, are ready to join in a movement to secure the prompt repeal of the McCarran Act.

As a first step, we are asking you and several thousand other leading citizens to join us in signing the enclosed letter to all members of the Congress, urging them to repeal the McCarran Act in this final session of the 81st Congress.

We also urge that you join us in giving leadership to the movement to repeal this infamous Act by becoming a sponsor of the National Committee to Repeal the McCarran Act. This Committee will be temporary, with the sole purpose of developing and co-ordinating a repeal campaign.

In the last analysis the preservation of American democracy is the responsibility of every citizen.

In view of the urgency of the situation, won't you return the enclosed card immediately?

JAMES C. BARKER, EMILY G. BALCH, G. A. BORGESE, PROF ZECHARIAH CHAFFEE, JR, DR ABRAHAM CRONBACH, BISHOP BENJAMIN A. DAGWELL, DR EDWIN T. DAHLBERG, DR MARK A. DAWBER, MRS WELTHY HONSINGER FISHER, DR E. FRANKLIN FRAZIER, REV JOHN PAUL JONES, RABBI LEO JUNG, BISHOP GERALD KENNEDY, PROF ROBERT MORSE LOVETT, DR JOHN A. MACKAY, DR THOMAS MANN, BISHOP FRANCIS J. MCCONNELL, CAREY MCWILLIAMS, DR ALEXANDER MEIKLEJOHN, DR ALBERT W. PALMER, BISHOP EDWARD L. PARSONS, DR LINUS PAULING, RALPH BARTON PERRY, DR EDWIN MCNEILL POTEAT, FRANK ROSENBLUM, DEAN JOHN B. THOMPSON, PROF PAUL TILLICH, MRS DOROTHY TILLY, DR CHARLES J. TURCK, REV PIERRE VAN PAASSEN, PROF OSWALD VEBLEN, BISHOP W. J. WALLS.

Dear Rabbi Jung: *University of Chicago, 28 December 1950*

Thank you for your very prompt response to my recent letter. You will be pleased to know that thirty of the forty-two persons to whom I wrote joined us in assuming leadership in the campaign to win the repeal of the McCarran Act.

Our Mailing to 4853 people was completed by December 11, and already there has been an encouraging and enthusiastic response from people throughout the country. They are eager to begin the fight against this legislation. We have to date an impressive list of more than one thousand sponsors and signatories to the Open Letter, and replies are still coming in.

The formation of the Committee was announced in the newspapers yesterday, and we plan to release the Open Letter to the press shortly after the first of the year.

Professor Lovett and I have undertaken the establishment of a Washington office with an executive director, a legislative consultant, and a public relations person. This arrangement will be completed by the time the Open Letter is announced. The next time you hear from us we hope it will be from our executive director.

Again, my sincere appreciation for your assistance. I am convinced that only by collective efforts such as this can we hope to achieve our goal of erasing this blot of shame from our statute books.

JOHN B. THOMPSON, DEAN,
Rockefeller Memorial Chapel, University of Chicago

Dear Sponsor: *New York, 27 February 1951*

It is very gratifying to report that response to the appeal for signers to the Open Letter to Congress asking for repeal of the McCarran Act was immediate and sizeable. 1122 signed the Open Letter, and of these 892 agreed to be sponsors of the Committee, representing every state in the Union. We are glad you have agreed to be a sponsor, and wish to thank you for your co-operation. We hope soon to send you a copy of the full list of signers. The Open Letter was sent to every member of Congress on January 25th. A number of Congressmen have replied that they are in favour of repeal.

At a meeting of a small group of initiators in New York City last week, plans were made for the repeal campaign. Repeal can be achieved, but only through the concerted efforts of citizens throughout the United States. We are writing you as a sponsor to ask your immediate help.

First, we would like to have you send us names of people you think should be brought into the repeal campaign (see attached form). We would also like to know if you would help in the setting up of state committees which will channel pressure on local Congressmen.

Second, we hope that you, regardless of where you live, will write immediately a personal letter to Representative Adolph J. Sabath of Illinois (Old House Office Building, Washington, DC), asking him to reintroduce his bill for repeal of the McCarran Act (which he introduced during the last session of Congress, but as yet has not reintroduced in this session). It is very important that you and every other sponsor of the Committee write Congressman Sabath so that he will know that the desire for repeal is nation-wide.

Third, the Committee needs funds to set up a Washington office to carry on the legislative fight, and to help in the organizing of state committees. Funds are also needed to publish a brochure on the McCarran Act for mass distribution. We would like you as a sponsor to contribute as much as you can personally, and to raise still more money through friends.

Fourth, a meeting of initiators and sponsors will be held in New York on March 8th to plan future action of the Committee. We urge you to attend this meeting, at which an analysis and interpretation of the McCarran Act will be made by a leading figure in the field of Constitutional Law. If you are not able to attend this meeting, will you please send us your

suggestions as to activities for the Committee, etc. The meeting will be held at the home of Miss Olive O. Van Horn, 349 East 50th St., New York City, Thursday, March 8th, at 8:00 p.m.

DR FRANKLIN FRAZIER RABBI LEO JUNG DEAN JOHN B. THOMPSON

Letter to Congress

As Americans gravely concerned with the preservation of traditional American liberties, we ask you to work for the repeal of the McCarran Act (the Internal Security Act of 1950).

It is the essence of our democratic American tradition that the right of dissent is basic to our democratic institutions; that the people and not the government shall judge the merit of ideas; that the people shall be free to organize into political, religious or economic associations without governmental restraint; that men may be punished for crimes they commit but never for opinions they hold; that guilt is a personal responsibility and not a question of association.

The McCarran Act violates all these basic American principles. Its enforcement has already lead to serious infringements of the Bill of Rights. The McCarran Act is responsible for the intolerable situation in which Government agencies, in a manner all too reminiscent of Nazi Germany, are already preparing concentration camps, are holding thought-control hearings, are denying passports to citizens, and are deporting and refusing admission to aliens.

We are confident that the American people share our deep attachment to our democratic traditions, and that they will demand the repeal of the McCarran Act just as their forefathers one hundred and fifty years ago forced the repeal of the Alien and Sedition Acts.

We, therefore, call upon you to work for the repeal of the McCarran Act, and thus help to restore our democratic traditions.

Letter from Planning Committee to New York candidates for US Senate Irving N. Ives John Cashmore George Counts

As voting residents of New York state, we ask you as a candidate for the United States Senate to take a stand against the McCarran Act (the Internal Security Act of 1950).

It is our firm conviction that the McCarran Act violates basic American

democratic traditions. It is our further conviction that this law has already led to serious infringements of the Bill of Rights. The McCarran Act is responsible for the intolerable situation in which Government agencies, in a manner all too reminiscent of Nazi Germany, are already preparing concentration camps, are holding thought-control hearings, are denying passports to citizens, and are deporting and refusing admission to aliens.

The issue raised by the McCarran Act and its enforcement is one of the most vital in the forthcoming elections.

We are confident that the American people share our deep attachment to our democratic traditions, and that they will demand the repeal of the McCarran Act just as their forefathers one hundred and fifty years ago forced the repeal of the Alien and Sedition Acts.

We hope that you will send us a statement of your views on this matter for publication.

Open Letter to the Members of the United States Congress who sustained President Truman's veto of the Wood-McCarran Bill (now the McCarran Act)

23 March 1951

The National Committee to Repeal the McCarran Act is writing you as one of the members of Congress who voted to uphold President Truman's veto of the Wood-McCarran bill. Surely the events of the six months since the bill became law have strengthened your conviction that national security can never be preserved at the cost of freedom's destruction.

You doubtless know, as our Committee has learned, that many who did not at first fully sense the dangers of the McCarran Act are now vigorously in favour of its repeal. Citizens throughout the nation are now looking to you to help restore our traditional and basic American rights.

Our Committee's work has won the written endorsement of more than twelve hundred community spokesmen in the 48 states, including 650 clergymen, 250 educators, 110 Negro leaders and 45 Jewish leaders. The American Federation of Labor, the Congress of Industrial Organisations, the Farmers Union, the American Civil Liberties Union, the League of United Synagogues and many other important national organisations have voiced their demand for repeal.

Like all citizens who cherish American liberty, we warmly applauded your courage in taking a principled minority stand in the Congress at a

time when passions over-rode reason. No one of us who respects democracy can stand idly by while a law so sweeping in its violations of basic American principles remains on the statute books.

That is why we appeal to you publicly to introduce legislation for the repeal of the McCarran Act. It would be the highest act of devotion to your country that you could perform in these times. Please let us know your plans so that we can render you every possible service in behalf of our common liberties.

Dean JOHN B. THOMPSON, Rabbi LEO JUNG,
OLIVE O. VAN HORN, Acting Secretary
For the Planning Committee.
National Committee to Repeal the McCarran Act

Press Release

Introduction of HR 3118, a bill to repeal the McCarran Act (the Internal Security Act of 1950), was hailed by the National Committee to Repeal the McCarran Act in a letter sent today to Congressman Adolph J. Sabath of Illinois, sponsor of the repeal measure.

'We know', said the letter to Congressman Sabath, 'that your action will be welcomed by the millions of Americans who opposed passage of this un-American undemocratic Act and who have looked to you for leadership in the campaign to repeal it.'

The letter assured Congressman Sabath that the Committee would do everything possible 'to rally support for HR 3118 as well as to secure the introduction and passage of a companion measure in the Senate'.

At the same time the Committee issued an urgent appeal to all organizations and individuals on record against the McCarran Act to communicate with their Congressmen urging public support of HR 3118, as well as to communicate with their Senators asking for introduction of a repeal measure in the Senate.

Officers of the Committee include Dr Mark A. Dawber, Mrs Welthy Honsinger Fisher, Dr E. Franklin Frazier, Prof Howard Mumford Jones, Rabbi Leo Jung and Dean John B. Thompson.

Initiating sponsors of the Committee include: Nobel Prize winners Emily Greene Balch and Thomas Mann; Methodist Bishop James C. Baker and Bishop W. J. Walls of the AME Zion Church; Frank Rosenblum, Secretary-Treasurer, Amalgamated Clothing Workers, CIO;

Frank Aydelotte, Institute of Advanced Studies, Princeton University; and Dr John A. Mackay President, Princeton Theological Seminary.

Text of the letter follows:

Dear Congressman Sabath: *30 March 1951*

The National Committee to Repeal the McCarran Act is very gratified to know that you have introduced HR 3118 providing for repeal of the McCarran Act.

We know that your action will be welcomed by the millions of Americans who opposed passage of this un-American undemocratic Act and who have looked to you for leadership in the campaign to repeal it.

You may be assured that the Committee will do everything possible to rally support for HR 3118 as well as to secure the introduction and passage of a companion measure in the Senate.

Rabbi LEO JUNG, Vice-Chairman
MRS FREDERICK B. FISHER, Vice-Chairman
Dean JOHN B. THOMPSON, Vice-Chairman
OLIVE O. VAN HORN, Acting Secretary

House of Representatives Washington DC *12 April 1951*

Dear Rabbi Jung:

This will acknowledge the letter of March 30th, signed by you and three other officers of the Committee.

Thank you for your expressions of gratitude, I hope that our efforts, added to those of many others who also feel that the McCarran Act is contrary to the principles of American democracy, will be rewarded by having this piece of legislation wiped from the books. Your Committee is becoming a potent force to accomplish this objective.

A. J. SABATH, MC

To the Editor of the New York Times: *New York, 6 June 1951*

We have noted with interest the *New York Times* editorial of May 28 entitled 'Richardson and Nimitz', in which reference is made to the recent dispute in the Subversive Activities Control Board hearings which resulted in the temporary resignation of Charles M. LaFollette as presiding officer of the panel.

In *The Times* editorial it was stated that the handicap under which the

board is operating 'stems from what can only be described as the vindictiveness of the Senate Judiciary Committee and its chairman, Senator Pat McCarran, author of the very law under which the board was set up'.

It is our feeling that situations such as occurred with reference to Mr LaFollette will continue to occur as long as any attempt is made to enforce the un-American McCarran Act. Such repressive, unconstitutional and unworkable legislation as the McCarran Act can only result in confusion.

What happened last week in the hearings in Washington is additional evidence of the need to repeal this act. Congressman Adolph J. Sabath of Illinois, dean of the House and chairman of the House Rules Committee, has introduced HR 3118 for this purpose. HR 3118 deserves the support of every American.

E. FRANKLIN FRAZIER, LEO JUNG, CAREY MCWILLIAMS, JOHN B. THOMPSON, OLIVE O. VAN HORN, Members, Planning Committee.
National Committee to Repeal the McCarran Act.

Dear Rabbi Jung: *9 October 1951*

At its recent annual meeting the Council of Representatives of the American Psychological Association instructed me, as Executive Secretary, to investigate the effects of the McCarran Act on the free movement of scientists and scholars. Our Association was of the mind to take whatever steps seemed appropriate and useful to bring about the repeal of the Act, but felt a need for more information so that its actions might be most adaptive and most appropriate. I would appreciate it very much if you can give me, or tell me where to find, factual information about the effects of the McCarran Act on the freedom of scientists and scholars.

You may be interested in knowing that our Association has already taken an action designed to help in the fight against the McCarran Act. We have, with the Canadian Psychological Association, voted to issue a joint invitation to the International Congress of Psychology to hold its 1954 meeting in New York. The resolution of invitation was worded with this proviso: 'provided that the McCarran Act is repealed'. It was the Association's feeling that this form of the invitation not only would express its disapproval of the Act, but would arm the New York

Convention Bureau with a very realistic motivation to work for the modification or repeal of the Act.

I very much hope that you or some other member of your Committee will be able to supply us here with information about the McCarran Act, about the Sabath Bill, and about useful actions an Association such as ours might take.

FILLMORE H. STANFORD Executive Secretary,
American Psychological Association Inc.

Dear Miss Van Horn: *New York, 8 November 1951*

I received a request from Professor Carlson of Chicago University inviting me to sign a proclamation for peace. Among those invited are not only members of the National Committee to Repeal the McCarran Act, but also some other people who are associated with the Mid Century Conference for Peace from which I withdrew because I have found that they have communist sympathizers in their ranks. That is why I do not think it would be either wise or proper to be in any way associated with that effort.

Concerning the proposed programme I seem to think that the CIO had agreed to support our enterprise. I hope to study the matter more carefully next week and to write you again.

LEO JUNG

Letter to the Editor Column

Dear Sir: *14 December 1951*

The story from Washington entitled 'Visa law changes to be sought in '52' which appeared in the *New York Times* of December 9th, emphasizes anew the need for repeal of the McCarran Act.

The Passport Division of the State Department has already applied the *spirit* of the McCarran Act in its denial of passports, although passport restrictions under the McCarran Act cannot go into effect until, if and when Communist 'action' and so-called Communist 'front' organizations have registered with the Attorney General. In fact, according to the McCarran Act, once registration has taken place, or has been ordered to take place, it is unlawful and punishable by imprisonment and/or fine for a person belonging to such an organization *even to apply* for a passport.

It is evident that the number of passport denials since the passage of the McCarran Act a year ago has greatly increased. Unfortunately only isolated cases reach the press.

If more publicity were given to the State Department's premature and wide application of the intent of the McCarran Act, perhaps more people would realize that the only answer is to repeal the McCarran Act, and they would urge their Congressman to support HR 3118, the Sabath repeal bill.

LEO JUNG, CAREY MCWILLIAMS, OLIVE O. VAN HORN
For the Planning Committee.
National Committee to Repeal The McCarran Act

Open Letter to the President of the United States

Dear Mr President:

We urge you to direct the Department of Justice to cease immediately the carrying out of steps recently announced to establish concentration camps in the United States.

As you said in your veto message on the McCarran Act, 'We will destroy all that we seek to preserve, if we sacrifice the liberties of our citizens in a misguided attempt to achieve national security.'

The McCarran Act which condemns to detention camps citizens whose only crime is that of being 'probable' saboteurs, is repugnant to all citizens who cherish democracy. In your veto message you expressed doubt as to the constitutionality of the detention camp provisions of the McCarran Act.

Now that Senator James O. Eastland has introduced a bill calling for the immediate declaration of a state of emergency in order that the McCarran Act detention camp provisions can go into effect at once, the need for action is imperative.

We, therefore, protest the carrying out of these un-American and undemocratic detention camp provisions, and urge you to direct the Department of Justice to cease immediately their implementation.

Protest Statement to the President of the United States on the setting up of concentration camps under the McCarran Act

The National Committee to Repeal the McCarran Act is alarmed by

recent press reports (*NY Times*, Jan. 1, 1952) that Attorney General McGrath has 'put in motion a plan for the detention of subversive elements of the population under provisions of the Internal Security Act of 1950, known as the McCarran Act'.

We are further alarmed by the introduction on January 16th of a bill by Senator James O. Eastland of Mississippi calling for the immediate declaration of a state of emergency in order that the McCarran Act detention camp provisions can go into effect at once.

These reports substantiate all too clearly the predictions made by you in your message to Congress when you vetoed the McCarran Act and said:

> '. . . It would be harmful to our security and damaging to the individual rights of our people if it (the McCarran Act) were enacted . . .'

The McCarran Act detention camp provisions violate basic American principles by depriving citizens of their liberty without due process of law and trial by jury, by inflicting punishment for opinions held and not for crimes committed, and by making guilt a question of association rather than a personal responsibility.

These provisions of the McCarran Act which condemn to detention camps persons 'as to whom there is *reasonable ground* to believe . . . *probably* will engage in, or *probably* will conspire with others to engage in, acts of espionage or sabotage', are so broad as to threaten the liberty of all citizens. They could be used against anyone who holds an unpopular opinion.

They are disturbingly reminiscent of the practices of the Nazi Government in Germany. 'People were arrested', said defendant Hermann Goering at the Nuremberg trials, 'and taken into protective custody who had committed no crime, but of whom one could expect that if they remained in freedom they would do all sorts of things to damage the German State.'

The whole concept of concentration camps is abhorrent to the American people. Since the McCarran Act leaves to your discretion the implementing of the detention camp provisions, we urge you, Mr President, to direct the Department of Justice to cease immediately the setting up of concentration camps under the McCarran Act.

The National Committee to Repeal the McCarran Act is convinced

that in order to protect our cherished liberties the McCarran Act must be repealed. We believe this sentiment is shared by a large segment of the American population. Your veto message, Mr President, leads us to believe that you also are of this conviction. Since your veto, however, we have waited in vain for you to use your high office to launch a campaign leading to the repeal of this nefarious law.

We, therefore, urge you to call upon Congress to repeal the McCarran Act which, not only in the detention camp provisions, but in its entirety, destroys our democratic way of life.

Dear Sponsor: *New York, 28 January 1952*

Recent press reports of the setting up under the McCarran Act of five concentration camps emphasizes anew the necessity for immediate repeal of the Act. These reports state that James V. Bennett, Federal Director of Prisons, acting under directions of Attorney General McGrath, is readying former military camps as places of detention for what the McCarran Act terms 'probable' saboteurs in the case of a declaration of a 'state of emergency'.

This announcement was followed on January 16th by the introduction of a bill by Senator James O. Eastland of Mississippi calling on Congress to declare the existence of a state of emergency, in order to bring into effect immediately the detention camp provisions of the McCarran Act.

Officers of the National Committee sent a vigorous telegram of protest to President Truman urging him to direct the Department of Justice to cease immediately the setting up of concentration camps. An Open Letter of protest signed by officers and initiators of the Committee was sent to the President on January 25th, and released to the press. It is also planned to send a delegation to the White House within the next two weeks to protest the carrying out of these un-American measures.

We urge you to wire or write President Truman protesting the setting up of concentration camps. Wire or write your Congressman and Senators, urging them to speak out publicly (either in Congress or through press statements) against this action.

Enclosed is a 'flyer' on the concentration camp issue. Won't you personally be responsible for the distribution of at least 100 copies of this? We can also furnish copies of the enclosed *Compass* reprint of the I. F. Stone article.

The time is short – we must act now! Protest this undemocratic action! Help send the delegation to the White House by making a contribution. Urge your Congressman to support HR 3118, the Sabath repeal bill!

JOHN B. THOMPSON, LEO JUNG, OLIVE O. VAN HORN
For the Planning Committee
National Committee to Repeal the McCarran Act

Dear Mr Slawson: *30 January 1952*

The *New York Times* on January 1st reported that 'work has been started on three detention camps that could hold more than 3,000 spies and saboteurs in the event of war or a similar national emergency'. On January 17th, the *New York Herald Tribune* stated that Senator James O. Eastland of Mississippi 'introduced a bill calling for a declaration of emergency under the McCarran internal security act', so that the detention camp provisions of the Act could go into effect immediately.

Not only do these developments give a new urgency to the need for repeal of the McCarran Act, but they constitute a challenge to all believers in American democracy.

The National Committee to Repeal the McCarran Act has urged President Truman by telegram and Open Letter to direct the Department of Justice to cease immediately the setting up of concentration camps. The Committee also plans to send a delegation to the White House to protest personally the carrying out of these undemocratic and un-American measures.

We hope that your organization, if it has not already done so, will call for speedy repeal of the McCarran Act. We also hope that you will protest to the President the setting up of concentration camps under the McCarran Act.

We would appreciate receiving copies of any public statements made by your organization in support of repeal of the McCarran Act, and in protest of the setting up of concentration camps.

LEO JUNG, JOHN B. THOMPSON,
OLIVE O. VAN HORN For the Planning Committee
National Committee to Repeal the McCarran Act

United States Senate, Washington DC *20 October 1952*

My dear Rabbi Jung:

I am just in receipt of the letter which you and Professor Arthur L. Swift, Jr wrote to me on October 14th.

I am very glad to know that you approved of the speech which I recently delivered before the AFL Convention.

Since then, I have, of course, made a great many other speeches on the subject of the McCarran Immigration Bill. As you may know, I fought with all my vigour against that bill, as well as the McCarran Internal Security Bill. I need not assure you, I am certain, that I shall continue my efforts to bring about a repeal of the McCarran Bill. It will be a very hard and up-hill fight but I believe that we have a real chance of succeeding.

I am sorry that I could not make an appointment to see you and Professor Swift at this time, but as you can well imagine, I am extremely busy in the campaign and with keeping up my official work in the Senate. I hope to have the pleasure, however, of meeting with you later on.

Yours very sincerely,
HERBERT H. LEHMAN
US Senate Committee on Labor and Public Relations

Dear Friend: *New York, 28 November 1952*

With the election of a new President and Congress, our Committee now has the immediate task of insuring the early introduction in both Houses of Congress of bills to repeal the McCarran Act. We are confident that this can be done and that a greatly expanded campaign to repeal this Act can be mounted in the coming year.

The recent death of Congressman Adolph J. Sabath of Illinois, who sponsored H.R. 3118, the repeal bill, is a great loss to our Committee. However, we are confident that with the help of our sponsors and friends, Senators and Congressmen can be found to introduce repeal legislation.

May we suggest that you write to Senator William Langer of North Dakota and Congressman Emanuel Celler of New York, two of the more likely introducers, urging them to introduce repeal legislation. As a result of the Republican victory, Senator Langer, who led the fight in the Senate against passage of the McCarran Act, is the prospective successor to McCarran as Chairman of the Senate Judiciary Committee. May we also

suggest that you write your own Congressman and Senators, urging them to introduce and support repeal legislation.

At the convening of the 83rd Congress the Committee plans to send an Open Letter to every Senator and Congressman urging them to work for the repeal of the McCarran Act. As soon as a repeal bill is introduced, we plan to print petitions in support of the bill and to secure thousands of signatures, in order that Congress will know the American people want the McCarran Act repealed now.

We would like to have your suggestions for our future programme. To carry out this programme, we need funds. We would, therefore, appreciate any contribution you can make at this time.

LEO JUNG, ARTHUR L. SWIFT, JR, OLIVE O. VAN HORN
For the Planning Committee.
National Committee to Repeal the McCarran Act

Open Letter to the Honourable Herbert Brownell, Jr., Attorney General of the United States

Dear Sir:

We, a group of initiators and sponsors of the National Committee to Repeal the McCarran Acts, noted with deep concern your reliance on the Internal Security Act of 1950 in your April 9th report to the nation on 'The Fight Against Communism'.

Further, we take issue with you when you say:

> 'All of the efforts of the Government to oppose Communism have been made and will continue to be made within the framework of the Constitution of the United States and under the laws of our country. That means that the procedures followed, have been and will continue to be, basically fair in accordance with the traditional American conceptions of due process of law. We have proceeded with a careful regard for individual dignity and freedom and the preservation of personal liberty.'

We were shocked that you, the highest law enforcement officer of our government, sworn to uphold the Constitution in spirit and in fact, together with the Department of Justice, have taken specific measures (and advocate further specific measures) which pervert the Constitution and destroy our democratic traditions.

We cannot reconcile the Internal Security Act of 1950 with due process of law. Under that Act you have instituted proceedings before the Subversive Activities Control Board which publicly prejudge a verdict of guilty. This procedure is difficult to distinguish from those of some Congressional committees which have also engaged in public accusation without due process.

The premise that an organization of American citizens which from time to time dissents from the policy of an elected administration is disloyal, is not an American tradition. We cannot agree that disagreement is the same as treason. Our Constitution specifically provides for freedom of dissent. Yet this premise that to dissent is treasonable, underlies all the hearings before the Subversive Activities Control Board, as it does the Internal Security Act itself. For these and other reasons we have urged, and continue to urge, the repeal of the Internal Security Act.

As for the measures you have proposed: We do not agree that any law allowing an employer to dismiss a person who 'is likely to engage in sabotage or espionage' can ever be made to conform to due process of law. This proposal is a continuation of a corresponding provision in the Internal Security Act of 1950, namely, the detention camp provision. It is the same as the preventive arrest procedure of fascism.

Further, your proposal to allow the Subversive Activities Control Board to determine whether or not a union is a threat to our national security can only be regarded as a device to destroy specific unions.

Moreover, you cannot in one breath claim to be defending the Constitution and at the same time propose the dismantling of the Fifth Amendment, a basic part of the Bill of Rights. Nor can we reconcile your wire-tapping bill with 'a careful regard for individual dignity and freedom and the preservation of personal liberty'.

In short, the Internal Security Act of 1950, and your proposed legislation, violate both the letter and the spirit of the United States Constitution. By furthering the atmosphere of fear these measures violate 'our concept of the dignity of man' and thwart free debate on public policy which is necessary to guide our nation in these troubled times.

We believe that the American people will not only repeal the Internal Security Act, but will also reject your proposals.

National Committee to repeal the McCarran Act

Open Letter to the members of the Eighty-Third Congress of the United States

Dear Sir:

On the occasion of the inauguration of the new President and the convening of the Eighty-Third Congress of the United States, we the undersigned, earnestly urge you to support legislation seeking repeal of the McCarran Act.

We ask this because we believe that it is the essence of our American democratic tradition that the right of dissent is basic to our democratic institutions; that the people and not the government shall judge the merit of ideas; that the people shall be free to organize into political, religious or economic associations without governmental restraint; that men may be punished for crimes they commit but never for opinions they hold; that guilt is a personal responsibility and not a question of association.

We hold that the McCarran Act violates all these basic American principles. Its enforcement during the past two years has caused serious infringements of the Bill of Rights, and has added materially to the atmosphere of repression and hysteria. The McCarran Act is responsible for the intolerable situation in which Government agencies, in a manner all too reminiscent of Nazi Germany, have already prepared concentration camps,

> Six camps are ready to be used, located at Florence, Arizona; Wickenburg, Arizona; Avon Park, Florida; Allenwood, Pennyslvania; El Rono, Oklahoma; and Tule Lake, California. (*New York Times*, January 1, 1952 and June 26, 1952)

are denying passports to citizens,

> About 300 Americans in one year were denied passports by applying the 'spirit of the McCarran Act', the State Department reported. (*New York Times*, May 25, 1952).
>
> The State Department asked for appropriations in order to lift the passports of 251 Americans now abroad. (*Daily Compass*, March 28, 1952).

are deporting and refusing admission to aliens,

> Attorney General James P. McGranery announced that in 1952 thirty-one persons have been deported under provisions of the McCarran Act. (*New York Times*, October 3, 1952).

> About 8,000 displaced persons have been refused visas 'for security reasons'. (*New York Times*, January 3, 1952).
>
> An estimated 200 foreign scientists, invited to attend scientific conclaves in this country, or to teach at universities here, have been denied visas since the passage of the McCarran Act.

and are holding thought-control hearings,

> The two man panel of the Subversive Activities Control Board set up under the McCarran Act, held hearings for eighteen months and recommended that the Communist Party be required to register as a 'foreign-controlled' organization. This is the first time Government and not the people judge the merit of ideas through the imposition of various sanctions.

After two years experience with the enforcement of the McCarran Act we are all the more confident that the American people with their deep attachment to democratic traditions will eagerly support any action that will end these infringements of the Bill of Rights. This can best be achieved through outright repeal of the McCarran Act.

We, therefore, ask you to make every effort to achieve this, and thus help restore our democratic traditions.

EXCERPT FROM ADDRESS BY HON. PHILIP B. PERLMAN, FORMER SOLICITOR GENERAL OF THE UNITED STATES, AT DEDICATION OF PHILIP B. PERLMAN LAW LIBRARY IN STEPHEN WISE CONGRESS HOUSE, NEW YORK CITY, 1953

I regret to say it, but the fact is that the present Congress, with no resistance from the Executive branch of the Federal Government, is endeavouring to turn the clock back on human rights, on civil rights. The coalition of Dixiecrats and Northern Republicans is in the saddle, much firmer than ever before. The coalition faces no opposition from the White House. If anything, it receives co-operation and encouragement.

The news that comes out of Washington these days is a record of measures and policies the effect of which is not only to hamper and to stop progress in the field of civil rights and liberties, but actually to diminish gains made with great and unceasing effort over the last twenty years. The truth is that, so far from giving vitality to any movement to enlarge respect for human rights and privileges, the National Administration is in retreat – retreat from the fine pledges and promises made during

the Presidential campaign. We cannot be sure whether the retreat is a deliberate and planned one, or whether it is the forerunner of a rather complete rout. But we do know that it is taking place, and that the liberals of both major political parties in and out of Congress are discouraged and embittered over almost daily surrenders to the forces of reaction.

There are those who counsel silence, who believe it is too early to speak out, and who say that there are other and more important issues, affecting the very existence of the Republic, that claim the attention of the National Administration; and that the newly-elected officials are still so popular with the public that any criticism may cause resentment. But I believe that silence under present circumstances is a mistake. We must not take counsel of our fears. The time to protest, to act, is now. We may save things worth while, and we shall surely diminish the damage that otherwise would require a long period of time to repair . . .

You are informed of the splendid results on behalf of civil rights and liberties which have been achieved in recent years at every level of government – federal, state and municipal; and of the marvellous progress made through the work of religious and welfare organizations. The momentum in many fields is too great to be halted. But we should now be concerned with what is occurring in the place where the greatest influence for good should be exerted – the Executive and Legislative branches of the Federal Government.

During the campaign that preceded his election, the President said several times that the McCarran-Walter Act on immigration and nationality contained discriminations which should be repealed and that the Act should be rewritten. It is fair to say that he gave the impression, and intended to give the impression, that he would sponsor legislation establishing a fair and honest law on immigration and naturalization, adequate for the nation's security, but without discriminations based on race, creed, or colour. Shortly after the inauguration, in the State of the Union message, the retreat began. The President then repeated his criticism of the existing Act, but, so far from appearing as the champion of a new and better law, merely advised that the subject should be studied by Congress. However, Congress had passed the McCarran-Walter Act by a two-thirds vote of each House over President Truman's veto, so that

it was and is clear that prompt, determined and positive action by the President is a prerequisite for early and substantial amendment.

Later on the President requested a committee of Congress to study the McCarran-Walter Act with particular reference to ten classes of complaints that had been made to him. It should be said that not one of these ten complaints touched the basic evils of the McCarran-Walter Act. Not one word was said about the iniquitous quota system, under which admission to the United States is based on national origins, and therefore on race, creed and colour. Not one word was said by the President on this vital and indefensible feature of the McCarran-Walter Act, and nothing was said about the fact that the quotas are so arranged that fifty-six per cent of them, since they were established, have never been used, and will never be used. Nothing was said about unrestricted and unreviewable authority of consuls abroad to deny visas for reason or for no reason; or about the second-class citizenship now imposed on naturalized citizens; and not one word about many of the other new restrictions and opportunities for abuse of discretion written into the McCarran-Walter Act of 1952. But no remedy for even the limited and watered down criticisms by the President was incorporated in legislation and sent by him to Congress, and none has yet been introduced.

Although passing over the administrative and the vital substantive features of the McCarran-Walter Act, the President has assumed the sponsorship of a bill to admit to the United States, over a two-year period, 240,000 persons who are refugees, expellees or escapees or who are the victims of economic problems caused by surplus population in Europe. The general purpose of this bill is commendable, and I would assume that it should, if properly amended, command general support. But the bill, as written and introduced as an administration measure, cannot accomplish its declared purpose. For instance, it provides for the admission of 110,000 German expellees and escapees from behind the Iron Curtain, and 15,000 more escapees now in Nato countries. The distress of the escapees appeals to the hearts of free people everywhere. But they are barred from admission under the provisions of the McCarran-Walter Act. The restrictions of that Act, except for the quotas, apply to those who would seek admission under the President's proposed law. The McCarran-Walter Act opens our gates to nazis and fascists but bars communists and former communists unless they have actively opposed communism for a

period of five years. The escapees include many who gave up everything they owned and risked their lives to escape communism: but as former communists they must wait at least five years before they may become eligible, even if it were possible actively to oppose communism while still herded together in camps or other temporary quarters.

But the President's bill to meet the emergency need is open to other valid objections. Its provisions for the favoured admission of farm workers and those possessing special skills are designed to limit narrowly the classes of those qualified to enter the United States, and to be a barrier against many who may be excellent material for citizenship here, and are now in greater distress than others who are given a preferred status.

Again, the provisions for the admission of new classes of 'ethnic' nationals further enlarges, instead of eliminating, the concept of race, creed or colour as the basis for the selection of immigrants to the United States . . .

Telegram to President Eisenhower

Dear Mr President: *4 January 1954*

Aware that you are engaged in the preparation of your important State of the Union message, we take this occasion to call again to your attention the need to replace the McCarran-Walter Immigration Act with legislation that would honourably represent the democratic tradition of our Union.

During the 1952 election campaign you pledged a thorough revision of the McCarran-Walter Immigration Act. Since that time experience with that Act in operation has underscored the importance of such a revision. McCarran-Walter Immigration Act incorporates a quota system whereby admissions to the United States are based ultimately on race, creed and colour. Furthermore it imposes a stigma of second-class citizenship on naturalized United States citizens. The Act has resulted in serious injustices to countless individuals and has damaged our national prestige in the world community.

We urge you to take the leadership in correcting these abuses and to redeem your campaign pledge by including the replacement of the McCarran-Walter Immigration Act among the legislative enactments which you will propose to the next session of Congress.

Members of the Planning Committee
National Committee to Repeal the McCarran Acts

II *Paid Informers*

This petition was sent in February 1954 to the Hon. William Langer, chairman of the Judiciary Committee of the United States Senate and the matter was investigated the following year by the Subcommittee on Constitutional Rights.

Dear Senator Langer:

We address this petition to you as chairman of the Judiciary Committee of the United States Senate and request that you refer it for investigation and report to the Sub-Committee on Civil Rights, of which the Honorable Robert C. Hendrickson is chairman and which is entrusted with investigating infringements on civil liberties and the Bill of Rights.

We wish to call to your attention, and ask you to call the attention of the Sub-Committee on Civil Rights, the use being made of the testimony by informers and the character of the persons whose testimony is being used to besmirch the reputations of American citizens, many of them Protestant clergymen and Jewish Rabbis, some of whom are no longer living and able to defend themselves.

We would make a distinction between informers and investigators employed by government agencies. The investigator obtains information for the agency he serves but does not function as a public accuser. If the investigator uncovers evidence of criminal activity against a citizen, the citizen may be indicted and tried by due process of law. The informer is a public accuser. When functioning under government protection or privilege the informer accuses with immunity. Up to now, informers who have been profuse in accusations against fellow citizens, have not been cited or charged with perjury in a court of law. Yet we have strong reason to believe that some informers who have traduced large numbers of citizens have not spoken the truth. Sworn admissions by some of them, conflicting statements at different times, and the testimony of ministers of the Christian church and others as to the untruthfulness of various of these professional witnesses should be the subject matter of investigation by the Sub-Committee on Civil Rights.

We submit that any investigatory process, whereby citizens are subjected to attacks against which they have no opportunity for rebuttal, so that guilt is implied upon the ground of baseless accusation or mere

association, is an un-American practice. It is contrary to the citizen's constitutional rights of due process. Such a procedure, moreover, lays too heavy a burden upon the aggrieved citizen, who, in order to clear his name, must oppose the government which sponsors the informer. It thus violates every American concept of fairness and the equality of all citizens before the law.

It is also our considered judgment that the character of some of the people whose testimony is being used in political trials and before congressional committees would be a fruitful subject for investigation.

Another pertinent subject for investigation would be the cost of overlapping investigations. Different congressional committees frequently follow the same trails, and the fact that a citizen has been subjected to attack under most trying conditions of publicity by one committee by no means assures that he will not be subjected to the same experience before another. It concerns us that in a time of promised national retrenchment large sums of money should be spent in duplicate efforts to achieve what often appears to be propaganda and publicity rather than searching for information not already in the possession of the committees.

A distressing feature of many of these congressional committee investigations has been the release to press and public of unverified information and gossip from supposedly secret files. Such public releases, even though the committee giving them out disclaims having verified their truth, are inevitably accepted as having had committee scrutiny, verification and approval.

We hope, therefore, that hearings will be held by the Sub-Committee on Civil Rights to investigate and report on the above matter, which, in our considered judgment, represents one of the greatest dangers to freedom of speech, press and religion which has ever confronted our country. Such an investigation should prove helpful in connection with various bills now pending which are designed to correct and improve the procedures of investigating committees.

HORACE W. B. DONEGAN, DD, Protestant Episcopal Bishop of New York.

JOHN WESLEY LORD, STD, Resident Bishop Methodist Church, Boston Area.

CHARLES K. GILBERT, DD, Protestant Episcopal Bishop of New York (retired).

JAMES A. PIKE, DD, Dean of the Cathedral of St. John the Divine (Protestant Episcopal), New York.

DANA MCLEAN GREELEY, STB, Pastor Arlington Street Church (Unitarian), Boston.

RALPH W. SOCKMAN, DD, Minister, Christ Church (Methodist), New York.

NORMAN B. NASH, DD, Protestant Episcopal Bishop of Massachusetts, Boston.

PHILLIPS PACKER ELLIOTT, DD, Minister, First Presbyterian Church, Brooklyn.

FITZ H. ALLEYNE, DD, United Penticostal Church, Brooklyn.

ABBA HILLEL SILVER, DD, Rabbi of The Temple, Cleveland.

JOHN HOWLAND LATHROP, DD, Minister, First Unitarian Church, Brooklyn.

DAVID J. SELIGSON, President, New York Board of Rabbis, Rabbi of Central Synagogue, New York.

DONALD B. CLOWARD, DD, Executive Secretary Council on Christian Social Action of American Baptist Convention, New York.

JOHN W. BRADBURY, DD, Editor, Watchman-Examiner (Baptist), New York.

LEO JUNG, PHD, Rabbi of The Jewish Center, New York.

EDWIN T. DAHLBERG, DD, Former President, Northern Baptist Convention; Minister, Delmar Baptist Church, St. Louis.

ALBERT BUCKNER COE, DD, President, Massachusetts Congregational Conference, Boston.

BISHOP LEWIS O. HARTMAN, STD, Former President, Methodist Federation for Social Service. Professor of Theology, Boston University School of Theology.

CLARENCE PICKETT, American Friends Service Committee.

III *The Troubles of Migratory Workers*

In 1939 John Steinbeck aroused the conscience of the American people through his noble novel 'Grapes of Wrath', which depicted the misery of the migratory U.S.A. workers who had swarmed to the vineyards of California in the hope of steady, decent employment. Alas, they found there ruthless abuse. According to the Truck System which the author describes in detail, the worker, after a strenuous week of labour, in which

his wife and adolescent children joined him, received his small wages not in current coin so that he might buy what he needed and benefit from the competition among grocery stores and super-markets. He received his wages in form of a cheque on the company's store, had to get the goods the company chose to carry on their shelves and at the price the company chose to impose. That eloquent, heartrending story, reinforced by a powerful movie presentation, had unprecedented success. Within a short time forty-eight states declared the Truck System unconstitutional and abolished its obscene evil.

The troubles of migratory workers are challenges to our Jewishness.

Dear Friend: *New York, 30 October 1953*

If you have a three cent stamp it can help build a school.

The New York State Education Department has requested the Legislation to appropriate a modest sum which would permit the operation of a number of public schools in the summer months so that children of migratory farm workers could attend classes, instead of working in the fields, or being left idle and unsupervised at labour camps. These migratory children are among the most underprivileged in the State. As far as their schooling is concerned, they are truly educationally starved.

Many civic, child welfare, and religious organizations throughout the State are enthusiastically supporting the proposed programme. If you believe, as we do, that this measure is one which deserves your support, will you not reach for that three cent stamp, or a postcard, and write at once to: Dr Norman Hurd, Division of the Budget, Albany, New York, expressing your feelings about the need for a public summer school programme for migratory children.

Please write at once and, if you can, also send us a copy of your letter. *There is no time to lose.*

SOL MARKOFF Associate General Secretary
National Child Labor Committee

Dear Dr Hurd: *New York, 5 November 1953*

I felt most uncomfortable about our great state's neglect of the migratory children and it encouraged me no end to hear that the New York State Education Department has requested the Legislature to appropriate a

modest sum for the operation of a number of public schools in the summer months for these children.

It seems to me self-evident that one should encourage the type of work for these unhappy youngsters and I beg leave to express my urgent endorsement of this work.

With all good wishes, I am Sincerely Yours,

LEO JUNG MA (Cantab) PhD London DD (YU) Professor of Ethics (Yeshiva University) Rabbi of the New York Jewish Center

Dear Dr Jung: *Albany, New York, 12 November 1953*

This is in reply to your letter of November 5 concerning a request for funds for summer schools for migrant children.

As you no doubt know, the operation and management of our schools rest with local school boards. They have the right to operate summer courses for migrant children if they choose.

New York probably now has the most advanced and expensive migrant programme of any state. We have a well-developed child care programme camp inspection, health services, and employment service assistance, all of which cost rather large sums of money.

I assume that you are familiar with the results of a study made by Professor Howard Thomas, of Cornell University, in 1949 which showed that migrant children were about as well advanced educationally as children in our year-around population. If you have not seen the report on his study, perhaps you will be interested in obtaining a copy from him.

Despite all of these considerations, we shall still give careful attention to the requests of the Education Department.

T. N. HURD

Literary Section

Letter from a Unique Personality

My dear Rabbi: *New York, 21 April 1936*

My friend Mr William Feinberg called my attention to the dinner to be given in your honor tomorrow the 22nd.

Have been to many dinners in my time, but if ever the spirit moved me to attend, it is this time. And what a distinct heart disappointment it is to me that I cannot be with you. How I would love to be present. Will to do so is here, but not the strength. The evening of the 22nd reminds me that at a dinner given to George Washington on his birthday which happens also to be the 22nd, one of the speakers said: To honor George Washington is like trying to polish the Sun. It is we who are honored by his presence.

Knowing you as I do, desire to say the same of your goodself. Every guest present will be honored by your very presence. I don't know of any man who is more appreciated for his humanitarianism, whose greatest pleasure is what he can do for others. I don't know of any man who is more revered for his sincere and lofty piety than my Rabbi – Rabbi Leo Jung.

A. E. ROTHSTEIN

Dear Mr Morgenstern: *16 March 1937*

I have my doubts about the moral right of any Jew to send dollars to

Germany, to profit that horrible government. If you can assure me that the money does not go in dollars to Germany, I shall be happy to continue my subscription to the *Morgenschrift*; otherwise, to my regret, I shall have to discontinue it.

Every dollar sent to Hun-land means more guns for the world, and more support for the bloodthirsty madness of Hitler.

Hoping you appreciate the spirit in which I write.

LEO JUNG

Dear Dr Jung: *The Hebrew Union College, Cincinnati, Ohio, 15 April 1937*

Acknowledging yours of the 11th inst., I can of course understand very sympathetically the position which you have taken with regard to the Gesellschaft für die Wissenshaft des Judentums. It is one of those instances where we are torn between an earnest desire to support a Jewish institution of research and scholarship which has a distinguished record of service and achievement and unwillingness to give any indirect support, even to the slightest degree, to the Nazi program. It is true that the money is sent not directly to Germany, but to an office outside of Germany, I believe in Holland. I have not the slightest doubt, however, that most of this money eventually finds it way into Germany, due to the fact that the journal is printed there and must be paid in German coin, and also that the German Jewish scholars who contribute articles to the Monatschrift must receive their honoraria that they may live. My own feeling inclines me to lean in the direction opposite to that which you very properly take. I feel that in making the continuance of the Society possible I am also helping these Jewish scholars to eke out a very precarious existence. Ultimately some of this money may find its way into the Nazi war chest, but before doing so it will have achieved much good for a number of worthy Jewish causes. For these reasons I myself prefer to continue my support of the Society. However, needless to say, I respect your own views and principles and do not seek to influence you unduly from your present decision.

JULIAN MORGENSTERN

Text of cable sent to the author *27 July 1937*

Members of Scottsboro Defense Committee and Samuel Leibowitz request honor of your presence at mass meeting to welcome four released

Scottsboro boys Hippodrome New York City this Thursday evening eight thirty o'clock would appreciate your saying few words of greeting and comment Roger Baldwin acting secretary Scottsboro Defense Committee.

Letter from the American non-Zionist Office of the Jewish Agency for Palestine, to the American non-Zionist members

Dear Dr Jung: *New York, 22 September 1937*

The interest which you displayed in the affairs of the Jewish Agency, with special reference to the recent meeting in Zurich in connection with the report of the Royal Commission recommending the partition of Palestine, prompts me to write you and other friends and tell you something of what I think we achieved in Zurich.

When we left the United States we aimed at several things: First, to stop, if possible, what seemed to be a headlong drive on the part of the Zionists for accepting the Jewish State through partition of Palestine. Second, to bring about a real effort for a rapprochement with the Arabs. Third, to re-establish the supremacy of the Jewish Agency in all affairs relating to Palestine vis-à-vis the Mandatory Government and the League of Nations. Fourth, to obtain parity between Zionists and Non-Zionists in the Executive of the Agency.

Opinions will probably differ as to the degree of success with which we achieved these four purposes, but I believe we have every reason to feel that we have been as successful as possible under the circumstances.

We succeeded in retarding, if not stopping, the rush toward a Jewish State and partition by a resolution unanimously adopted by the Council of the Agency which is considerably different from the resolution adopted by the Zionist Congress. In the Agency resolution, a copy of which is appended hereto, the Executive was empowered 'to enter into negotiations with a view to ascertaining the precise terms of His Majesty's Government for the proposed establishment of a Jewish State. In such negotiations the Executive shall not commit either itself or the Jewish Agency.' It further provides that 'in the event of the emergence of a definite scheme for the establishment of a Jewish State, such scheme shall be brought before a special session of the Council for consideration and decision.' (Point 4 of the Resolution).

The Council also adopted a strong expression of the desire for a better relationship with the Arabs. It directed the Executive 'to persevere in its efforts toward this end and with this object in view, to request His Majesty's Government to convene a conference of Jews and of the Arabs of Palestine with a view of exploring the possibilities of making a peaceful settlement between Jews and Arabs in and for an undivided Palestine on the basis of the Balfour Declaration and the Mandate.' (Point 3). This declaration makes clear to the world that the Jews have every desire to live in peace and harmony with the Arabs in Palestine and are ready to use every means at their disposal toward that end.

Our third purpose, the re-establishment of the supremacy of the Agency, was achieved in the independent resolution which was adopted and in the high quality and unbound spirit of the debate in the Agency. As a result of the discussion and action at the Agency meeting, it was made clear to the League of Nations and to the Mandatory Government that the Agency is the body which should be dealt with in such negotiations as may be necessary for the future development of Palestine. It should be recalled in this connection that the Royal Commission in its report mentions the Zionist Organization as the body with which the British Government is to negotiate regarding the establishment of a Jewish State. Also, that throughout the meetings of the Congress and the publicity which attended it, the Zionist Organization and its Congress were accepted as the final authority in this matter. This was definitely changed as a result of the Agency meeting in Zurich.

As for parity on the Executive, I believe we have accomplished a great deal there. The Non-Zionists now have named five members out of an Executive of twelve. One Zionist member of the Executive, Mr Shertok, assured me that he would always vote and act in the Executive as an independent. This was all that we ever required of any of the members of the Executive, whether they were Zionists, Non-Zionists, or Zionists appointed by the Non-Zionists. We therefore have an Executive of twelve persons six of whom are independent, and will vote as their conscience dictates, and six who may be bound by party caucus. In addition to the three Non-Zionist members of the Executive who served during the last two years (Dr Hexter, Dr Karpf, Dr Senator) we named for the ensuing two years Mrs Edward Jacobs, President of Hadassah, a woman of outstanding ability, high-mindedness and unquestioned courage, and

Dr Arthur Ruppin, who formerly had a vote in economic matters on the Executive and who by common agreement is a man of independent thought and action.

The Zionist Congress proposed that limited voting rights in the Executive be given to several persons who are holding important positions in the Agency. It was agreed that the Non-Zionists shall have the right to name an equal number of their own representatives in or outside of the Agency to exercise similar rights. We mean to name these persons at the first opportunity.

In addition to parity in the Executive, we also named our equal share of representatives on the Political Advisory Committee of twelve persons, which was proposed by the Zionist Congress. Our representatives on this Committee are: Mr Lionel Cohen, Sir Osmond d'Avigdor Goldsmid, Mr Neville Laski, Lord Reading, Professor Speyer, and I—and as an alternate for me, Mr Max Gottschalk, of Belgium.

The Zionists appointed: Mr Leonard Stein, Rabbi Stephen Wise, Rabbi Meyer Berlin, Mr Beryl Katznelenson, Professor Namier, Mr Harry Sacher. It will be the duty of this Committee to advise on all political questions that may arise in the negotiations of the Executive between the Mandatory government and the Arabs.

The Agency also approved the action taken last March, when my associates and I went to England to straighten out some of the affairs of the Agency, for the establishment of a small Administrative Committee to advise the Executive in Palestine regarding all Agency matters. This Committee is to have the full powers of the large Administrative Committee between the regular sessions of the latter. In this way, I believe, we have safeguarded the interests of the Agency and have taken such precautionary measures as are possible under the structure of the Agency against one or two members of the Executive speaking on behalf of the entire Agency.

It is impossible to say what all of this will lead to. Everything will depend upon the good faith and real desire for co-operation on the part of those who have been entrusted with responsibility and authority. We have the satisfaction of knowing that we have done our best in the problems facing us, and succeeded in avoiding precipitous and dangerous action. The aims we constantly had before us were to safeguard the good Jewish name; not to permit the impression to go abroad that the Jews were

unwilling or unable to live in peace with their neighbours; and not to break a united Jewish front at this crucial point in Jewish history. I am certain that in these we represented the best and most responsible Jewish opinion in the United States.

I cannot close this rather tame and brief recital of a difficult and most trying meeting without at least a word of appreciation of the devotion, self-sacrifice, and invaluable assistance of all the American Non-Zionists who were in Zurich, and those European Non-Zionists who acted for them. It should be remembered that at the first meeting of the Non-Zionists, on our arrival in Zurich, the European Non-Zionists or those going by that name, were more ardent in their expression in favour of a Jewish State than were the Zionists at the Congress. Whatever was accomplished, therefore, in stemming the tide was due entirely to the efforts of the American Non-Zionists and a very few real Non-Zionists in Europe.

I want to express my thanks and appreciation also to the many men and women in this country who sent me telegrams and messages expressing their opposition to the proposed partition and the Jewish State, and urged us to do our utmost to prevent both. Their expressions served to encourage us and to strengthen our hands. Whatever the ultimate outcome of our efforts, I can say without hesitation that my associates and I have striven to fulfil our mandate and responsibility.

FELIX WARBURG

Resolution adopted by the Council of the Jewish Agency in Zurich, 21 August 1937

The fifth session of the Council of the Jewish Agency for Palestine takes note of the Political Resolution adopted by the Twentieth Zionist Congress and expresses its agreement with its main conclusions.

2) The Council rejects the assertion of the Palestine Royal Commission that the Palestine Mandate has proved unworkable. The Council directs the Executive to resist any infringement of the rights of the Jewish people internationally guaranteed by the Balfour Declaration and the Mandate. The Council condemns the 'palliative proposals' put forward by the Royal Commission as a policy for implementing the Mandate, which involve the arbitrary curtailment of Jewish immigration, the abandonment

of the principle of economic absorptive capacity as a basis for immigration policy, and severe limitations on Jewish land settlement. The Council expresses its strongest opposition to the decision of His Majesty's Government to fix a political high-level for Jewish immigration of all categories for the next eight months, which it regards as a violation of Jewish immigration rights and of the undertakings repeatedly given in this regard by His Majesty's Government and confirmed by the League of Nations.

3) The Council reaffirms the declarations of its previous sessions expressing readiness to reach a peaceful settlement with the Arabs of Palestine based on the free development of both the Jewish and the Arab peoples, and the mutual recognition of their respective rights. It directs the Executive to persevere in its efforts to this end, and with this object in view to request His Majesty's Government to convene a conference of Jews and of the Arabs of Palestine with a view to exploring the possibilities of making a peaceful settlement between Jews and Arabs in and for an undivided Palestine on the basis of the Balfour Declaration and the Mandate.

4) While regarding the scheme of partition put forward by the Royal Commission as unacceptable, the Council empowers the Executive to enter into negotiations with a view to ascertaining the precise terms of His Majesty's Government for the proposed establishment of a Jewish State. In such negotiations, the Executive shall not commit either itself or the Jewish Agency, but in the event of the emergence of a definite scheme for the establishment of a Jewish State, such scheme shall be brought before a special session of the Council for consideration and decision.

Dear Sir: *7 May 1940*

Through the courtesy of my friend Rabbi William Greenburg, of Charlotte, N. C., who has given me your name and address, I am taking the liberty of writing to you about a matter which I am sure is of the deepest interest to you as well as to me.

This year I have a class of young men who have been studying the Old Testament. During their study, the question naturally came up: What is meant by the idea, *God's chosen people*? It occurred to us that this question could be answered intelligently best by Jews themselves, who have given a great deal of thought to this truth. So the members of the class and I as

teacher are writing a number of leaders, hoping that you will be able to take the time to write, as you may think best, what you believe to be meant by the doctrine that the Hebrews are God's chosen people. Naturally, I have my own idea that the secret is suggested by the Prophets themselves, but I should like to have an answer in the thought and words of contemporary Jewish leaders. This question is not posed in any frivolous spirit, but in all seriousness.

KENNETH J. FOREMAN

Dear Dr Foreman, *15 May 1940*

Thank you very much for your letter. I would like to refer you to Chap 1 in my recent book *Judaism in a Changing World*, published by Oxford University Press, New York City, 1939, in paragraph vi, vii–xiii of which you will find the answer to your question. *Torah*-true Jews interpret the term 'chosen people' to mean that we have been chosen for service, as the *Torah* says, not for any glory of our own, not for any privilege, but, for the glorious and painful task of conveying a message of our Lord through the character of our life, through the sanctification of His Name.

As you may see from other chapters in the same book, this appellation not only does not exclude but calls for the co-operation of good men and women of other creeds for the accomplishment of the Messianic time when war will be abolished, hatred unknown, and justice will sweep the world. The prophets only re-emphasize what the *Torah* in the pregnant briefness of its words had proclaimed as the task of Israel.

LEO JUNG

A letter to S. Livingston from Henry Ford

Dear Sir: *Dearborn, Michigan, 7 January 1942*

In our present national and international emergency, I consider it of importance that I clarify some general misconceptions concerning my attitude toward my fellow-citizens of Jewish faith. I do not subscribe to or support, directly or indirectly, any agitation which would promote antagonism against my Jewish fellow-citizens. I consider that the hate-mongering prevalent for some time in this country against the Jew, is of distinct disservice to our country, and to the peace and welfare of humanity.

At the time of the retraction by me of certain publications concerning the Jewish people, in pursuance of which I ceased the publication of *The Dearborn Independent*, I destroyed copies of literature prepared by certain persons connected with its publication. Since that time I have given no permission or sanction to anyone to use my name as sponsoring any such publication, or being the accredited author thereof.

I am convinced that there is no greater dereliction among the Jews than there is among any other class of citizens. I am convinced, further, that agitation for the creation of hate against the Jew or any other racial or religious group, has been utilized to divide our American community and to weaken our national unity.

I strongly urge all my fellow-citizens to give no aid to any movement whose purpose it is to arouse hatred against any group. It is my sincere hope that now in this country and throughout the world, when this war is finished and peace once more established, hatred of the Jew, commonly known as anti-Semitism, and hatred against any other racial or religious group, shall cease for all time.

HENRY FORD

My dear Mr Ford: *New York, 21 January 1942*

May I not offer my cordial congratulations on the excellent letter which you have sent out a few days ago. It seems to me an act of profound significance, especially now when the voice of peace seems to be the only hope in a world well-nigh destroyed by ruthless hatred.

I feel sure that American national unity will be immeasurably advanced both by the spirit and the contents of your letter of January 7th, and I consider it a patriotic duty to write these lines as a citizen vitally interested in the survival of the American way.

I can see no greater danger to organized Christendom than the divisive and destructive effort of anti-Semitism or any other hate-mongering.

More power to you.

LEO JUNG

Dear Mr Stroock: *10 September 1942*

I have read with considerable interest the pamphlet of Mr Lieberman, some parts of which I deplore, especially his reference to orthodoxy as a

foreign affair, reminiscent of Europe and out of touch with the American environment.

That argument has unpleasant similarity with earlier expressions among German Jews before Hitler, French Jews before Laval, Hungarian Jews before Horthy. In no case has this negative attitude promoted either Judaism or the cause of the Jews. Also there is too much emphasis on Antisemitism. The Jewish school ought to teach Judaism as Creed and Life, both in its intimate personal ritual and in its universal elements which provide for the national and international solidarity with all others who believe in God and all who translate their faith into work for man.

Curiously enough, the Model Program for *Talmud Torah*, published by the Committee on Education of the Union of Orthodox Jewish Congregations of America, either simultaneously or before Mr Lieberman's new approach, anticipates and cancels most of his criticisms. If I am not mistaken, you are the chairman of this particular subcommittee, and unless my memory deceives me, Mr Lieberman was appointed to represent the *Torah*-true element in the Education Committee.

My lines are not meant to carp, but to express certain bewilderment. I am more than conscious of imperfections in methods, in organization, and in some other *peripheral* aspects of orthodox education, but these problems can be overcome by constructive help rather than by wholesale surrender of principles and practices which have stood by our people in every clime and age. Nor is there any other scheme or effort that has proved more solid, a greater survival value, or a better way of achieving God-consciousness among Jews.

It will be a pleasure to hear from you.

LEO JUNG

My dear Rabbi Jung: *New York, 11 September 1942.*

I am disappointed that the pamphlet put out by the Commission on New Approaches to American Jewish Education apparently failed to make its objectives clear to you, and that your sole reaction to it concerned what it had to say about Orthodox Judaism. As I tried to make clear in my introduction, and as I thought was also plain from the text of the pamphlet itself, the problem with which this group is concerned is that of children to whom the possibilities of orthodox education or upbringing are irrevocably excluded because of the attitudes, points of view and lives of

their parents. What is said in the pamphlet concerning orthodox education is not a critical appraisal of what that group has to offer from the point of view of a child whose parents are willing that they should have it at all. The pamphlet merely tries to relate what the parents of the child with whom we are concerned feel about the question quite unalterably, and the pamphlet then proceeds to seek a possible solution of their problem.

I am sure you recognize that there is a very large and rather important group of Jews to whom the programme of orthodox education, no matter how improved or altered pedagogically, would not conceivably appeal. And from my previous talks with you I also know that you yourself are sufficiently broad-minded and concerned with the welfare of all Jews, no matter what their point of view, that you would not wish to say that any Jews who do not accept orthodox education for their children should be excluded from any educational opportunities whatever. This being so, I had hoped that you would approach the pamphlet from the point of view of attempting to help us in our analysis of and programme for the group of Jews with whom the Commission is concerned, rather than simply to object to our statement of their attitude toward orthodox education. In the course of our discussions we have consulted a great many persons closely identified with established points of view in Judaism, as unacceptable to the group with whom we are concerned as is that of Orthodox Judaism. Most of the persons we have thus contacted have appreciated the validity of our problem and the virtue of our attempt to do something about it. I would like to feel that in the future you might be among such persons.

ALAN M. STROOCK

My dear Mr Stroock: *24 September 1942*

Your kind letter suggests that I have not appreciated the position of your particular committee. I would like you to know that I welcome any centripetal tendency on the part of Jews anywhere at any time.

I am perfectly resigned to the three Jewish 'denominations' in this country and whereas my major labours are dedicated to the orthodox, (or, as I prefer to call it, *Torah*-true) group, I am warmly interested in the spiritual destiny of any fellow Jews.

What I object to in the pamphlet is the unsympathetic treatment of

orthodox Jewish education; and an orientation, that seems to be almost totally destitute of guidance from those who have accepted and endeavoured to live a maximum Jewish life and who have continued a maximum Jewish programme, whilst striving conscientiously to express Judaism in the categories of modern thought.

There can be agreement on many tangential problems, but I still maintain that it is the intrinsic teaching of Judaism rather than the political and social climate of the century that ought to form the basis of even a new approach. Between the Scylla of secular nationalism, the worst form of assimilation, and the Charybdis of a reduction of Judaism to some ethical commonplace, there are solid and constructive causes which the new approach has neglected.

Does not the paragraph '. . . , one would have thought that we could easily have found a young rabbi, or a religious school teacher, or a lay teacher with a background in Judaism, qualified and ready to work from our point of view.' require some modification? Don't you and I know an American Jewish university professor who was willing and eager to help?

However, I should be glad to be of use, if and when required.

LEO JUNG

Letter to Lessing J. Rosenwald, President, American Council for Judaism

Dear Mr. Rosenwald: *3 September 1943.*

This reply may look more carelessly belated than it is. I returned only today to my work in the city. I find myself in complete disagreement with your statement and I am wondering what may have caused you to assume that, even in the most attenuated way, I could join this effort to deprive our storm-tossed people and especially its desperate European remnant, of the one great hope of regaining status, dignity, security, home.

Perchance my being a non-Zionist member of the Council of the Jewish Agency has misled you. May I explain that I belong to that group because Zionism is not enough for me.

I labour for the achievement of full-blooded, all-embracing, *voelkerversoehnend* but also solid religio-nationalist Judaism.

For you, however, it appears Zionism is too much. I wish there were a chance to speak to you more fully. Before 1935, my friends along the Kurfuerstendamm thought, too, that Zionism was something to avoid.

As for me, a fervent USA patriot, the land of our Fathers is still the acme of all beauty and the source of greatest glory to Israel and to all His children.

LEO JUNG

Dear Dr Jung, *New York, 7 February 1944*

When I thanked you for sending me a copy of your *Crumbs and Character*, I was not indulging in a mere commonplace phrase in saying I would write again when I had read the book. But although I started at once, my eyesight and general weakness have allowed me to read only a few crumbs at a time. Being now more than half through, I can't wait any longer to tell you how much I have enjoyed reading it and I hope profited by some of the 'crumbs'.

If I were still able to preach, I should use it as a *vade mecum* in getting up sermons. For, with the exception of a few passages, a Catholic priest might preach what you have written in *Crumbs*. And it is consoling to have brought home to me that the Jews who have successfully come through so many world upheavals as great as the present crisis are still practising the principles that preserved them till our day. I have been writing a sermon for the last Sunday after Pentecost for the *Homiletic and Pastoral Magazine* on the Gradual of the Mass of that day, 'Thou hast delivered us, O Lord, from them that afflict us; and hast put them to shame that hate us', and have tried to hold up the Jews for the imitation of Catholics. For, apart from any intervention of God's Providence, it seems to me that the willingness of a sizable group of Jews to submit to regulations much stricter than Friday abstinence or Sunday Mass, at which some Catholics grumble, has preserved them for half again the age of the Catholic Church. Hitler will go the way of Nebuchadnezzar and many others, but the Jews, if they are faithful to their Jewish regulations, will survive.

Do you know any study of divorce rates among Jews and Catholics? For though theoretically Jews admit the lawfulness of divorce and re-marriage while Catholics teach that it is practically never lawful, I suspect that as a matter of fact not many more Jews, proportionately, get divorced than do Catholics. I wish I were strong enough to write some reviews of your book for Catholic magazines, for I think that it would do a great

deal of good for Catholics to know that a Rabbi has your outlook. It would tend to bring about a better understanding between Jews and Catholics.

Here is a suggestion that may also help in that consummation so devoutly to be wished – edit a little book – about as long as our *Manual of Prayers*, of excerpts from the *Talmud*. Get some firm like Longmans, rather than a distinctly Jewish one, to publish it.

Have been thinking about what Dr Finkelstein wrote me recently about the possibility of anyone having had some Jewish ancestors. Do you know whether there were any Jews in Delaware in the last half or quarter of the eighteenth century? My great grandfather Ross was named Nathaniel, and he married a Sarah Jacobs. They are buried in an Episcopal cemetery in Seaford, Delaware, but the Episcopalians are so broad about such things that this does not mean anything. I always assumed that Sarah Jacobs was of Dutch descent because Delaware was originally a Dutch colony, but I have been wondering since Dr Finkelstein's letter if she could have been Jewish. The first Ross of my family came to this country from Scotland, so maybe I am what Lucas Malet calls a combination of the God-chosen and the self-chosen races. Here is a story that shows there are Jewish 'Rosses'. Once at a reception at the University of Iowa, I was introduced to a co-ed named Ross. To make conversation, thinking she was of Scottish descent, I remarked: 'I am always glad to meet someone belonging to the same clan.' 'Well, I am a Belgian Jewess', she replied.

Have written too much for a busy man to read. Hope I haven't bored you.

J. ELLIOT ROSS, CSP

Dear Rabbi Jung, *New York, 19 February 1944*

Thanks a million for the little book of *Jewish Thoughts*.

In the section of your *Crumbs* (rather nourishing 'loaves') I notice that you pray for the deceased, which is a good custom Catholics kept from their Jewish ancestry and Protestants gave up. But do you have the other aspect of the question, as Catholics do, that you believe the blessed in Heaven can help us by their prayers? The question has a practical bearing for me just now, because I wrote to Franz Werfel telling him that one of our priests thought his *Song of Bernadette* the finest thing Hollywood had

produced in a long time. His wife wrote thanking me, and saying that he was too ill to write. I am wondering if it would be appropriate for me to express the hope that Bernadette will pray for his recovery?

ELLIOT ROSS CSP

Dear Father Ross: *New York, 27 February 1944*

Many thanks for your kind letters of February 7th, 19th and 20th. But for tremendous pressure of work I should have answered before.

I am very happy to find that *Crumbs and Character* found favour in your eyes and that the *Book of Jewish Thoughts* as well as *Everyman's Talmud* seem welcome.

I am making every effort to find a free afternoon for the pleasure of meeting you again. So far my endeavour has been unavailing. I am bound to deliver a rather lengthy manuscript to the editor of a learned magazine, another volume is nearing completion and my routine labours have increased beyond expectation.

Touching divorce, the rate among conforming Jews is very small. I believe I mentioned the fact that in the twenty-one years of my incumbency at The Jewish Center I had one or two divorces among my close to two hundred families. The same, I dare say, holds good with the average Orthodox synagogue, but there are more divorces among the Conservative and still more among the Reformed Jews, I believe.

I spoke to Dr Pool about your query concerning Jews in Delaware in the last half or quarter of the eighteenth century. He seems to think that Nathaniel and Sarah Jacobs may both have been good Christians, but he is going to make further inquiry, and he will let me know.

We pray for the deceased, and yet, the *Kaddish* about which the enclosed brochure will inform you, is fundamentally more a declaration of intention on the part of the living, i.e. to continue the life in God and the sanctification of His name. Our prayerbook has little reference to prayers of the dead for ourselves, but there is a great deal of it in religious folklore. We speak of the 'merits of the fathers' and pray that before the throne of God they may plead for His people. – We have no details in our authentic literature about life after death, but we do believe in the immortality of the soul and in some sort of reunion with other souls and with the source of all souls – God. One of our sages phrased this creed

thus: – 'In the world-to-come there is neither eating nor drinking, but the righteous are enthroned with spiritual crowns and enjoying the splendour of the *Shekhinah* (the presence of God)'.

LEO JUNG

Dear Rabbi Jung, *New York, 8 March 1944*

You should not have taken all the trouble you did about my enquiry regarding Nathaniel Ross and his wife Sarah Jacobs. Nevertheless I am grateful to you.

Have finished *Jewish Thoughts* and read some of *Everyman's Talmud.* Between the fact that I rest about 12 hours out of each 24, and that my eyesight was affected by the second stroke, I don't get to read as much as I should like. But I think of a number of things for other people to write. Here is one: You probably know that there is quite a widespread impression that Jews are not doing their share of fighting in this war. So if you, or someone to whom you pass on the idea, would write an article for a Gentile magazine bringing out the fact that Semites have been among the great fighting races, it might have a little effect on doing away with one cause of anti-Semitism. Also, they were among the great colonizing races. Didn't the Semites colonize Ireland and Malta and Spain and a large part of Europe?

Well, I wrote to Mrs Werfel expressing the hope that St Bernadette would intercede in Heaven for the recovery of the man responsible for the movie on her.

Am enclosing Mr Meyer's letter.

ELLIOT ROSS, CSP

My dear Father Ross: *New York, 16 March 1944*

All my earnest intentions notwithstanding, I have found it impossible so far to allow myself the delight of an afternoon in your sage company. I shall make another effort though after my return from a trip to the Middle West this week.

With regard to your reference to the 'widespread impression that the Jews are not doing their share of fighting in this war', may I be permitted to point out that we have contributed already far beyond our percentual strength to the armies of the United States. The Jewish

Welfare Board has a special department that keeps exacting statistics, and it is their authentic information that I am conveying now:

1. Every test we make seems to indicate that we are 1% above normal.
2. There is a larger percentage of rabbis who offered their services than that from any other ministerial group; over one-half of the rabbis of the United States have come forth to offer their services for the chaplaincy. In the last war the German Jews contributed far beyond their percentage to the fighting strength of the Kaiser's armies.

If the Jews go beyond the normal it is always in the direction of super-patriotism.

I am afraid it is useless for you or me to convince the malevolent. Any such article would immediately be labelled 'Jewish propaganda', and its value would be cancelled *ab ovo*. It is only when our Christian friends will feel impelled to give the facts out of their own knowledge and on their own behalf that the messengers of ill-will and the professional haters might be sufficiently counteracted.

I am taking the liberty of enclosing two copies of the weekly 'News Release' of the Jewish Welfare Board and of asking Rabbi Philip S. Bernstein, executive director of the JWB to send you some detailed information, especially also with regard to military chaplaincies.

LEO JUNG

A letter from one of the silent Jewish majority

Dear Rabbi Jung: *Baltimore, 30 September 1944*

While reading your book *Crumbs and Character* this afternoon, I ran across a passage on page ninety one which to me brings a very vital message to all. I personally am trying to live my life in accordance with the ideals as expressed by you. The paragraph I refer to reads as follows: 'but the Jew as an individual, as well as collectively, is to strive incessantly to live so that the principles of his life, the motives of his actions, namely, the universal principles of ethical monotheism, may be seen, appreciated, and accepted by all men'. The above book has been loaned to me by Isaac Jacobson, a Yeshiva student living next door to my home, at the Ner Israel Rabbinical College.

I want to take this opportunity of telling you how grateful I am that Isaac loaned me the book and your other book *Living Judaism*, which I

have already completed. I wonder if you realize how someone like myself feels when they read your beautiful and stirring words about our great religion and our wonderful *Torah*. It is hard for me to express myself as I have had only a grammar school education and have had to teach myself everything I have learned, but I want to say to you that never have I read such inspiring words that set the heart afire with love for our great religion, for our great God-given *Torah*. My Jewish heart has been crying for such a message as you are giving in your books, and I am deeply grateful for the opportunity of absorbing some of the wisdom.

My understanding is not such at the present time that I can fully grasp the meaning of all you write but I am honestly and sincerely trying to absorb as much as I can. Now approaching the age of forty, married with two small children, I was brought up in a non-religious home. I did not attend *ḥeder*, did not have a *bar mitzvah* and although understanding Yiddish cannot talk same fluently and do not know any Hebrew.

After reading your books and talking to Isaac, I immediately started reading the five books of Moses in our Bible and have discussed this with Isaac. Although my heart hungers for the great truths shown there I cannot fully understand the wisdom and God-given message that I know are there. That is why I keep plying Isaac with questions about things which elude my understanding.

Attending the *Yeshiva* next door for the *Yom Kippur* services, I sat among the *Yeshiva* students and I want to tell you, Rabbi, that it is a terrible thing to want to pray in Hebrew and not know how to. All around me were people dovaning and I had to say my prayers to God in English, and although I know that God understands all languages, my Jewish heart cried to be like other Jews who know how to pray in Hebrew. One thing I have fully resolved, and that is that my children shall have a good Jewish education. Already I have enrolled my little girl of eight at a Jewish Sunday school and my little boy has been started in *ḥeder* at a nearby synagogue. Never will they have to reproach me for not having given them the opportunity of studying and learning about their great religion. I want them to feel as I do. I want them to be proud that they are Jews, I want them to thank God they are Jews and I want them to live their lives so that they can always hold their heads high and never deny their birthright. I personally have a wonderful feeling of pride in the fact that I am a Jew. That I come of a race that is God's

chosen people and I try to live my life so that people can say there is a Jew who has character and principle. By living a life of this kind I am doing my share to help my race to be more fully understood by our Gentile neighbours.

I am studying my little son's Hebrew book trying to learn some Hebrew so that some day I may be able to pray in God's language and any words of advice from you as to what to read and what to do to make myself more worthy of being a good Jew will be deeply appreciated.

Dear Dr. Jung: *New York, 8 May 1945.*

I was very much impressed with your radio address on Sunday. I was impressed with it because it did not represent merely a secular viewpoint. It expressed the moral and ethical viewpoints affecting all religious teachers embracing all creeds, religions, sects, and denominations.

You pointed out the duties and the opportunities of all religious representatives in the field of bigotry, intolerance and injustice and how much benefit can ensue from their teachings in the churches and synagogues and in all houses of prayer as well as in the homes and in all social and human relationships.

Therein lies the duties of these sincere moral teachers irrespective of their creed and denomination.

Religion as you stated signifies not only the relation of man to God but also the relationship of man to man.

I enjoyed your talk because you stressed the happiness of the common man right here in this world and not only in the hereafter, as it is often heard by spiritual and secular teachers; the Kingdom of God upon this earth where the common man and mankind as a whole find peace and comfort and happiness in his daily life without fear of oppression, bias, or strife.

JOSEPH S. DIAMOND, MD

From a 'Son of Ephraim' *19 June 1945*

Dr Leo Jung – Reverend Sir,

This is to let you know, how much I appreciated your sermon on Sunday June 17th at 10am, WFIL – 'Message of Israel' programme.

I listen regular to the above programme every Sunday, and I appreciate them very much.

I am what is called a 'Negro' but my parents have taught me that I was a 'Son of Ephraim', but I am at loss to know why I have been called a negro, why are we in America not told who we are, are there any sources of information, that would give concrete facts. I have quite a large family of children, 7 boys and 4 girls to be exact, they often question me, relative to the above, and the only satisfaction I can give them is the tradition given me by my parents.

I would appreciate it very much if you could give the above information inquired of, or better still if there is a book on the History of Ephraim the Son of 'Joseph'.

Thanking you for your indulgence in taking the time to read the above. PS I am a member of Mt Pisgah Lodge no. 327AM and if possible to get the above information, I could pass it on to my brethren of the craft, and thus subtly enlighten other Sons of 'Ephraim' who are in the dark.

P. LEROY GRIFFIN

My dear Mr Griffin, *New York, 28 June 1945*

Thank you very much for your letter of June 19th, which but for great pressure of work I should have replied to before.

It is very hard to give a detailed account of the way by which the identification of the coloured people with the sons of Ephraim has come about. But it may not be all-important to concentrate on that. The undoubted fact must be emphasized that the Lord in creating the first man created neither white nor coloured, neither Hebrew nor member of any other faith, but essentially a human being, one of God's children. As our sages put it: God created only one man and made him the father of all humans, so that none may ever consider themselves superior to others. One of our great sages put it thus: 'I raise my hand to Heaven to state that whether it be young or old, man or woman, Jew or Gentile, the only thing that matters is the right attitude towards the Lord.'

The coloured people are not in the dark spiritually, and undoubtedly the time will come when the pigmentation of their skin will not play any role either in the evaluation of their character or in the extension to them of the common brotherhood based on justice and fair play.

LEO JUNG

To the New York Herald Tribune: *New York, 22 March 1946*

Can any one explain the real reason why Jews are persecuted? There are different opinions on the question. The Jews claim it is because of their religion – but that is not true. I, personally, never hear any one speak of the Jews' religion, but I do, of course, hear criticisms of them in other ways, as most people do. The people of no other race minority or sect are persecuted because of their religion – so why should the Jews be? It is known they were persecuted and despised many centuries before Jesus Christ, therefore Christ's crucifixion cannot be the whole reason, not even the principal one.

If some one would enlighten me as to why Jews have been despised, hated and persecuted by all other races nearly as long as they have existed, I would highly appreciate it.

WILLIAM TAYLOR

Dear Miss Forman: *New York City, 29 April 1946*

Please forgive the delay in replying to your letter. I have been more than busy.

There are a number of causes of Jew hatred. Mr Taylor whose letter appeared in the newspaper of which you sent me a clipping, is either very naïve or subtly malicious. He says it is not true that Jews are persecuted because of their religion. He should know better. For the last two thousand years and to this very day, and especially in our own city, the Jews are still being besmirched from Christian pulpits, and hatred is invoked against them because of the New Testament account of the Crucifixion. The Christian world has not been willing to forgive them their decision to remain loyal to their religion, and to refuse to accept that of the majority.

Neither is it true what Mr Taylor asserts that the people of no other race, minority, or sect are persecuted because of their religion – let him read the history of the Hugenots in France, of the Quakers and Catholics in the USA.

Minorities have been everywhere persecuted. Sociologists explain it on the basis of the dislike of the unlike. And the story of the Protestant and Catholic minorities in Europe offer eloquent testimony. The Armenians were persecuted because of their religion. The Mohammedans believed that religion must be spread by the sword, and the Spanish

auto da fé, act of faith, implying the burning of dissidents, surely demonstrates that Mr Taylor is all wrong. Perchance he wrote this letter to lead the innocent reader into the argument that Jews are persecuted because they represent typical shortcomings, faults, or vices. That purpose may lurk behind his apparent bewilderedness. Such argument is of course beneath notice. Christians have not the monopoly of every type of fool and crook. We must have some too. But the Jewish people in every country can stand objective comparison in matters of righteousness and kindness with the best of the majority.

LEO JUNG

Chaim Weizmann writing at a vital moment in our history

Dear Rabbi Jung: *New York, 10 November 1947*

I beg to thank you for your kind note and for the enclosure. I have read Rabbi Levin's letter with great care and I would have loved to do something in order to comply with his request but am afraid it comes too late.

My stay here is drawing to an end. I am leaving this country in about three weeks and you know very well what it means when you have three or four matters to attend to in such a short time.

I have not been connected at all with any fund-raising here lately, and you will no doubt agree with me, it requires a considerable amount of preparation before you can at all think of obtaining any substantial sums. I, therefore, to my great regret, do not see what I can do in this matter at present. If Rabbi Levin would have written to me at the beginning of my arrival here, I might have prepared the ground a little. I am very sorry because I would love to help. If you have any practical suggestions to make in view of what I have told you. I shall be very much obliged if you would write to me.

Perhaps you will be kind enough to transmit the contents of this note to Rabbi Levin and tell him that I hope to be in Palestine mid-January and as during the Spring there will be a great many American visitors coming to Rehovoth for the opening of the Institute, we might have an opportunity of doing something in this matter.

I would have written directly to Rabbi Levin but I have no Hebrew stenographer but I am sure you will be good enough to transmit my views to him.

CHAIM WEIZMANN

Dear Dr Weizmann: *New York, 17 November 1947*

Thank you very much for your letter of November 10th. Rabbi Lewin will be here any day. He will be devastated by the news that I shall have to convey to him. On my recent visit to Palestine, he had spoken most hopefully of your generously promised co-operation. But perchance it may be sufficient if you would be good enough to introduce Rabbi Lewin to a few of your devoted and potent friends, who could then be approached.

Pray forgive my burdening you in this critical hour, but then as you said the other day, "it is the spiritual foundations that will undergird the abiding security of the *Moledeth*."

Perhaps it will interest you to know that since my return from the Holy Land, we have arranged in the Center that every *Bar Mitzvah* boy be inscribed into the Golden *Bar Mitzvah* Book of the Jewish National Fund. Normally the parents defray the cost, and in the case of indigent students, the Palestine Club of the Jewish Center is happy to provide the fee.

LEO JUNG

Dear Dr Young: *Kanto Gakuin University, Yokohama, 16 August 1949*

I take liberty to introduce myself. I am primarily a Hebrew student and I now hold professorship of the History of Hebrew Civilization in the Kanto Gakuin University in Yokohama. Besides, I am also one of the directors in Eisenberg & Co., Inc. in Tokyo. Among those books I had ever written in the past, there are such books as 1. *A Hebrew Grammar*, 2. *The Origin and Evolution of the Semitic Alphabets*, 3. *A Sketch of the Jewish Nation*. The former two are listed in the bibliography of the Jewish National Library in Jerusalem.

Perhaps you may have heard of what I had done for the thousands of Jewish refugees from Poland-Lithuanian districts who were camping in Kobe for a few months. It was just a little before the break of the war. In proportion to the ever-increasing Nazis influence in this country during the war, I became gradually to be looked upon with suspicion by the Gendarmerie and Police. If I did not evacuate together with my family to Harbin just a little before the end of the war, I would certainly have been assassinated by the militarists. As my risky work started purely from

humanitarian and self-satisfied motive, I am abundantly rewarded even now by a moral satisfaction, though not without being harassed by some type of Jew against his knowledge of me.

It is a regret that I could not have the opportunity to be introduced to you during your visit of this country. By notice of Mr Rafael Eisenberg I had my book sent to you for your erudite perusal, being *The Origin and Evolution of the Semitic Alphabets*. This book had once been introduced in such academic magazines as *Deutsche Rundschau*, *Expository Times* (England) and *Journal of Biblical Literatures* (USA) and I also received letters of high appreciation and thanks from such scholars as Prof Sarton of the Harvard University and Prof Wiel of the Hebrew University in Jerusalem. I am thinking of adding some supplement to this book. I wish to make further study on this problem either in Jerusalem or in the United States when I may have an opportunity. Still, even in the present shape it will remain a reference book.

I had lost all my books by the war, and if you may happen to find such a man who may favour me with an usable Hebrew English Dictionary from his old library, I will appreciate indeed.

Prior to all, I wish to congratulate the establishment of the Israelite State in Palestine, for it may convey with itself every deep meaning to the whole Jewry in the world as well as to the interpretation of the human civilization in general. When the order of the world be recovered, I would make some contribution in the line of Israel-Japanese relations.

Wishing the recovery of peace be quick and bring forth with itself the right happiness of the Jewish people in the world,

ABRAHAM S. KOTSUJI

Dear Professor Kotsuji: *Kamakura, Japan, 29 September 1949*

Thank you very much for your kind letter of August 16th which reached me here a few days ago. I had heard of your good name in Japan and deeply regret that we did not meet on the occasion of my trip there.

Mr. Eisenberg told me of your good work for the Jewish refugees in Kobe and elsewhere and I should like to add my humble mite of appreciation and gratitude for that self-effacing devotion.

I am very grateful also for your book on *The Origin and Evolution of the Semitic Alphabets*, which undoubtedly will reach me during the next few months. I know it will make profitable and interesting reading.

I will endeavour to find a Hebrew English Dictionary and send it to you as soon as possible.

Let me cordially reciprocate your good wishes.

LEO JUNG

Correspondence with a great scholar

Dear Dr. Jung, *Kelsall, England, 13 July 1950*

Your kind letter of 30 June same safely to hand: but I waited, before replying to it, till the promised *Israel of Tomorrow* should arrive. This it has now done, and I hasten to express my gratitude to you for the generous gift and the letter which preceded it: I am deeply touched by the Dedication which you have inscribed in the first volume of the book. I can only say that I am very thankful that you have found in my books helpful and fruitful thoughts.

I have looked into the book and found it in appearance very interesting. I shall try to read further, but I am now 90 years of age and I cannot engage in serious study for long at a time. I am very weak and confined to my room, though my general health is fairly good.

I trust that you will pardon me if I write only a short letter. Its length is no indication of the feeling awakened in me by your letter and your book.

R. TRAVERS HERFORD

Dear Dr. Jung, *Kelsall, England, 19 July 1950*

The book which you kindly sent me, *Israel of Tomorrow*, has set me thinking, and as you invite criticism of your part in it, I will tell you where my difficulty lies.

With the delineation of the Messianic Age as the visible picture of the Israel of tomorrow, I am substantially in agreement. It is based on the teaching of Judaism in *Torah*, *Talmud*, *Mishnah*, etc. A world ordered on those lines would indeed be a paradise compared with the world as it is at present. Everyone must acknowledge that.

But here is my difficulty. How is the change from the present state to the future to be brought about? Even for Jews the task is an appallingly difficult one. You speak of those who have fallen away from Judaism,

and I gather that part of the purpose with which this book was written is to bring these 'lost sheep' back to the fold. How will you get at them to induce them to come back? The foundations on which you build your social state are disowned by these back-sliders. Your book, even if they read it, would carry no conviction to readers who deny your premises. And how will you get them to read the book?

In the religious community with which I am connected, (the Unitarians) one of our chief difficulties is that people will not read our books, though we believe our teaching would be of great benefit to the world if our ideas were adopted. I suppose that every religious body, Jewish, Christian, Moslem, is faced with the same difficulty. So far as I have seen, you do not, except in passing, suggest the means of overcoming this difficulty. Until it is overcome, the Israel which you would fain establish 'tomorrow' will have to wait, (as it has waited through the centuries from Abraham to the present day) till an open way is discovered which shall lead to the glorious state which you portray, and which Jews and Gentiles shall be ready and eager to walk in.

There you have my difficulty. I have written not to discourage you or to disparage your work. I fully sympathise with your purpose. But I am conscious of the weight of indifference to religion which oppresses the world today, and I do not see how it is to be overcome. It has been present more or less in all the centuries since religion assumed its character as a means of awakening men to a sense of God in their lives. I see nothing to be done except to work patiently age after age, with faith in God and in reliance on his guidance, through the present darkness, till such end as He shall see fit.

R. TRAVERS HERFORD

Dear Mr Le Vine: *New York, 12 February 1951*

I am deeply distressed about High Commissioner McCloy. The amnesty he granted to a large number of heartless criminals is grossly unjust.

These men had the privilege of an American trial, which established their guilt beyond the shadow of a doubt. They had committed acts of fiendish cruelty. Great numbers of innocent people had suffered untold agonies because of their deliberate orders or actions.

Mankind is threatened by a sinister force, world communism which

aims at the destruction of the values the Jewish-Christian philosophy of life has been building up. In Europe, Asia, Africa, hundreds of millions of peoples are now hesitating between the roads of democracy and red totalitarianism. The best elements everywhere hope for the permanence of the democratic impulse. American conduct will prove of decisive import. Whether due to local prompting or Washington-inspired, the inexplicable treatment meted out to the Nazi criminals will confuse potential friends, and offer dangerous propaganda material to Moscow's henchmen. It will not buy German friendship but encourage a new Nazism.

Impartial witnesses have seen little of German moral renaissance. The masses seem stunned by the defeat, regretful of strategic errors, but not of their unimaginable barbarism. Jewish cemeteries are being violated as before. Nazi sentiment is being manifested again. One preventive of open avowal was the wholesome effect of penalties exacted. Every freed criminal encourages the most lawless elements to rise again and to demand more amnesties. When Krupp walked out free, with his property largely restored to him, his fellow conspirators against humanity must have laughed with glee at their new opportunities. With him stands a determined group who will use the conflict between Moscow and Washington for their own sinister ends. Not on moral grounds alone, but for practical considerations, all actions based on expediency stand condemned. I need not quote evidences from history. Let me say that every page of the Bible, every utterance of the prophets, is a blazing denunciation of such appeasement of people who have defied both God and the accepted standards of humanity.

The menace of Moscow should not close our eyes to the danger of Nazism. I believe with all my heart in the American dream. I have been an untiring worker in the cause of America. Only a short time ago I accepted a task in the Far East at the invitation of our War Department. At the end of the last war I was decorated for devoted work in its cause. My pulpit has taught Washington on its highest level as an echo of Mount Sinai and as a partial fulfillment of the Divine promise. On patriotic grounds I am profoundly disturbed.

What Mr McCloy is now doing in Germany makes every American lose face and stature. It will in the long run betray America. That is why I feel impelled to write to you. It may be that in the isolation of his great

office and in the insidious atmosphere of Germany's endeavour to exploit the East-West conflict, the voice of America does not reach your friend. Pray make him see the ultimate consequences of his action. You have described him to me as a man of resolute heart and excellent mind. His early actions and words seemed to bear out your enthusiastic estimate. His recent actions and statements baffle me greatly.

May God guide him in this fateful hour to recognize that stern justice is the only lesson Nazis understand and the only ultimate source of national and universal peace.

LEO JUNG

Letter to the Prime Minister

Dear Prime Minister: *New York, 21 March 1951*

I beg leave to send you with even mail an inscribed copy of the second edition of *Israel of Tomorrow* for kind acceptance. Permit me to draw attention to the first essay, which I hope may be found interesting. It should convey to you in detail what you undoubtedly know in principle: that Jewish law has been labour-minded both constitutionally and consistently. As the quotations from *Talmud* and especially from Josephus indicate, "such achievements of modern times," as the right to strike, the right to a job, and local and national labour-relations boards and public works, enterprise are to be found in the paragraphs and practices of the *Talmud*, the Jewish codes and in the concrete institutions of Jewish life.

I had looked forward unsuccessfully to the pleasure of meeting you on the occasion of my last visit to Israel a few weeks ago, but I do hope to have the privilege of making your acquaintance in the course of the summer when I plan to visit the Homeland again.

More than any one else in Israel, you seem to have been placed in a position of abiding historical significance. For two millennia, nobody has had such a unique opportunity to wed the high ideals of labor to the tout ensemble of *Tsedek* and *Shalom*, the timeless program of the *Torah*.

May the Lord in these fateful days grant you the joy of seeing Israel on the heights of Judaism.

LEO JUNG

Dear Rabbi Jung: *Jerusalem, 21 June 1951*

Many thanks to you for the copy of *Israel of Tomorrow* which I found on my return from the US.

I have not yet had time to study the essays properly but I have looked through the book with great interest, and was particularly interested to note the stress on labor-inclined practices and rights in Jewish Law.

I thank you for your good wishes and appreciate the sentiments expressed in your letter of March 21st last.

DAVID BEN-GURION

Dear Rabbi Jung: *5 January 1953*

A report in yesterday's *New York Times* of your sermon of Saturday struck me so forcibly, especially the sentence, 'Every one of us within limits has the destiny of the United States in his hands.'

It is so hard to do, but each one must do his duty and not look to see if others are doing theirs. Unless we take the hard road, a road different from the one we have been travelling, I fear for this great country with its magnificent institutions which have given men like me so many opportunities. There have been difficulties, prejudice and intolerance, but in no other country are there such opportunities to reach our goals.

We must also lead the world so that it can reach the goal of peace.

BERNARD M. BARUCH

PS. I am enclosing copy of an addresss I made on Woodrow Wilson which might interest you.

Dear Mr. Baruch: *New York, 12 January 1953*

Absence from town is responsible for the delay in answering your kind letter of January 5th. I am very grateful for the enclosure of the address on Woodrow Wilson which I studied with much pleasure and profit.

I am happy indeed to find you in accord with the message of my sermon. As a believer in the American dream, I have endeavoured for the last thirty years to advance a knowledge of its ideal and its practical significance among all the citizens of this country. I am convinced that the United States represent the single chance under God for the success of the democratic impulse and therefore for universal peace.

LEO JUNG

Dear Dr Jung: *New York, 11 December 1953*

On behalf of the Conference on Jewish Material Claims against Germany it gives me great pleasure to extend to you an invitation to become a member of an Advisory Committee on Cultural Applications, which would consider applications for allocations of Conference funds for various cultural purposes.

The Conference has decided to devote a certain percentage of the funds which will become available to it, for the cultural rehabilitation of Jewish victims of Nazi persecution and the restoration of cultural treasures destroyed by the Nazis. A large number of applications for such purposes has already been received.

In connection with the important and unique problems which face the Conference in connection with these allocations, the Executive Committee of the Conference strongly feels that the guidance of leading personalities in Jewish cultural life should be sought. It is therefore proposed to establish an Advisory Committee on Cultural Applications, representing various Jewish cultural trends; it is contemplated that sections of this Committee would function both in this country and in Europe. The Conference will of course place at the disposal of the Advisory Committee the services of a competent professional person.

I am aware of the many responsibilities which you carry and the heavy demands upon your time. However, in view of the worldwide significance of this problem, which is of such importance to Jewish communities throughout the world, I sincerely hope that it will be possible for you to accept membership in the Advisory Committee on Cultural Application and to personally devote some of your time and effort to this undertaking.

I am looking forward to hearing from you at your earliest convenience.

NAHUM GOLDMANN

President, Conference on Jewish Material Claims against Germany.

Dear Dr Goldmann: *New York, 14 December 1953*

Thank you for your letter of December 11th. I am glad indeed to accept your kind invitation to join your Advisory Committee on Cultural Applications. I shall be looking forward to do my part.

LEO JUNG

THE HONORABLE JOHN FOSTER DULLES SECRETARY OF STATE STATE DEPARTMENT WASHINGTON D.C.

Dear Mr Secretary: *New York, 9 February 1956*

The Jewish Center over whose spiritual destiny I have the privilege of presiding, is one of the most potent congregations in the country and historically the first of this name. Its members are all loyal Americans. My own service in the cause of America antedates the Second World War. It was recognized by the bestowal upon me of the Selective Service Medal and by the invitation of the Pentagon in 1949 to tour areas of the Far Eastern Command, as a member of a clerical team meant to bring a spiritual message and to report on conditions in the armed forces and among the civilians stationed in the Far East.

For thirty years I have been one of the leaders of orthodox Judaism in America. I know that the overwhelming majority of my co-religionists are profoundly disturbed as I am about the failure of our government to assist Israel in her hour of great danger. Minus armaments, a most heroic people would be at the mercy of nations who have threatened its annihilation. May I urge you Sir, to give your personal, close and sympathetic attention to my appeal. Israel faces one of its gravest crises and under God our government can help the cause of the only democratic nation in the Middle East, and can promote peace and stabilize conditions in that part of the globe.

May I conclude with my warmest wishes for the success of your labors on behalf of the American dream as well as on behalf of world peace.

LEO JUNG MA (Cantab) PhD (London) DD (YU) DHL (NYU) Professor of Ethics (Yeshiva University) Rabbi of the New York Jewish Center

Dear Rabbi Jung: *St. Thomas, Virgin Islands, 4 May 1959*

I am back in the Caribbean, a little worse for wear as you can imagine. It seems remarkably peaceful here.

My publishers have gone ahead and put the book into galleys. I am not sure to what extent I will be able to break down the type in the remaining time before publication. I am certainly going to revise at whatever cost the discrepancies of fact and law that you happily called to my attention, and I will try to effect the changes of thought and style too so far as I can.

I am deeply grateful to you for taking my work with such seriousness and editing it so carefully. I can see how it is that the Jewish Library presents such an impeccable surface. You really have the editor's hand. Thank you for a warm act of friendship and – I hope – a contribution to the cause we both believe in.

HERMAN WOUK

Dear Rabbi Jung: *St. Thomas, Virgin Islands, 5 June 1959*

If you are wondering what happened to your copy of *The Nineteen Letters of Ben Uziel*, I have it and I am sending it to you with this mail registered. You may have forgotten that around 13 years ago when you first talked to me about writing magazine articles or a book about Judaism, you loaned me your copy of Hirsch's classic. I took a long time getting around to the task. Mainly I delayed because I did not seem learned or skilled enough to undertake it. But I finally decided that skill and learning were simply receding from me as the years advanced, and I had better do the job as best I could. You have seen the results in *This is My God.*

In returning *The Nineteen Letters of Ben Uziel*, I have to thank you for encouraging me to undertake the project many years ago, for lending me this book which was so helpful, and then for commenting so ably on the manuscript of my book. I hope the net effect will be some good for the cause we both believe in.

HERMAN WOUK

My dear Herman: *New York, 30 October 1959*

This letter is much overdue, but I hope it will come in good time for you to make a happy decision.

When I met your revered grandfather, of blessed memory, it was in connection with one of the honored wards of Rabbonim Aid Society. He had a very high appreciation of our work. Your whole background and foreground seemed to me to incline you towards constructive, generous aid in its noble cause.

We have now between sixty-five and seventy families of neglected spiritual leaders, to whom we make available in the most constructive and respectful manner, a monthly check amounting to a maximum of

$50. I would suggest that you be good enough to grant from your special funds a sum sufficient to take care annually of two or three of such families. These families could be given Wouk Foundation scholarships or we could, in some other manner, make known to them where Rabbonim Aid Society received the particular grant that enabled us to help them. What RAS does is make the difference between economic disaster and a slightly precarious financial condition. What it has achieved is raising a number of families from that level to one of self-sufficiency. I am sure you will be thrilled to hear that one of the families whom we supported for many years, having asked us to take them off our list, by now has contributed more than $500 for the relief of other colleagues. There is no need for me to grow eloquent on a matter regard for which I know you share with me.

I am glad to understand that *This is My God* is on the best seller list and, as I told you before, I am convinced it will do a great deal of good, both in the Jewish and in the general community.

LEO JUNG



About Friends

As one goes through life, one meets countless persons, strangers, acquaintances, comrades in good causes, many of more or less passing interest whose image gradually fades. But there are others of immediate and lasting impact on one's mind and heart. They offer the blessed asset of friendship. They encourage, as they endorse, one's set of moral and spiritual values; they keep the scene bright and cheerful, no matter what problems assail one. The Hebrew *Yedid* (friend) suggests a bond of love, tangible or intangible; the Psalmist describes such persons as 'lovely, pleasant' and thus defines his or her effect on a fellow-man. Some friends one meets only once or twice, and yet their impact remains potent. They prove an abiding sustaining, challenging influence. Man or woman, Jew or Gentile, young or old, they are most precious.

Abrago

Abrago is an abbreviation of the name of a rare, precious man of blessed memory. His full name was Abraham Goldstein. He came from Germany to the United States of America at the turn of the century with the inspiration of Rabbi S. R. Hirsch's works and with his programme of *Torah Im Derekh Eretz* (the study and life of the *Torah* in accord with the principles and methods of the best of modern culture). Whilst appreciating the loyalty of American Orthodox Jews to the total programme of

Judaism, Mr Goldstein could not reconcile himself to certain imperfections in their communal life, to a lack of aesthetic awareness in their synagogue and above all to the unpleasant milieu of the *kashruth* jungle. A leading member of the American branch of Agudath Israel, the world organization of orthodox Jews, he contributed mind, heart, and hand to its programme, prodded the nascent Union of Orthodox Jewish Congregations of America and finally established a research institute called OK (organized *kashruth*) which did pioneering work encouraging the ultimate emergence and victorious penetration of every state through the Union of Orthodox Jewish Congregations, famous for utterly reliable and successful endorsement of ritual food. Abraham Goldstein was a man of few words, but his flawless character and never-flagging energy impressed itself on all who came in contact with him. It was only a case of historic justice that his late, learned son-in-law, Rabbi Sol B. Friedman, long after Mr Goldstein's death, became the executive secretary of the New York State Advisory Board for *Kosher* Law Enforcement.

What Joseph H. Cohen, the founder of the Jewish Center, was destined to mean for the renaissance of orthodoxy in the United States, Abrago's undeviating dedication has achieved in the gradual abolition of the *kashruth* jungle in our country. There are still to be found, in some desolate corners, persons anxious to earn an honest dollar in a dishonest way and also, very occasionally, rabbis involved in dubious *kashruth* enterprises, but they are gradually being dispersed and laughed out of existence. This consummation is an abiding memorial of Abrago's life.

Cyrus Adler

I recall with pleasure one of the lighter items of my conversation with Dr Cyrus Adler (President of Dropsie College and of the Jewish Theological Seminary, a leader in American Jewish life and highly regarded throughout the country), my predecessor as chairman of the Joint Distribution Committee's Cultural Religious Committee. He was questioning me about a colleague whose brilliant mind was marked by some degree of moral insensitiveness. By Jewish law we must not say anything unfavourable about any fellow man, even though it be true, unless our information has a moral purpose, e.g. to protect somebody else. Thus, if a man wishes to appoint a man as his bookkeeper or considers admitting a person to his family and we know from our own

knowledge and not from hearsay that this person's character is questionable, we may say: 'Before you commit yourself, make inquiry.' In that case we are not trying to blacken someone's reputation but to prevent unpleasantness or disaster to an innocent person. When Dr Adler asked me: 'What do you think of so and so?', I remained silent and he said dryly: 'I agree with you.'

The Adlerblums

Nima and Israel Adlerblum, for decades our close comrades, were an utterly unique couple in their combination of religious dedication, intellectual excellence, and high moral spirit. Both always spoke with loving reverence of Avi, ('my father',) who was, in fact, her's, the celebrated author of *Responsa Malki Bakodesh*, Rabbi Ḥayyim Hirschensohn, the sainted Rabbi of Hoboken. Mr Adlerblum was a learned, cultured, Jewish gentleman; his wife, a most distinguished disciple of the late John Dewey and of William Kilpatrick, Columbia's famous professors of philosophy and educational psychology. She was highly regarded in academic circles and was invited to international philosophical conventions. Her books and papers on *Gersonides*, *A Perspective of Jewish Life Through its Festivals*, and her many essays on Jewish philosophy have been acclaimed on several continents. She contributed a classic chapter *The Memoirs of Childhood – An Approach to Jewish Philosophy in a Rabbinic Court*, and also *The Elan Vital of the Jewish Woman*; the story of her glorious grandmother *Sara Bayla and Her Times* and *Gersonides in Jewish Thinking of Tomorrow* to the volumes of the Jewish Library. I have been most grateful for her co-operation in the preparation of my autobiography.

Her gifted husband, Israel S. Adlerblum, did a beautiful job in translaing Israel Breuer's *Judaism and the World of Tomorrow* in the same series.

I spent many hours with them in their hospitable home and we shared their friendship of Mary Fels. Both my wife and I entertain the warmest regard for their wisdom and kindness.

Nima's only 'fault' was excessive humility, utterly unjustified by her rich mind and warm heart. But she shared that fault with many of the great personalities of our people.

The noted British rabbi, Dayan Dr I. Grunfeld, theologian and author, had this to say about Dr Adlerblum: 'There is indeed a straight line leading from the Jewish philosophy of Jehudah Halevi and Hirsch to Nima

Adlerblum. The point that any spiritual and intellectual growth in Jewish life must come organically from within, or, as Hirsch put it *von innen heraus*, and cannot be grafted on to the tree of our life as an alien branch, has been specifically clearly expressed in Dr Adlerblum's writings. Her trilogy of essays in the *Jewish Library* called *Sara Bayla and Her Times*, *Memoirs of Childhood – An Approach to Jewish Philosophy*, and *A Biography of the Rabbinic Spirit* is of inestimable value both for Jewish philosophy and Jewish history. I have read these essays so often that the persons as well as the milieu are very familiar to me, from Sara Bayla, her husband Jacob Mordecai, her sons Isaac and Ḥayyim, to the courtyard of the *Yeshivah*, and the lonely tree with its yellow flowers. Of special interest to me is the connection of the Hirschensohn family with the great leaders and thinkers of German-Jewish orthodoxy like Ettlinger, Hirsch, Hildesheimer, Hoffman, Berliner, Posen, the Rothschilds in Frankfurt and especially the exchange of thought between the cultural milieu of the Hirschensohns in Jerusalem and the German-Jewish orthodox thinkers which is immortalized, though not generally known, in the essays of the monthly *Ha-Misderonah* which was edited by Ḥayyim Hirschensohn, Dr Adlerblum's father. Historically speaking, I believe it was a tragedy that Rabbi Ḥayyim Hirschensohn left Jerusalem, and thus the unique influence of the work of Jacob Mordecai and Sara Bayla Hirschensohn came to an end. The whole development of the Old Yishuv and the Meah Shearim quarter in Jerusalem might have been different. But, who are we to judge the ways of Providence? In any case, if Ḥayyim Hirschensohn had stayed in Jerusalem, we wouldn't have had Nima Adlerblum's work, certainly not in English, and probably not at all. Whatever she writes she invests with the peculiar lustre of her genius and her sure instinct for the inside lessons of Jewish history.

Having myself been trained in the system of Kantian philosophy, apart from the philosophies of Hegel and Schelling, I feel like Dr Adlerblum that whilst there is much to be admired in, and to be learned from, European philosophy, we must not be over-awed by it and certainly may not allow it to enter the sanctity of original Jewish thought and religious experience.

Of similar significance is the letter from Dr Helen Daringer, former Professor of Literature, describing the effect on her of Dr Adlerblum's work:

'My dear Nima,

Your note on Thanksgiving was more than doubly thanks-giving because of your thought of me: When I look into the treasury I keep in my heart, there – untarnished, true, beautiful, and beyond all measure of value – there I find you, your friendship, your wisdom and faith, your courage, and the spiritual strength that has overcome obstacles which would make most of us give up and turn back. Nima, often and often, when I have doubts about this world of ours and its goal, I think of you, and then my hope knows itself based on something other than material foundations – everlasting, never to be lost.

You cannot know, but perhaps yes – I think you do know how great a part of my inmost life you are – giving me strength and courage and faith that God is in this world and we are not on a world gone astray.'

Doctor Moses Auerbach

In 1924 the position of professionals in Germany was steadily worsening. I was afraid that the teachers and Rabbis, not to speak of the students, at the Hildesheimer Seminary would lack fundamental comforts, hence I began to supply them with periodic *kosher* Care Food parcels. They were all very appreciative, but one of the letters which I am now reproducing made me feel exceedingly humble because of the profound nobility which prompted its dispatch. It was written by Dr Moses Auerbach, who taught history at my beloved last Jewish Alma Mater:

Dear Rabbi Jung, *Berlin, eve of the Sabbath* Terumah *1924*

I have received with many thanks your letter of January nineteenth, with the packages from America, containing the contents you had indicated in your letter and with ten cans of *kosher* milk from Zurich. I want to extend warm thanks to you, my friend, for your goodness in planning to give us joy as you did.

Will you be good enough to let me know the cost of these goods so that we can convey its equivalent to those who are in greater need of such help. For whereas the economic situation of employees in Germany, as is well known, is not too good, we still have bread to eat, but owing to our sins there are many people who lack even bread. May the Lord bless His people and among them our brethren in America who worry about their brethren everywhere. . . .'

Dr Auerbach, a nonagenarian, was spared for vital educational work in the Holy Land. He was a source of profound and abiding inspiration to countless students, colleagues and fellow Jews also in the Diaspora. His books, as his personal record, will be revered for many decades.

Two gracious letters from a beloved friend

My deeply revered, dear colleague Dr Jung, *London, 17 July 1946*

Let me tell you through these lines how deeply I regret my absence during your stay in London. I spent a weekend in Cambridge at the invitation of the sons of my friend, Herbert Loewe, of blessed memory.

I trust that your return trip takes you over London when I shall have the pleasure to see you again and to spend a quiet hour, in the anticipated pleasure of the thought that you will accept the position in London. I hope it for the sake of Anglo Jewry.

But I am first of all cordially grateful that I had a chance to meet you in New York, even if only for a short time. My best wishes for your vacation which you finally granted to yourself. May weather and humans make your stay in the mountains attractive.

I am together with you through the happy introduction to your book *Israel of Tomorrow*.

LEO BAECK

Dear Dr Jung: *16 July, 1950*

All my acquaintances and friends, I think, are aware of what a poor correspondent I am. But now there is quite a special occasion for sending you a few lines.

Although I do not indulge in visiting either, from time to time I pay one visit: I go to Kelsall to see my old friend Travers Herford and also Mrs Herford – they enjoy a happy married life of more than sixty fond years – and Miss Herford. Last Thursday I was with them for some hours, and Dr Herford at once showed me the kind letter you had sent him. I could see then that he took a real delight in having it, and I also was very glad at reading your fine words. Now I think it would be good to let you know what a *Simḥa*, what an *oneg* you have given this wonderful man, this great scholar, this true *Lamdan*, this sincere and upright *Ohev Yisroel*. All Jews should be grateful to him.

When I was in New York in March 1949 and 1950, I rang you up, but you were not at home. I plan to be again in the States next winter and I hope then to have better luck and to meet you.

L. BAECK

Louis D. Brandeis

Late in the twenties, I met a remarkable woman, Mary Fels of the famous Philadelphian family. Her Jewish background had been exceedingly thin. Her conformity to Jewish law allowed a big margin of improvement, but she was genuinely religious. Her life breathed God-consciousness, and as our acquaintance ripened into friendship, her appreciation of the Jewish way of life grew apace in depth and width. Through her I met the late Judge Julian Mack, the noted philanthropist Sol Rosenbloom of Pittsburgh, but most impressive of all, Justice Brandeis. The first time I saw him in his Pennsylvania Avenue home, in Washington, DC he expatiated on his background. His family had been prominent in Prague where his ancestor was *Primator*, head of the Jewish Community. The Justice told me that for three generations there had been little Jewishness in his background and that he was both interested and anxious to discover his ancient moorings. His modesty as well as his extraordinary intellect affected me deeply and when he extended an invitation to visit him whenever I was in Washington, I accepted gratefully and happily. A few years later I introduced a Polish Hassidic Rabbi to him who wanted to meet that famous luminary, and when the former entered his home, removed his hat and revealed the cap beneath it, the Judge was truly startled, but with benign bonhomie controlled himself. He was good enough to accept some of my writings and when I told him about Beth Jacob, without any intention of getting his support, I found to my embarrassed delight a one hundred dollar cheque presented almost humbly and with an expression of regret that he could not make it larger. A most important revelation of his noble character came later.

Among the precious young men who attended my classes on Sunday morning was one Howard B., whose forthrightness, good mind, and cultured conduct gave me much pleasure. I saw him grow up into a fine, trustworthy, conforming person. His mother attended the synagogue and occasionally called on me to express her satisfaction with the guidance I

was able to offer him. Suddenly he stopped coming and a few weeks later his mother importuned me for an interview. Her face indicated severe upset. She burst out with a confession that Howard had left home. In a fit of insane rage, she had slapped his face. A short time later, he disappeared, leaving no message. Since then he had not communicated with her and she was at her wits' end. She had reason for believing that he had gone to Washington to seek government office in connection with one of President Roosevelt's schemes. Her distress distressed me and a few days later I cancelled my local engagements and went to Washington to the head of that organization. He was polite but refused to do anything. When I pleaded a mother's disastrous unhappiness he insisted that they had promised every applicant complete privacy. My plea that he take my letter to Howard and mail it to him without giving me his address, thereby protecting his privacy, left him unmoved. The failure of my mission upset me and when suddenly I remembered I had a standing invitation to visit the great judge, I phoned Justice Brandeis. He was as kind as ever and asked me to come up immediately. His whole career had been distinguished by a combination of first-rate intellect with genuine humaneness. He was amazed at the official's attitude and said: 'If that is American law, then I never knew about it. It is possible that your protégé has gone to the army. I am sure General So-and-So has a heart. Why don't you phone him and say that I sent you?' The General was very generous. He said he would be most happy to act on my request but there were many thousands of panels and it would take a year or two before the address of young Howard would be available. Nevertheless he would make every effort to help. To my delightful surprise, Mrs. B. called me a half year later to tell me that Howard unexpectedly came up and that she fainted with delight and remorse in his arms. I had occasion to meet Judge Brandeis once more. His face showed signs of old age. His eyes were as quiet and brilliant as ever. He emanated sweet *raḥamanuth*.

Count Cosulich

In my capacity as President of the Rabbinical Council of the Union of Orthodox Jewish Congregations of America, from 1926 to 1934 I decided to make a clean sweep of what had almost become a tradition: the paid endorsement of *kosher* products by individual rabbis. With some it may have been a matter of uncontrollable emergencies, with others a

reduced sense of communal responsibility, with very few an insufficient regard for common decency. Some of the rabbinic endorsers of such products lacked the technical knowledge or even the common sense to discover fraud. Very soon after my assumption of that high responsibility, I availed myself of an expert, Mr Klein, who had an uncanny ability to pierce the network of deceit planned ingeniously by some of the business concerns involved. We decided by a unanimous vote that only an organization like the Rabbinical Council would in future assume the task of supervision and endorsement of the production of ritual food.

A case in question was the endorsement of *Kashruth* in the shipping lines. In the late 'twenties I was approached by Count Cosulich, head of the Italian Line, whose excellent boats had arranged Mediterranean cruises. He wanted to know whether I would be willing to have the Rabbinical Council assume the task involved. I agreed on condition that Jewish law would be fully observed. He was very pleased and then he asked: 'What would be your fee, Sir?' When I told him that the fee would amount to less than one penny but that we would insist on complete compliance with all regulations and with a decent salary for the ritual supervisor (*Mashgiaḥ*), he was most surprised and impressed. The Reverend Max Green, whom I recommended for that post and on whose suggestion we recommended others, did a magnificent job. That fine Italian gentleman treated him with the utmost respect. Through his co-operation we were able to achieve a unique protection of Jewish law on all Italian boats. We continued our supervision until Mussolini was enticed to join Hitler. By Jewish law meat must be under continued supervision from the moment of the ritual slaughter to its appearance on the plate at the table. Some other lines too had arranged such supervision and had been generally serious about this obligation to protect the religious convictions of the loyal Jew. The travellers received *kosher* food in the first, second class and in steerage, but the *kosher* kitchen was at a distance from the dining room and despite every effort that supervision was not complete. Count Cosulich, in perfect compliance with my request, agreed to have the *kosher* kitchen, pantry, and dining room in *one* unit, to the joy of all religious passengers, and to the astonishment of those who had been timid concerning asking for such an obligatory arrangement.

Albert Einstein

During my vacation in the early 'twenties I found myself in Berlin where I made the acquaintance of *Sanitaetsrat* Dr Bradt, one of the prime factors in the establishment of The Academy of Jewish Sciences in Berlin. It was after the disastrous First World War that this effort presented the surviving Jewish community with a wider horizon and a new outlet for surplus energy.

Among the scholars I met were Dr Leo Baeck, a luminous figure, a wise, brave, philosopher, theologian, and teacher of Jewish humanities, Dr Theodor, the editor of the scientific edition of the *Midrash Rabbah* on Genesis, and Dr Albert Einstein.

I was deeply impressed by my contact with Dr Einstein, his greatness, his simplicity, his willingness to learn, his unique modesty. I remember my first encounter with him. He had made a somewhat flippant remark about Orthodox Judaism and I replied by suggesting that his view of our faith was that of a liberal Protestant theologian. He took that affront in his stride and said: '*Wieso, Herr Doktor?* (How is that?).' When I explained it to him, he disarmed me forever by replying blandly: 'You may be right.' Years later, when he came to America, I had the privilege of continuing our acquaintance. I used to visit him at 2, Library Square, Princeton. Our business concerned refugees whom, on his recommendation, I had helped to bring to this country. I recall with amusement the broad-brimmed hat he put on as he went for a walk and his outraged wife saying: 'Albert, this is the dirtiest hat I've seen in history.' Whereupon he smiled and said: '*Moeglich.*' (Possibly so). But most interesting was a trip three of us (the banker Arthur Lamport, the United States Minister to Albania, Herman Bernstein, and I) made with Dr Einstein late in the 'twenties when I had the great privilege of presenting him for the honorary doctorate at Yeshiva University. He was a profound *Am-Ha-Aretz* (ignorant of Jewish law and life). He told me the only book he had studied in his youth was a German translation of the *Ethics of the Fathers*. His Jewish genes, however, endowed him not only with profound human sympathy but with a kind of Jewish wisdom that warmed the heart and inspired the mind. The car had moved towards New York when a red light stopped it. Dr Einstein sat at the window and his flowing mane attracted the attention of a young woman. She ran over and said in

accents of profoundest affection and respect: 'Professor Einstein, it's such a joy to see you." He smiled in semi-embarrassed fashion and said: 'I'm delighted to say "hello" to you.' – A few minutes later the car stopped again and a young man ran over with an open match box and pleaded: 'Dr Einstein, will you autograph this for me?' The Professor smiled benignly: 'I'll be happy to do so.' The banker then queried: 'How is it Dr Einstein that these people, who do not know the ABCs of relativity, have so much regard and love for you? How do you create that effect?' Einstein laughed: 'By not wanting it. As a matter of fact,' he said, 'I'm not exaggerating, but some time ago a lady thought "Relativity" had something to do with cure of constipation!' The Ambassador then asked: 'We all seem to be bewildered in these days. President Roosevelt, his Brains Trust, the angry young men, the 101 Revolutionaries, seem to have a befuddling influence on us. Would you tell me what is right, capitalism, socialism, communism?' Any small man would have assumed a magisterial attitude and would have held forth and said: 'I'll tell you.' Einstein, in sweet simplicity, replied: 'Really, I do not know.' Throughout the ceremony at Yeshivah he betrayed the same disarming modesty and fundamental bonhomie. I was so impressed that I changed my introduction and finally presented him prayerfully in the following manner:

'Our Father who art in Heaven, Thy world is the house of prayer for all the people. Thy spirit is the source of all truth and beauty.

"The starred sky above me
and the moral law within me."

'Thou favourest man with knowledge and teachest mortals understanding. But the spasmodic endeavours of the human mind depend on the intuition of faith for a glimpse into the realms of truth. Lead us back, our Father, from unintelligent worship of the intellect, to the knowledge of God. Make us understand that in the sphere of the mind too, every knee must bend to Thee, that "Causality" and "First Mover" are but names for the halting steps of man on his way towards the ultimate light.

'Grant us power to penetrate to the knowledge that space and time, the bewildering variety of things, life and death, even eternity which Thou has put into our hearts, have meaning in Thee alone.

'In the spacious hall of religion the thinker has his place, the searcher,

the dreamer and the pioneer. For none can say that Jerusalem is too narrow for him to find spiritual lodgment therein.

'Bestow, our heavenly Father, upon these assembled here today, upon our institution, its teachers and students, Thy supreme gifts: moral impregnability, intellectual integrity, spiritual abundance – the fruits of mind mellowed by reverence, of research propelled by passion for truth, of a life expressing faith through love of mercy, through the doing of justice, and through walking humbly with Thee, our God. Amen.'

A few years later, the plan of the Albert Einstein School of Medicine of Yeshiva University was inaugurated. At an unprecedented *kosher* Luncheon at the Princeton Inn, Einstein gave his delightful, German-accented speech. I decided to surprise him. I spoke in German on the fact that the school in honour of the man who offered a new interpretation of time and space would be part of the University dedicated to God who is beyond Time and Space. Einstein was by no means an Orthodox Jew, but he enjoyed the reference, came over and shook my hand warmly. He considered the theological implication a compliment indeed! One of his letters to me refers to a criticism I had made of his offhand, insufficiently respectful, reference to our classic faith. He replied in a charming note of March 23, 1943, in which he emphasizes what I always suspected, that his background had deprived him of an appreciation of Jewish life and that in his lack of knowledge of the philosophy of Judaism and Jewish life he mistook our timeless faith for some form of parochial Protestant fundamentalism. When on the occasion of my next meeting I pointed out to him the basic principles of freedom of interpretation, he was very pleased. Altogether I am grateful for the privilege of having known him.

Dear Rabbi Jung: *Princeton, 25 June 1948*

Please accept the sincere thanks of all the members of this Committee for your generous support of our work. Now that the United Nations negotiations on atomic energy control have been indefinitely adjourned, the immediate responsibility for insisting on a peaceful solution of this urgent problem rests more than ever with thoughtful citizens.

Thank you for your co-operation in our campaign of education.

A. EINSTEIN.

Henry Feuerstein

Whilst still Rabbi in Cleveland, I met in Boston an outstanding family, four generations of whom were my good friends. To bring the message of *Torah im Derekh Eretz* to Massachusetts, I accepted the invitation to address an orthodox community in Roxbury, then the centre of Jewish life. In the course of that visit I met the sainted Henry Feuerstein, a native of Hungary, who took the burden and privilege of authentic Judaism with him to the United States, established the Malden Knitting Mills, a successful business, and looked upon the perpetuation of our classic faith as the major avocation of his life. Of his sons, it was Samuel who later on, as head of *Torah Umesorah*, promoted the rise, growth, and success of four hundred Jewish Day Schools which raised an utterly new and precious generation of loyal Jews in North America. His grandson, Moses, as president of the Union of Orthodox Jewish Congregations of America and Canada, continued that tradition, and the fourth generation, trained in piety, scholarship and service, promises similar service to our faith and folk. Sam's wife, the daughter of Rabbi Raphael Landau and a descendant of the famous author of *Tzeluta de Avraham*, is a leading worker in the Women's Branch of the Union of Orthodox Jewish Congregations of America. Every worthwhile Jewish cause is supported by that family and our comradeship in many of them has been a source of comfort and pleasure to my wife and myself.

Friedrich Wilhelm Foerster

During the Second World War Dr Herman Cohen, son of the late noted Rabbi of Basel, informed me that Professor Friedrich Wilhelm Foerster, dauntless fighter for democracy, lived in a small apartment in one of the houses on Riverside Drive. My sainted brother Moses and I thereupon visited him. We had known of his career: grandson of General Moltke, he was unaffected by the Prussian military tradition of arrogant exclusiveness. He told us of his visit to the headquarters of the *Generalstab* (the Supreme Military Committee) at Brendelstrasse 10, in Berlin. He recognized some of the men and said to them: 'Are you here again?' (after the 1918 defeat of Junkerdom). They answered with a cocksure smile: 'We are still here.' When Streseman received the Nobel Peace Prize, Foerster knew that he had been secretly helping to rearm Germany. He caused a

mimeographed pamphlet, telling the fact, to be distributed at the public assembly celebrating that prize. When Streseman became aware of it, he became white and in fury called out '*Friedrich Wilhelm Foerster ist ein Lump*.' (a scoundrel).' That brave gesture not only cost Foerster his position at Munich, but rendered him *persona non grata* everywhere, until the rise of Hitler showed that his stand had been justified. We gathered that he had monetary difficulties and were glad to offer periodically some symbol of our appreciation.

In 1959 he published in the Herder-Buecherei (collection of books) a volume called *Die Juedische Frage* (The Jewish Question), full of profound sympathy and historical accuracy. I was more than surprised to receive an inscribed copy but what moved me most was that the sub-title of his book, had in Hebrew *Hashe'elah hayehudith* (the Jewish Question). He revealed his profound respect for our people and his profound abhorrence of his own under the aegis of Hitler. The volume later on published in English represented an impressive and noble document of one of the finest minds of contemporary humanity.

Malcolm Hay

Some time late in the 'fifties, I came across the book by Malcolm Hay, *Foot of Pride* (since re-issued as *Thy Brother's Blood*). It was a Biblical phrase which immediately attracted my attention. The subtitle, *The Pressure of Christendom on the Jewish People*, proved still more arresting. It is undoubtedly the most important book during the last two thousand years both from the point of view of the facts assembled, the courage of presenting them, and the spirit which prompted its writing. What Dr Travers Herford had done for Pharisaism, Malcolm Hay achieved for the Jewish people. I spoke about this book from the pulpit on various occasions and persuaded my friends, the late Professor Bruno Kisch and his gracious wife, to visit Malcolm Hay in Aberdeen. A few years later, I wrote to him, inviting myself to his home. Mrs Hay, a lady of literary merit and noble ideas, was the mother-in-law of General Orde Wingate. It was she who prompted her husband to write, *Foot of Pride*, and later on, *The Prejudices of Pascal*. The simplicity and nobility of Malcolm Hay impressed itself upon me especially because of his utter modesty. The volume was out of print, but appeared in paper back under the title, *Europe and the Jews*.

Another noble Catholic, Thomas Sugrue, wrote the introduction in which that priceless line occurs: 'An anti-semite is a dead Christian; his prejudice has strangled his faith'. In the paper-back edition there is an introduction by Professor Walter Kaufman which has a great deal of merit, but the book itself deserves highest praise from Jew and non-Jew alike. Aberdeen University bestowed upon Malcolm Hay the degree of Doctor of Laws for his contribution to historical research, as well as for his humanitarian work.

At that time I was engaged in preparing the third of three biographical volumes of the *Jewish Library*. As Mrs Hay quoted her daughter's cable in the midst of the War of Liberation, 'Haifa is ours', a gracious identification with the heroic Israelis, a thought struck me and I said: 'Major Hay, you have written a devastating book against your own church, and its treatment of the Jews. But there were a number of Christians who were fair and compassionate, from Pelagius in the long ago to Abbé Gregoire, Leo Tolstoy, George Foote Moore, and Friedrich Wilhelm Foerster in our own day. A chapter by you on *Christian Friends of the Jews* in my next volume would be doubly precious. May I invite you to write it?' The Major became very serious and said: 'I must sleep over that. You promised to come to breakfast tomorrow morning. I shall then render my decision.' Impatiently I repeated my invitation as soon as I entered the room and this was his reply: 'I'm sorry I cannot write that chapter. Ninety-nine percent of our people have treated your folk in beastly fashion. The fact that a tiny minority has acted differently does not justify me to write that chapter.' With all his gentleness, he was firm enough and I had to accept his refusal.

We corresponded frequently and he ended his letters almost always by adding the Hebrew words, *Shalom uVrakhah* (Peace and Blessing). I would converse in *Ivrith* with his wife. I remained deeply attached and was delighted to pursue every effort for acknowledgment by the Jewish Community of Mr Hay's work.

I thought he deserved a significant recognition of his unselfish service to truth in general and to the Jewish people in particular. I spoke to Dr Samuel Belkin, the president of Yeshiva University, but he was not enthused. I then addressed myself to the chancellor, Dr Louis Finkelstein, of the Jewish Theological Seminary, but without success. I called President Nelson Gluck of the Hebrew Union College in Cincinatti and failed.

Finally I contacted the president of Brandeis University, Dr Abram Sachar, and he agreed, provided Major Hay would come to America to receive the honorary degree. When I wrote this to Mrs Hay she wrote back that her husband was unfortunately very sick, but when she told him of my successful attempt to have the honorary doctorate bestowed upon him, he smiled happily. Soon thereafter he died and Dr Sachar was good enough to invite Mrs Hay to deliver a lecture on both her husband and her famous son-in-law, (General Orde Wingate) at Brandeis University. My wife and I were happy to entertain her at our home, and the Yeshiva University Women's Organization recalls with great pleasure her fascinating address. Her book on Malcolm Hay appeared in 1971.

My dear Rabbi: *Aberdeen, 3 February 1961*

I was very cheered to get your letter of enquiry about the publication of my *Pascal*. For I must admit to feeling a little depressed about it. Since I sent you the typescript I have made a considerable number of trenchant additions and improvements. I therefore wrote last November to the Beacon offering to send them a new clean copy. They replied on Dec 27th 1960:

> 'I don't think it will be necessary for you to send us a completely new copy of the Pascal manuscript unless it is significantly different from the one we have at hand. I have put in all the corrections that Rabbi Jung sent in and any that you sent along, and, so far, everyone here has been working with this copy. Of course you're welcome to forward a new copy, but at this point it probably isn't necessary.'

I therefore did not send a new copy. I wrote about two weeks ago asking for a definite decision and so far have had no reply. I expect to get an answer before long and will at once let you know what they decide. If they refuse I am sure you will help me to find another:—but I have new hope that the Beacon will like it.

MALCOLM HAY

Dear Rabbi:

I hope you are well and not having too severe a winter. Here we have had no sun—and already the snowdrops are appearing! It is a pity we live with an ocean between. It would be so nice if you could drop in often and have

a talk with us. However we always hope to see you over the way again and before too long. Yours ever

ALICE IVY HAY

My dear Rabbi *Aberdeen, 12 March 1961*

I reply to your letter of March 7th. My Pascal script arrived two days ago in rather a mess. My wife is wonderful at making it tidy and it will be ready for despatch in 2 or 3 days: by air mail. I will not allow a London firm to publish it but will suggest that if they wish they can offer to take sheets from an American firm when you find one. I do not think the English are likely to take this book seeing that they persistently refuse to buy or even to review *Europe and the Jews*. Do you think it would be any good trying Alfred Knopf who published in 1956 a first rate book by Maurice Samuel, debunking Arnold Toynbee (*The Professor and the Fossil*). They would surely not be afraid of debunking Pascal?!

Many thanks for correcting my Hebrew. I find that I have almost forgotten even the alphabet and so am trying to revive the little knowledge I once had. My wife and I read a little nearly every day.

MALCOLM HAY

My dear Rabbi *Aberdeen, 4 May 1961*

We were delighted to get your card from Israel, and to know that you have had a successful trip to Iran. I hope you were able to take a little rest in Israel.

I must apologise for enclosing a few more additions to my Pascal text. One of them is extremely important, a paragraph for the end of the essay 'Crime and Punishment'. At present the ending might suggest that the Jews in the concentration camps lost their faith. Such an idea is of course wrong. The miracle of the camps is the fact that so many never lost faith in the goodness and justice of God.

I have just been reading a book by S. B. Unsdorfer: *The Yellow Star*, recently published by Thomas Yoseloff, New York. It gives a most moving account of the author's experience; he survived the death march from Auschwitz to Buchenwald, but his parents were murdered. His father, a most noble character, was Rabbi in Bratislava. The book is

extremely well written and should be read by every Jew, especially those who are not very interested in their religion.

If the reply from Holt Rinehart and Winston is not favourable perhaps Yoseloff might print the Pascal. We must keep trying: the first book written by Jules Verne, which became a world wide seller, was refused by fifteen publishers!

Please try and come again to Scotland; we can give you a completely *Kosher* welcome!

MALCOLM HAY, *Shalom uveracha*
(written in Hebrew script.)

We were so happy to have your card and to know all goes well with you.

We look forward to your news once you return home.

Warm greetings and remembrances.

A. I. H.

My dear Rabbi *Aberdeen 13 May 1961*

I enclose advert. of a new book, I have just ordered a copy, *Voltaire's Politics*, by Peter Gay. It will probably confirm what I have said about Voltaire in my book on Pascal, and thus might be drawn to the attention of a prospective publisher.

MALCOLM HAY

I hope you are safely home again and enjoying good spring weather as we are here. We look forward to hearing from you—Greetings.

A.I.H.

My dear friend *Aberdeen, 15 July 1961*

I was very glad to get your letter wishing me a length of happy days, and to know that you were having a short rest in beautiful Lucerne. I have no news from Yoseloff as you will see from enclosed copy of a letter I have sent him, hoping it might do some good. Your sympathetic help is great consolation to me in the struggle to get the truth publicised. I think that the Catholic Church, under the guidance of an excellent and rare Pope, John xxiii, is at last really going to take some action to reform Catholic liturgy and ritual, and even teaching. I heard today from a Jesuit friend at

Oxford that the business of suppressing the cultus of the so-called 'boy martyrs' has actually begun. The cultus of Andrew of Rinn has been officially forbidden, and Simon of Trent is next on the list. This is perhaps not much, but it shows a new spirit.

I do not give up hope that some day before too long, you will come and see us again.

MALCOLM HAY

My dear Rabbi *Aberdeen, 1 Sept. 1961*

I hope you are now back feeling better for your holiday, although I realise that even on holiday your work continues. I duly received your letter of 25th Aug and am still awaiting the arrival of my Pascal MS. As soon as I have tidied it up, and this will take only a few days, I will send it back by airmail. I have scrapped the old preface and added a new one, much shorter, and very much better.

MALCOLM HAY

My dear Rabbi *Aberdeen, 17 October 1961*

Thank you for your letter about Pascal sheets. I enclose extract from Mr Wolfe's letter on the subject. He expects soon to have a favourable report from a good but small firm of publishers—Peter Owen. Ever yours sincerely.

(signed in Hebrew script) MALCOLM HAY

The Ḥafetz Ḥayyim

But the greatest inspiration I derived from meeting this century's noblest sage and saint, Rabbi Israel Meir Ha-Cohen of Radin, who, universally venerated, was called, after his great book, the Ḥafetz Ḥayyim. The first *Torah* Parliament in modern times of the Jewish people, the *Kenessiah Gedolah* (Great Assembly) took place in the mid-twenties in Vienna. It was an unforgettable spiritual experience. There were three hundred Rabbis and more than one thousand laymen from all over Europe and other continents in the Great Convention Hall of the Imperial City. I served as Chief Secretary and therefore had the privilege of sitting next to some of the greatest authorities of our people, among them the venerable

Ḥafetz Ḥayyim. He was asked to offer the introductory speech. I can see his face now: white cheeks, blue eyes, a spare beard and a head covered with a Russian cap with a vizor. One could look at him and feel as inspired, transported, and awed as by one of the great works of Rembrandt, by a mid-ocean sun-rise, or by a snow-capped mountain peak. His eyes, apparently still and remote, had an extraordinary power which grew with every second in his company. This was his address: 'Why friends, why did you bestow upon me this honour? Is it because you consider me a *Kohen* (descendant of Aaron the High Priest)? You know, that in the course of Jewish history that pedigree of descent has become somewhat foggy. Is it perchance because you consider me a great scholar? Let me assure you friends, I don't deserve that title. I am always penetrated by my knowledge of how little I know. Why then have you chosen me? It must be because I am advanced in years and as an old member of our people I would greet you and pray for the Lord's blessing upon all of you.'

Doctor Held

According to my wife's opinion, I was generally behaving with intelligent care for my self-preservation. But the temptation to overwork was rarely absent and once or twice I succumbed to it. In the mid 'thirties I had accepted the invitation of the then owner of the Soncino Press, Mr Davidson, to translate a big Talmudic tractate into English. It was during a year of heavy routine work, and to accomplish my task within the given time I spent late hours and had insufficient rest. I was so eager to accomplish the work that I ignored the consequences until one morning, whilst in the Post Office, I felt appallingly weak. I had mailed my finished manuscript, but feeling suddenly quite sick, the accomplishment did not cheer me.

Throughout these years, I had been deeply interested in the Beth Israel Hospital in general and in Dr I. W. Held, the head of its medical corps, in particular. He was a man of extraordinary benignity, over and above his great professional achievements. Oppressed by the many callers, refugees, broken down in health or on the brink of physical disaster, I had again and again appealed for his aid to my protégés. It was always granted with exceeding grace. I recall with particular gratitude the case of a Ḥassidic Rabbi, burdened with all sorts of physical handicaps. I had made the appointment with Dr Held for him. A week later he came back

and said in his juicy Yiddish: 'To whom did you send me? Dr Held is not a physician.' 'What?', I called out in astonishment. 'No' he answered 'he is a *Malakh elo-k-im* (Angel of God)'. Dr Held was not good-looking but his face shone with a wonderful kindness. On rare occasions I used to accompany him through the wards of the hospital and I noted with inspired gratitude how his looking at a patient, his mere touch, his words, had a miraculous, therapeutic effect.

One day, very soon after the Post Office event, I was sitting in my study when Dr Held walked in. In my astonishment I queried: 'What are you doing here, Dr Held?' His face showed none of his usual bonhomie. His lips formed a hard, thin line, when he answered: 'I have come to talk to you.' 'Have a seat and talk.' He remained standing and said: 'I have come to tell you that I doubt your loyalty to Mrs Jung.' 'That is interesting' I replied, 'anything else?' 'Yes' he said: 'I doubt your loyalty to Judaism.' Slightly bewildered I called out: 'Do you mind talking English to me?' These were his words: 'I have found out how reckless you are about your health, how you may bring disaster to your family and to the causes which you represent. I am supposed to be an authority on the subject and I am telling you that if you do not change your ways, within five years you will be crippled by heart disease and in not later than fifteen years you will be dead.' I was impressed by his earnestness and his devotion and I said: 'Dr Held, tell me what you want me to do and I will accept your guidance.' His answer was: 'I am not leaving your office without getting, not a vague promise, not an expression of good intention, but your sacred word of honour that you will religiously observe these two rules: Five times a week, sometime between twelve and two, you will remove your shoes, your jacket, open your shirt, close your eyes, lie flat on your back for at least one-half hour . . . Word of honour?' I gave him that. 'I know how energetic you are, how early you rise in the morning for your study. This is my second rule: if for two mornings after each other, when you are about to rise, you have the strong feeling that you ought to stay in bed, you then know you are poisoned with overwork, and you will drop everything, and leave town for a health resort for two or three days.' I gave that promise in 1938. I have kept it without a single exception and – thanks to God and to Dr Held – I am in excellent physical condition, thirty five years after that visit.

I have reported and offered that advice to half-a-dozen friends since

and those who have accepted and pledged themselves as I did, have remained forever grateful.

"Only a good man can be a good physician." (Notnagel)

I. W. Held – In Memoriam (1877–1947)

Wherever he went, Dr Held shed light. Into the coldest atmosphere he brought the warmth of his sympathy. That is why his demise renders the fairest day dark and makes us feel old and cold. Our world will not be the same without him. The city has lost one of its humane luminaries.

Most fitting is this text from the weekly portion of the *Torah*: Moses asks of the Lord: 'Pray, show me Thy glory.' and the Lord answers: 'I will let My goodness pass by thee.' The essence of Godliness is goodness – the world's greatest power, man's ultimate well of serenity. I have spoken about Dr Held to Albert Einstein, and to a poor Hassidic rabbi, to a working man and to a wealthy industrialist: all agreed as to his wonderful kindness. Beyond towering medical greatness, his insight and skill, his extraordinary knowledge, it was his understanding heart and his passionate dedication that brought health and cheer to countless patients knocking at his gate.

On our way through life we meet men whose intellectual brilliance calls forth our admiration. Others shine by goodness and simplicity. Doctor Held combined both the wisdom of the heart with the wisdom of the mind. When one entered his presence, one became aware of the radiation of a benign, great personality. When one left him, one felt enriched, strengthened against the darker aspects of life.

It is sad to think of Dr Held's disappearance from the circle of his friends. It is heartening to reflect on the privilege of his fellowship. He translated the ethical behests of Judaism into life-giving devotion to the sick and the under-privileged. He was a veritable 'Sun of mercy, with healing on his wings'. He felt the agony of the humble patient, and was distraught because of the fearful load of man-made misery. He rejoiced in man's occasional humanity to man, and himself added immeasurably to man's well-being and well-doing. To me as to each of you he meant a great deal. We can but imagine what he must have meant to his devoted comrade, his angelic nurse, his beloved wife, and to all his family.

Dr Held crowned his life by his reverence for the sanctuaries of our

faith and by his quiet pride in Israel. The *Torah* says that no man knew Moses' grave. Dr Held, too, is buried in our heart. With you I thank the Lord for the boon of his friendship and the tree of life of his record. His memory will endure as a blessing.

Count Hermelin

Another delightful friend was Count Eric Hermelin of Lund, Sweden. He was introduced to me, or I to him, by Mrs Wohlstein, the wife of the Rabbi of Malmoe. In the throes of the Hitler regime she wrote to me: 'He is profoundly happy at the prospect of getting your book which he said would occupy first place in his library. As soon as traffic is free again, he wants to send you some of his precious rare works. I sent your letter to Dr Loeb, Rabbi in Gothenburg, who is working in a completely self-sacrificing manner for our unhappy fellow-Jews. Through his great influence in his rich community and with the opulent Jews of other Swedish towns he is working with great success. It would be a source of satisfaction if his brother (in New York) could be helped. Would you try whatever you can to help his brave brother? Any kind of job for this industrious, fine person whose character is as noble as his Rabbinic brother! Many of our friends in Copenhagen now stay with us. They feel very happy because our sweet daughter knows how to arrange everything so well. Dr Friediger (the local rabbi) is now in Theresienstadt. The King of Denmark, through his Foreign Office, has informed the Rabbi's wife that he is feeling well and receiving good treatment. How happy I would be to hear about Joseph and Rabbi Samuel of Oslo. But there are no reports about private individuals. I shall be grateful to you for immediate action.' The letter from Count Hermelin reads:

Reverend Sir:

Through the kindness of Mrs Wohlstein of Malmoe, I have been privileged to partake of the kind and gracious letter to her. In remitting your letter to me, she ventures to think that a few lines from me would prove acceptable to you. I consequently beg leave to express my heartfelt gratitude to you for your exceedingly great and persevering kindness to me. I deeply deplore that your amiable intention of honouring me with the precious gift of your two books has been frustrated by untoward circumstances. As for any critical notes from me on your books, the very idea is

repugnant to me. For you and all of Abraham's seed: (only one task) to speak for us: for ourselves to bow our heads in reverence and listen.

ERIC HERMELIN

Revered Chief Rabbi, *21 February, 1943*

My sainted husband had always considered it a great *zekhuth* that his dear friend, the founder of the Orthodox Gymnasium and later Chief Rabbi of London, had a son who can be described as a source of glory for Israel. Your influence in this difficult time has provided far-reaching aid to our unhappy people. The death of my sainted husband was a profound loss for our fellow Jews because, through the great respect that he enjoyed in the highest quarters, he was able to bring many unhappy people to Sweden and get permission for them to stay and to work. The honours bestowed upon him at the funeral may be considered a *kiddush haShem* (sanctification of God's name). All the clergy and civil authorities were present and spoke in the synagogue and at the funeral, mentioning his high significance as a human being, as a scholar and as a clergyman whose humaneness was exemplary. The representatives and Rabbis of Stockholm, Goetheborg and all other communities, which are associated with Malmo, delivered most moving addresses.

The bells of all the churches sounded, by order of the clergy, until the funeral procession reached the *Bait Haḥayim* where a grave of honour was established and, within a year, a most beautiful artistic monument was built.

Count Hermelin, the great Orientalist, just now published the third volume of his Persian Poems in memory of his true friend, every volume with a large photograph of my sainted husband.

After the war I will send this book to you and I will make sure that Baron Hermelin sends you some books from his valuable library.

My dear chief Rabbi, I have moved away from my main theme. I want to ask you most fervently to make inquiries as to the well-being of my niece who is teaching at the college and who dedicates herself to her sisters and her brother. She was able to bring her sister to New York and the latter too is a precious human being. For the last few months I have received no letters from them. Three of my own letters remain without an answer. Her name is Miss Tekla Pick at 60 West 68th Street in New

York. I beg of you to do everything in your power to look for these dear relatives, find out how they are and, the main thing, to ask them to write to me immediately. I had planned originally to cable because I was so worried, but then I thought it would be much better, much wiser to apply to your kindness.

With warmest greetings to your dear wife, a genuine friend of humanity.

MRS WOHLSTEIN

My dear Mrs Wohlstein: *19 April 1944*

Thank you very much for your kind letter of January 1944, which reached me here a short time ago. The part meant for your nieces I immediately had copied and transferred.

I am very grateful that you caused Count Hermelin to write his extraordinary lovely lines to me. He is not only a great scholar but, in his humanity and the good of his heart, a most outstanding human being. As I wrote in a separate letter to him, I am already happily planning – after the hopefully early visit of the Allies – to arrange my next European trip over Sweden.

As far as the brother of Dr Loeb – I have already informed him that he came to see me, that he is perfectly satisfied with his present occupation, that he earns enough and has no intention of changing his position. He will remain in touch with me and it will of course be a source of pleasure to me to aid him in any way.

Please commend me to your daughter and receive my most cordial wishes for your abiding welfare.

LEO JUNG

The Jerusalem Kahns

Another friend was Rosel Kahn of Jerusalem. She was a close friend of my wife long before our marriage and during our honeymoon we visited her in Darmstadt. Her husband was a banker who escaped from Germany in good time and did fine communal work in the Holy Land until his last days, in the 'sixties. As self-evident almost as a visit to the Western Wall was an annual dinner at her home in Gan Rehaviah. Her son Ḥayyim is a military judge, an English barrister, a Hebrew scholar, a leader of the

Ezra Education Movement and of the Poale Agudah, the religious labour group, now independent of its original affiliation with the Agudath Israel; the daughter, Ḥavah, is a high school teacher and wife of the Professor of Greek literature at Bar Ilan University. His family, the Sohlbergs, have been known to us for more than a generation.

Rabbi Kasher

Rabbi Menachem Mendel Kasher visited me in 1921 in Cleveland. At that time he was a young man with a flowing black beard. His learning was stupendous. His scientific method was up-to-date. He planned to collect and issue two thousand years of religious literature as a definitive commentary on the holy *Torah*. Before that, he had published learned rabbinic magazines in his native Poland. He visualized a set of thirty-five volumes to be called *Torah Shelemah* (The full, or perfect, *Torah*). Between his taxing work in that biblical encyclopedia, he produced, *en passant,* some basic volumes on the source of Maimonides, a remarkable edition of the *Hagadah Shel Pessaḥ* and samples of a new edition of the *Talmud* from hitherto unknown manuscripts. I joined the committee and just a few years ago I accepted the presidency of the American Biblical Encyclopedia Society sponsoring his work.

In 1953 the first translation into English of this monumental work was, with his permission, dedicated to President Harry Truman. Our visit with him was a revelation of his essential kindness. There was none of Calvin Coolidge's cool personality. As I was about to present him with the volume, he insisted on inscribing the copy to me: 'To Rabbi Leo Jung with appreciation and kindest regards. The White House January 9, 1953. Harry S. Truman.' Needless to say I have ever since treasured that inscription. On the occasion of a United Jewish Appeal dinner, I met him again. He was very gracious as I introduced my wife to him. After he had left his high office, I had occasion to correspond with him, and his letters are among the treasures of my children. But what he did for the people of Israel transcends the benignity extended to me. Over-riding the State Department, he recognized the young Republic and thereby encouraged – rather, made possible – its recognition by the United Nations.

ADDRESS AT THE SIYYUM AND RECEPTION IN HONOUR OF RABBI M. KASHER.

The word *Torah* has been misunderstood as profoundly as have the Jews.

It means not law, nor metaphysical speculation, but 'guidance' or 'direction', for the *Torah* is the divine guidance to happiness and perfection. The study of the *Torah* means to Jews no less than the study of the only way to achieve harmony and worthwhileness in life. It means becoming familiar with the great argument of our people, the sense of our historic struggle, the purpose of human history, but it also means the intimate and concrete way of finding an answer for every problem that arises in our individual life. It means achieving a happy balance between the Jewish assimilationists' inferiority complex and the radical nationalists' superiority complex. Through the *Torah* the Jew becomes at home in life, retaining stature and dignity. The *Torah* directs his energies into constructive and fruitful channels. The *Torah* shapes his life and endows it with strength and beauty to help him survive all the tribulations which the Jew, as a minority, must face in his individual and corporate life. Indeed, *Talmud Torah*, the study of the *Torah*, prevents him from becoming intellectually stagnant, emotionally dry, or ethically insensitive. It cheers and admonishes the Jew, enabling him to look beyond today's clouded sky into the promised sun of tomorrow; admonishing him to duty when he would forget himself in pleasures.

The language of the *Torah* unites him with his distant forebears and creates a bond of unity with all Israel of today, through his children with Israel of tomorrow, and through its message with all the good folks of other creeds and races. 'The study of the *Torah*', said the sainted Ḥafetz Ḥayyim, 'is the pulse of Jewishness. Upon its pursuit, and on its thoroughness and its spirit of joy rests the life of the Jewish world'. That is why *Talmud Torah* is a paramount duty no less than a great privilege; that is why in the democracy of Judaism the study of the *Torah* encompasses all the other *Mitzvoth*. 'Great is learning' says the *Talmud*, 'because learning leads to doing'.

The *Torah-she-be'al-peh*, the oral tradition, represents the unending spiritual evolution of Israel. The study of the *Torah* spells the progressive revelation of the will of God as it unfolds itself to the devotee and to the student. It is an encyclopedia of infinite significance. The best minds and noblest hearts of Israel having invested its pages with their deepest convictions and their boldest dreams, it represents the precipitate of many cultures, climes and centuries, naturalized in Jewish life: The ingenious questioning of the divine motive; the urbane resignation some distance

off the goal; its survival value as Israel carried it footsore from shore to shore.

In this age of confusion, when mankind's major values are dissolved, nations are starved into skeletons, and world powers girded for global war, the music of the soul drowned out in a hellish symphony of Nazi brutality, Israel needs more than ever the life-giving psychic vitamins of the *Torah*.

You know the *Brakhah* (blessing) pronounced daily by the devout: 'Blessed art Thou, Lord our God, Ruler of the universe. Thou hast given us Thy *Torah* of truth, and thereby planted among us life eternal.' The '*Torah* of truth', the Rabbis say, is the written Pentateuch, and 'life everlasting' means the oral tradition. The tremendous material handed down by word of mouth from generation to generation, to us is not just a great book or mere fine literature. It is more than any *Elan Vital*. Wherever there was *Torah*, there was life, there was vision, there was spiritual strength, there was determination to carry on. Wherever the *Torah-she-be'al-peh* is being cultivated, there the Jewish community has come of age, the link has been added to the eternal chain of the Jewish tradition.

Tonight's *Siyyum* (completion of a book) represents such symbol of American Israel's coming of age. We are here to celebrate the publication of the ninth volume of Rabbi Kasher's great opus. The first eight volumes were printed in the Holy Land. The ninth was produced and printed in this country.

It should be a source of great satisfaction to Mr and Mrs Frank Cohen to have honoured their parents by associating their names with one of the volumes of the *Torah Shelemah*. It is at once an encouragement and a challenge to others who realise that in the words of *Kohelet* 'this is a time to build'. Whenever the physical walls around Israel were breached or destroyed, our people would rear spiritual fortresses, the ramparts of the *Torah*. Whenever the ruthlessness of our enemies tore frightful gaps in the ranks of Israel, we achieved restoration through the *Torah* summoning the deathless spirit of our sages and scholars and marching on with them, assured of the ultimate victory of our ideal.

The greatest tragedy that mortals know is the death of one's beloved parent or child. The Jewish heart never accepts physical dissolution as the end of personality. To keep one's cherished relative in the stream of Jewish

life means to bestow upon him or her a kind of immortality that goes far in healing the wound that his demise has inflicted. The *Torah Shelemah* is of basic significance to Israel everywhere. To sponsor it means to take an affirmative and constructive part in Jewish history. One conquers death as one's name is inscribed in one of its volumes. For, when a thousand books now highly praised will long have been forgotten, *Torah Shelemah* will be used with reverence and gratitude by scholars and laymen in all the continents.

I urge you who have been invited here tonight, to associate yourself with *Torah Shelemah*, not only to assist in the heroic labour of that scholar and sage, Rabbi Kasher, not only to promote the completion of his work, the Encyclopedia of Biblical Knowledge, but also in order to assure those closest to you who have gone to their eternal rest, an important part in the spiritual destiny of our people as it is defined in the books of the *Torah*, its commentators, philosophers, poets and teachers.

If, tonight, you will assume responsibility for a number of these volumes I shall feel justified in the hope that you and your families will live to see the day of the Great *Siyyum* when the whole of this wondrous work will be available to Jews, strengthening our way to Jewishness, blessing us with the vision of the divine peace and leading us towards a happier period of Jewish and universal history.

William Kilpatrick

At Williams College, many years ago, I had the privilege of speaking together with Professor Kilpatrick. Ever since, he has represented to me a personal realization of the American idea. His was a rare combination of wisdom and goodness, conscience wedded to intelligence. He taught several generations of American teachers how to remain loyal to the wisdom of America, how to concretize its ideals, not only in the class room, but in home, club, and the many relations removed from public gaze.

The wisdom of our sages calls the pedagogue an artist and maintains that the latter draws his inspiration from the source which has fed the prophets. That is why every artist works as it were in the shadow of God (*Betzel-el*). Professor Kilpatrick shaped many a soul towards complete harmony of heart and mind. He inspired children of minority groups with a sense of their great moral potential in the scheme of American life and brought the students of the majority stock to a nobler appreciation of their

responsibilities. As friend of any one *Sheyado al taḥtonah* (who is at a disadvantage socially or otherwise), he occupied a particularly high position in the world of education in general and in American liberalism in particular.

Dr Kilpatrick was a source of unending comfort and of unceasing inspiration to those who understood his message and took it to heart.

One of the righteous non-Jews, he inscribed himself into the book of definite acceptance. His share in the world to come was assured by his unconfined humanitarianism conveyed through a crystal clear mind.

Milton J. Konvitz

I have a great deal of affection and respect for Dr Milton J. Konvitz, Professor of Law and Labor Relations at Cornell University, whose warm personality has meant a great deal to both my wife and myself. He is the author of a number of basic books on democracy and its implications, but he has also written eruditely and extensively on Jewish subjects. In that work he follows a tradition extending over a century. His grandfather was the famous *Ridvaz*, the author of a precious commentary on the *Talmud* of Jerusalem. His father was president of the Union of Orthodox Jewish Rabbis and wrote some important volumes on Jewish law and lore. I have met him both at Cornell and at *kosher* hotels in Europe. Both he and his wife have become good friends of ours. His son, Joseph, too has enriched inter-denominational literature by a fine paper on Catholic-Jewish relations. We correspond about subjects of mutual interest and both of us are very grateful for having met him.

Jan Masaryk

Both Thomas Masaryk and his brilliant son Jan, later Foreign Minister of his country, remained loyal friends of the Jews, their fellow-sufferers from bigotry and the organized lie. In the 'thirties I was due to present Jan Masaryk for the honorary doctorate at Yeshivah College. Two days before Commencement I received information that the case of one of the refugees from Vienna, whose visa I had helped to obtain, was coming up in Washington. He had been forced by Hitler's henchmen to be a member of the *Judenrat* and – incredibly – had been described to the authorities in Washington as a Nazi collaborator. This exceptionally devoted friend had placed his whole wealth at the disposal of Jews trying frantically to

escape the Nazi net. I had succeeded in persuading the Committee in Washington of his noble character. He arrived penniless from Cuba and during the many years of his sojourn in our city, would pay me monthly visits with a long list of requests for the poor and the sick, the unemployed and the friendless. Because of him, I missed the privilege of presenting Jan Masaryk, but there was a recompense. That year a book on *Masaryk and the Jews* had appeared. The publisher, my friend Nathan Eibschutz, had given me number one of the deluxe edition, which, with an explanation of my failure to present him at Yeshivah College, I offered to Masaryk. He refused to accept it. He inscribed that volume to myself and begged for another copy which I was delighted to supply.

Extract from letter to His Excellency Jan Masaryk from the Author.

Honorable Sir: *New York, 7 October 1937*

On Sunday evening October 24, 1937, at 352 East 78th Street, a memorial meeting in honor of your great sainted father is to take place. It would be an occasion which large numbers of American Jewish citizens, natives of Czechoslovakia, will attend.

Through my personal knowledge of the late President Masaryk as member of Parliament of U.H.Brod. my native city, in London, where at King's College I was privileged to attend his lectures and to meet him, as well as from my intimate acquaintance of his heroic role before and after the end of the Austrian Empire, I feel deeply moved at the invitation extended to me to be the main speaker at that important gathering, at which I understand the New York Consul-General of Czechoslovakia will be a speaker too.

The task has fallen on me also because I happen to be the spiritual leader of the Tomche Torah Society, an organization which provides support for many thousands of students of the Jewish religion in the high schools and academies of Jewish learning in Czechoslovakia and especially in Podkarpathian Russia.

In order to give expression to the sentiment of deep respect and affection with which the Jewish people in particular are inspired for the memory of your father, we have decided to establish a Thomas Garrigue Masaryk Fund for the relief of the most destitute of the students of the *Torah* in the country which he established and led, the official announcement of which is to be made on that occasion.

Text of cable received 20 October 1937

On behalf of my sisters I wish to thank you for your kind thoughts and to wish you all success stop co-operation of all peoples of good will for the preservation of liberty and democracy is more necessary than ever stop you can always count on co-operation

JAN G. MASARYK

POST SCRIPTUM

Copy of President Beneš' letter, sent to Author by Committee for a Free Czechoslovakia in Free Europe *Chicago, 24 June 1939*

With a "Free Czechoslovakia in a Free Europe" as our motto, we enter upon a new period of our work. A determined and strenuous effort must be made to combat brute force, which is today trying to suppress right and humanity in Europe and in the world. If each and every honest man does his duty toward mankind, democracy in Europe and in the world will be preserved and developed further.

I, therefore, appeal to all good democratically minded people, to contribute all they can in the struggle to save the Czechoslovak state – that state which blazed new trails in the very field of true democracy, for social justice for all and a friendly co-operation among nations and states.

The names of those who merit recognition in the saving of our state will be engraved in stone on rolls of honor.

I abide by the principle that the republic, in spite of the great economic losses she suffers today, will always be capable of winning her freedom, even financially, with the industry of her citizens; that is why I shall endeavor to have the republic gratefully repay the amount lent for the renewal of her independence to all those whose names will be inscribed on the rolls of honor in the name of the new, better, democratic Europe.

EDUARD BENEŠ

To all those, who will read this or have heard this being read:

Rabbi Dr Leo Jung This name will be carved into stone in the Hall of Honor of all those who helped to re-establish the Independence of the Czecho-Slovak Republic.

The Committee *Free Czecho-slovakia in Free Europe* founded under the auspices of Dr Eduard Beneš, extends in his name the greetings to the

above named and wishes to express its sincere thanks for the work done for the cause.

The attached copy of the letter of Dr Eduard Beneš shows his point of view on the form of the performed collaboration, which means an obligation of honor for the Government of the Czecho-Slovak Republic when established again.

For the Committee:
I. WIDER

Miriam

It was in 1946 that my daughter Erna begged me to take her along to the Holy Land for which I was bound. She had been secretary to the chairman of the South American branch of the Jewish Agency where her perfect knowledge of Spanish proved of great value.

Teddy Kollek, the present mayor of Jerusalem, was one of the men with whom she worked. Her normal interests in the Holy Land were encouraged by parental example. My wife and I had spent six weeks in what was then Palestine visiting every part of the country. We were received by Rav Kook, by the High Commissioner, and the heads of *kibbutzim*. We brought back enthusiastic reports which her work in the Agency strengthened.

On the way home we stopped in Paris, and at the *kosher* restaurant in the Rue Saulnier we met some of the leaders of the underground, men who had survived years of Nazi beastliness, some *askanim tziburiyim* (public workers) who acquainted us with the problem of pre-Israel Palestine. On the second day, Benjamin Mintz, leader of Poale Agudah and later on member of the Israeli cabinet, came rushing over to us and said: 'Do you know who was sitting at your table?' 'No,' I said. It was a young woman but I had no desire to interfere with her privacy. 'Well,' he said: 'It is Miriam, *the* Miriam.' By that time I had heard about her self-surrender and semi-miraculous achievement in connection with smuggling young and old people, victims of Hitler's hell, over one hundred handicaps into the Holy Land. Erna became deeply interested. Next day Miriam sat opposite us again, I invited her to have dinner with us. She was gracious enough to accept, having apparently been informed by her friends of my work for the Holy Land. She spoke diffidently about her achievements

and hopefully about a new chapter in our people's tragic history. Somebody called her to the 'phone and I noticed that she was dragging her leg. Erna became upset and after dinner I asked Miriam to let me accompany her. She told me that her affliction was due to her miraculous escape from the Nazi beasts. Her face bore such angelic kindness that on a moment of irresistible impulse I offered to bring her to America so that the Mayo Institute might be helpful. First violently objecting to giving up, even temporarily, her life-saving work for illegal immigration, she finally agreed to give me her decision within a few months.

On our return to the United States, I conveyed her story to Mr Samuel H. Golding of blessed memory whose sainted wife Sue had co-operated with me in building the first Jewish dormitory for girls for the Beth Jacob students at Krakow, Poland. Mr Golding not only offered me the first thousand dollars for the expense of bringing Miriam over but also conveyed Miriam's story to the chief physician at Mayo. His nephew, Harry W. Golding, now also gone to his eternal reward, supplied five hundred dollars more.

Miriam came to the United States, went to Rochester, was treated with exemplary generosity and came back bringing a package of six months' supply of cortisone, at that time a very expensive and not easily accessible commodity. She was telling me at our home about all the wonderful things that happened to her at Mayo and I was so absorbed listening to her that it dawned upon me suddenly that she was walking up and down. In a flash I knew what she wanted to convey without words. Her affliction had been overcome. I was too moved for any comment. Miriam returned to the Holy Land. In an important government office she has been continuing her service to our people. Cortisone, later on produced in the Holy Land, completed the cure.

Benjamin Mintz

One of the most colourful personalities it has been my privilege to know and love was the sainted Benjamin Mintz whose letter will speak for itself. He was a brilliant writer, a dedicated leader of Poale Agudah. He ended his career as Minister of Posts, but like many other friends, he was devoted to great and small causes but reckless about his own health. I left him looking over-burdened and my plea to reduce the scope and intensity

of his labours was met with grateful, smiling refusal. He was supposed to bring up an important bill regarding Sabbath observance in Israeli industries. Mr Ben Gurion had promised to endorse it. Alas, for the cause of the Sabbath and the happiness of the family: within a very few weeks after my last visit he was called to his eternal reward. He was profoundly grateful for my co-operation and the enclosed letter is published not for self-praise but in appreciation of an attitude that is as precious as it is rare. Elsewhere I called gratitude a lost art but Benjamin Mintz cultivated it consistently and cheerfully.

Dear Rabbi Jung: *Tel-Aviv, 29 February 1952*

I have returned safely from Miami yesterday, and hasten to express to you my deepest appreciation for your readiness to stand by in our need.

Upon my return to New York I found once again pleading letters from Dr Kalman Kahane and Josef Eigerman putting before me sad facts about the conditions prevailing. I must tell you truly – this is the whole *Emeth*, if I did not feel that you are beside us, I could under no circumstances carry on, burdened as I am. I must tell you my thoughts, since I could not bring myself to tell it to you personally, I must put this in writing: I often felt that if it were not for you and your continued help, Poale Agudath Israel could not survive and you know that Poale Agudath Israel is one of the last fortresses of religious Jewry in the world.

I personally, deem it a great privilege to have your friendship and confidence and will do everything in my power to be worthy of this honor bestowed upon me. You can well understand how hard it is for a person to feel alone and know that on his shoulders rests the responsibility for at least 50,000 souls, the knowledge that there is at least one man who understands and wants to help him, gives strength and courage. I feel that God helps me not on the strength of my merits, but in the *Zkhuth* of the *Klal*, for which I am working. Please forgive me for these words, but I had to tell it to you this way.

Please convey my deepest appreciation to Mrs Jung for having encouraged you to accompany me to Miami. I will not forget her understanding and co-operation.

BENJAMIN MINTZ

George Foot Moore

In 1927, George Foot Moore, Professor of the History of Religion in Harvard University commenced a publication of his three-volume opus on Judaism. It was an appreciation, on high academic level, of the moral, spiritual, and intellectual riches of the Jewish tradition. Through my work for Beth Jacob, I had become friendly with Mrs Rebecca Kohut and later with her son, George Alexander. One day he called me to say that Moore was coming to town and invited me to meet him. It was a great evening for me. Moore was humble, humorous and most sympathetic, I expressed my gratitude to Dr Kohut for his kind invitation, and whenever Moore came to town, George would telephone me. One morning he phoned to say that the Professor would be at his home the next evening. I quickly agreed to come. That day a book on St Paul arrived, written by one of Moore's colleagues, which contained some snide remarks about the Jewish people. It caught me on the raw and upset me. My wife noticed it when I came home and when I came to the Kohut apartment, after a few minutes, Moore said: 'Confess, Rabbi, what insect has crawled across your liver?' His perceptiveness astounded me and I answered that I was deeply hurt by that professor's unfairness. Thereupon Moore looked at me quizzically and finally said: 'What do you expect of him, after all he's a *Goy*.' This self-identification with the Jewish people amused and cheered me.

Doctor and Mrs Ezra Munk

In the late 'twenties, when the Hitler horror had begun to threaten humanity, I received a cable from Dr Ezra Munk, the Rabbi of Adath Israel, the beloved spiritual leader of the Berlin Orthodox community and a close friend, in which he referred to the prohibition of *Sheḥitah* in Bremen and begged for my intervention. My wife and I used to travel to Europe by the North German Lloyd which had excellent services and provision for *kosher* meals. I decided on immediate action. Mr Harry Schneiderman, of the American Jewish Committee, and I visited the general manager of the line, at 17 Battery Place, New York City and I pointed out to him that no self-respecting Jew would henceforth travel in a boat of their line. He promised to do what he could and two days later I had a cable from Dr Munk: 'Thank you very much.' At that time the Nazi poison had not yet penetrated every aspect of German life.

Dr Munk was an utterly lovable personality. His way of dealing with troubled adolescents has affected my own attitude. His sons are valiant leaders of our people in England and America. My friendship with his wife goes back to the first year of my studies at the Hildesheimer School. She had invited me to dinner for Friday evening and I expressed my appreciation of the excellent fish she bestowed upon me. 'Would you like to have another portion?' She asked. To the shock of my colleague who was a fellow guest, I answered: 'By all means.' When I accepted a third portion, our friendship was sealed. Thirty years later I visited her in the old age home of Women's Social Service in Israel, run by Mrs Paula Barth, the daughter-in-law of my revered teacher Professor Jacob Barth, a lady of a rare combination of ingenuity, steadfastness, and persistence. Women's Social Service dedicated itself to people above middle age whose horrible experiences in Germany, and increasing years, created a vacuum in life. In the dozen institutions of Women's Social Service they are given every chance for retraining so that they regain both elasticity, self-respect and the capacity of making a personal, lasting, contribution to the upbuilding of the Holy Land. Mrs Munk's sainted husband, highly regarded by the German government for decades, did vital work in the fields of *Sheḥitah* and Jewish education. He defended the first against defamatory attack and promoted the second by steadfast patience and wisdom.

Doctor Leo Hirschfeld

A gentleman of completely different type was Rabbi Dr Leo Hirschfeld, scholar and teacher burdened with a typically long German title. He had a natural kindness and naïveté that was irresistible. His influence extended throughout the province: he endorsed the religious reliability of hotels, and fifty rural committees benefited from his guidance, eloquence, and dedication. Dr Hirschfeld was a six-footer wearing the ceremonial Prince Albert coat and an imposing silk hat, not only on the Sabbath but every day of the week. Bad Nauheim, a health spa especially for people afflicted with heart trouble, was included in his realm, and many laymen and rabbis from central and eastern Europe came there seeking health. A charming story, most likely not apocryphal, is told about him. It refers to one of the great Russian scholars, a small man with a typical vizor cap. He walked with his hands on his chest, his eyes to the ground, meditating on some obscure *Talmud* passage, to find himself suddenly confronted

by the imposing and space-filling presence of a stranger who, in impeccable if slightly difficult German, said: 'Permit me to introduce myself, I am Dr Leo Hirschfeld, grand-ducal provincial and district Rabbi,' whereupon the Russian sage looked at him in mixed reverence and astonishment and said: *Moeglich*. (Possible, there must be some such person.) His home, his wife and all his environment were a living demonstration of the grace and strength of our faith.

Leo Deutschlander and I attended a private lesson he was good enough to offer to us and enjoyed the hospitality of his library during the summer semester of 1914.

Doctor Michael Molcho

In the three biographical volumes of the Jewish Library I had failed to include Jewish leaders from the Balkan countries, mostly due to the fact that I then knew nobody who would be willing to supply relevant information. On my trips to Argentina I came across Dr Michael Molcho, formerly of Salonika, who had spent many years in studying and describing the life of Greek Jewry. His book on the customs of the Salonikian Jewish Community constitutes a major source of information about our people there. I was delighted when I succeeded in persuading him to write a chapter for *Men of the Spirit* but unfortunately the preparation of the volume took too long. I could not include his chapter but I hope to do so in the Soncino edition of the *Jewish Library* due some time in the eighties.

The Poppers

Among the friends of my latter years I should include Mr and Mrs M. M. Poppers of Amsterdam. Mau (Moshe) is an extraordinary Jewish layman. A former industrialist, whose factory was on the border of Germany and Holland, he has been through Bergen Belsen with his wife. There they lost their only child. For more than two decades, he has functioned as a tax expert in Amsterdam, but he has taken an intensive, creative part in Dutch Jewry, has reviewed scholarly works, and has volunteered as *Ḥazan* and preacher during the High Holy Days in various Dutch communities. He is a learned layman, at home in the large world of Jewish scholarship. His wife, Betty, a doctor of medicine, a pediatrician of note, whilst concentrating on her household, shares the intellectual interests of her husband. It is inspiring to watch their relationship with each other, their tender

regard, their profound courtesy. We usually spend a week-end with them on our trip to Europe and enjoy their intimate friendship very much indeed. Betty almost became my sister-in-law. On hearing of the prospect I cabled her '*Mazel Tov Aḥotenu* (Good luck our sister).' For some reason the match did not come off. It has to do with the mystery of personality, but ever since then we have felt towards her as for a sister. Every year they accompany us to the Amsterdam Rijksmuseum where we spend a few hours enchanted by the paintings of Rembrandt and other Dutch artists. Betty drives us to various beautiful places in the country and as a rule we write each other at least twice each month.

Israel Rogosin

Superficially the story of Israel Rogosin is an American saga, the ascent from poverty to great wealth, the sharing of plentiful harvest with the poor, the helpless, with all suffering humanity. For an appreciation of that unique record one must know that it started with the noble example of his father, a scholar and gentleman, who gave up his job as supervisor of a ritual food concern because he found the employer abusing the confidence of his customers. Father Rogosin slept for days in the park, his only income self-abolished, but his conscience clear. He would never be part of commercial trickery! That heroic example inspired the son and left deep scars in his maturing personality. It accounted for his ready suspicion of professionals and merchants and his fervent search for men he could trust.

Israel Rogosin fought ignorance and stupidity as he fought waste. But he abhorred unrighteousness. Reckless of criticism, his attitude appeared harsh, his approach tyrannical, the impression he conveyed was too often that of an irreconcilable, irate maverick.

But he was most soft-hearted, passionate, in his desire to feed the hungry, help cure the sick, to bring cheer and advancement to upright, struggling youth. For them he planned expert discussion, mature dialogue, communion of wisdom and nobility for the guidance of confused, uninstructed, self-indulging adolescents. He sought the aid of fine minds, generous hearts, men of expertise, in order to provide proper preparation to high school students for their maturity. He rejoiced in every recruit to his army of reliable, upright, hard-working, and promising youths. In my library I cherish a five-hundred-page account of such intellectual and moral endeavour!

His generosity was inspiring. He spent tens of millions to endow hospitals, old age homes, professional schools, to tide deserving folks over periods of financial crisis. The wonder of the State of Israel had his enthusiastic support. His name will stay inscribed in the Holy Land, in golden letters, in institutions of healing as of training, in high schools as in *kibbutzim*.

He was not always satisfied with what he saw or seemed to see. His strictures were as biting as he deemed necessary. The American tycoon would not accept the role of labour in the world's most significant new republic. But his largesse was not diminished by his animadversions. From America to Israel there were a score of notable projects receiving his dynamic help. The Yeshivah Farm Settlement and the New York Hospital, the Dental Clinic at the Jacob Joseph School and the Institute for Retarded Children, as long as they served wisely, liberally, and with steadfast integrity the folk that knocked at their gate, could rely on his lavish aid.

It would be wrong to describe Israel Rogosin as a conforming Jew, but he retained a profound respect for the sanctuaries of our faith and for men and women who served its ideals in sincerity and wisdom.

His wife's devotion was of abiding significance, her devotion, especially in the last years of his life when tension and sickness deprived him of much of his wonted vigour and cheer. The son's admiration of his ceaseless, productive energy and of his philanthropic activity unlimited by race or creed, helped him to remain steadfast in body and mind until the setting of the sun.

Eleanor Roosevelt

One of the noblest women it was my privilege to meet was Mrs Eleanor Roosevelt. She had high ideals, a democratic heart, and a basic humility. I met her first at the Roosevelt School in Hyde Park where I spoke at the dedication of a chapel in her honour. Her minister was present. I asked him whether his denomination canonized exceptional souls of his parish. When he denied that, I addressed Mrs Roosevelt to tell her that she was fortunate: that rule saved her from being enshrined as a saint. At the end of the service, she came over to thank me for what she called the highest praise she had ever received. She sat down with my students at Stern College and answered their questions with utter simplicity, wisdom, and

modesty. A few months before her lamented demise, she was good enough to let me introduce to her two Israeli Rabbis and one youth leader. She greeted these bearded gentlemen with a self-evident *camaraderie* that was truly moving. Her personality raised the stature of women in this country and beyond its frontier most significantly.

Nina Salaman

At Cambridge I met a remarkable Jewish lady, the poetess Nina Salaman. She worked in the Cockerel building of the University Library in a room adjoining my own, and I was grateful for the opportunity to discuss with her some of her translations of Yehudah Halevy's poetry. This letter refers to my criticism of a note in her charming book *Apples and Honey*.

Dear Dr Jung, *Royston, Herts., 23 November 1922*

I am glad to hear from you and to know that you like and wish to make use of *Apples and Honey*, but I am sorry you object to the remark about the *Lex Talionis*.

If a new edition should be needed, I will consider the word 'relic', which was perhaps not quite happy; but the truth remains that the 'eye for an eye' idea exists in the code of Hammurabi, and that Jewish law modified its severity and adapted it to its own more just and merciful spirit. I don't think we need cover over the fact that Moses used the older culture and moulded it to his own genius.

With regard to the saying of the *Mishnah*, to which you refer, it belongs, as far as I am informed, to a period *after* the criminal jurisdiction has passed away from the Jewish courts. It is, therefore, rather the expression of an idealization than of fact.

On the other hand, the Christian theologians imagine that 'eye for eye' was actually carried out while Jewish courts had their full powers. Hence the main point necessary to urge was that the *Lex Talionis* did not literally operate.

We are all well, and we hope you are enjoying your life and work in New York.

NINA SALAMAN

Shelley and Gladys

Among fellow students at Cambridge, who with me engaged in weekly cross-country running, was one whom I shall call Shelley. He was a typical British gentleman. There was no sentiment expressed as to our friendship but we were both aware of its profundity and blissfulness. He developed into a big business man and on his trips to New York he would call me up. We would meet in our city or at the club in London. A few years ago his wife died and I met him and his lovely adolescent daughter in London. Three years later, he phoned me in New York and asked me to visit Gladys at her Fifth Avenue apartment. I gathered from his words that he was very keen on my paying her an early visit. I decided to look her up that morning. To my apprehension, a nurse greeted me at the apartment. She expressed her pleasure at my visiting Miss Gladys. I found her in bed looking as beautiful as ever, but with an alarming pallor in her cheeks. She expressed her joy at seeing me and after a few minutes of desultory conversation shocked me by stating that she had leukæmia, that her physician had reluctantly agreed to her father's plan to take her for a hoped-for cure to America, and then she said gently to me: 'Would you be good enough to recommend some books for the time I have left?' Her very calm upset me and I had to use great self-control. However I recommended some volumes and before I left her she begged that I come to see her next day. I pleaded extreme pressure of work but promised to visit her again before her return to England. An hour later in my study I received an almost emotional expression of gratitude from her usually calm father. He too begged that I come next day and again I offered the not-altogether unjustified excuse of my too heavy programme. The visit had thoroughly upset me. The memory of that young girl, doomed to an early death, disturbed my nights. But I repeated my promised visit to her again before their departure. When I came up a few days later the pallor had increased but her attitude was as controlled as ever. As I was about to leave her she suddenly said: 'I've one request, Rabbi, would you please bless me in Hebrew?' I put my hands on her sweet head and pronounced the biblical text.

A few months later I went to England on our annual vacation. Shelley's housekeeper told me: 'The Lord has been good to us. Miss Gladys passed away a few months after her return to England.' I haven't seen Shelley

now for more than two years but if and when we meet I know he will be his own wise, benign self.

Julius Steinfeld

In August 1940 the Agudath Israel Youth Council of America, a national religious Jewish movement, was instrumental in obtaining special emergency visas through President Roosevelt's Advisory Committee, of New York City. Its report read:

'In the list of outstanding rabbis and laymen was included Mr Julius Steinfeld, a model of piety, integrity and passionate benevolence' (I had met him in 1924, in Vienna, at the first *Torah*-Parliament of the Jewish people.) 'The list was approved by Mr Breckenridge Long, Assistant Secretary of State. Permission to enter the United States was sent by cable to the various Consular offices in Europe and upon receipt of the communication from the Department of State, the American Consul in Vienna invited Mr Steinfeld for a preliminary examination of his case, in the course of which he tried to obtain information about his personality. Unfortunately the consul consulted an old personal and political enemy, and hence, in his report to the Department of State, stated that what he had learned about Mr Steinfeld would not warrant the issue of a special emergency visa.

'Through a mere accident it became known that this information was supplied by a personal foe who deliberately miscredited Mr Steinfeld.

'The latter is one of the leaders who, in very danger of their lives, unselfishly and tirelessly devoted themselves to aiding their fellow Jews. The Jewish Community of Vienna, authorised by the German occupation authorities, selected Mr Steinfeld as its representative. The Agudath Israel of Austria elected him as its president. Mr Steinfeld was in almost daily contact with the German occupation powers in his efforts to free his persecuted co-religionists from concentration camp or to arrange for their emigration. Each interview with the Gestapo endanged his very life. He was repeatedly threatened with concentration camp, even with execution. He actually was put against the wall to be shot, and again and again was beaten, because of his fearless espousal of his brethren. Thousands of them were able to leave Austria because of his energetic intervention. The high admiration that he won through his work also caused some personal and political foes to be envious, in particular, the man who gave

the misinformation about him and deliberately distorted the facts of Mr Steinfeld's association with the German authorities. He was unashamed enough to label him a pro-Nazi. If Mr Steinfeld were to be denied a visa a grave error would be committed.

'The new immigration procedure in effect on July 1, 1941, cancelled all visas previously granted. It was necessary to prepare affidavits of support which were submitted to the Visa Division on August 20, 1941. These affidavits were issued by two respectable and potent citizens of the United States, friends of the Steinfeld family. The biographical affidavit was submitted by Mr Charles Richter, a son-in-law of Mr Steinfeld. Letters were submitted from important persons and organizations, including the Chief Rabbi of the British Empire, Dr J. H. Hertz, the Jewish Joint Distribution Committee, New York, Mr Jacob Rosenheim, President of the Agudath Israel World Organization, New York, Dr Herman Oppenheim, formerly chairman of the Union of Austrian Jews, and a leading Austrian banker, and by Emil Engel, New York (formerly director of the Jewish Community of Vienna) all testifying to Mr Steinfeld's integrity and democratic conduct.

'After preliminary examination of this case, a hearing before the Interdepartmental Visa Review Committee was arranged on April 21, 1942, at which Rabbi Abraham Heschel, myself, and other friends appeared for him. A letter was received from the Department of State on June 15, 1942, stating that the visa for the Steinfeld family would not be warranted at this time. The cause for this action may have been the report from the American Consul in Vienna, in the files of the Department of State.

'In order, once and for all to clarify the integrity of Mr Steinfeld, a memorandum covering his activities was submitted to the President of the United States on August 10, 1942, which was endorsed by a great number of rabbis and also by outstanding Jewish organizations of the U.S.A.

'The case was redocumented on February 15, 1945, and on this date once again submitted to the Visa Division. It was sponsored by: Dr Leo Jung, Rabbi of the Jewish Center, and Professor of Ethics of the Yeshiva College of New York, Rabbi Eliezer Silver, Chief Rabbi of Cincinatti, Ohio, President of the Agudath Israel of America and member of the Union of Orthodox Rabbis of the United States and Canada, Rabbi Herbert S. Goldstein, Rabbi of the West Side Institutional Synagogue

and President of the Union of Orthodox Jewish Congregations, Mr Harry Glass, an outstanding Jewish layman.

Applications to appear before the Interdepartmental Visa Review Committee for a hearing were submitted on June 23, 1943, by: Mr. Jacob Rosenheim, President of the Agudath Israel World Organization (Mr Rosenheim was recommended to the State Department by Mr James G. McDonald, Chairman of the President's Advisory Committee on political refugees as 'one of the world's outstanding figures in Orthodox Jewry who has the confidence of important statesmen in many parts of Europe'), Rabbi Leo Jung, Rabbi Eliezer Silver, Mrs Vally Richter, daughter of the immigrants.

'A statement signed by seventeen men in the armed forces, stating that they owed their very lives to Mr. Steinfeld will be submitted to the Department of State.

The following is a copy of this statement:

'We the undersigned, are all serving in the Armed Forces of the United States and we are writing to you in reference to the case of Mr Julius Steinfeld. We are all personally and intimately acquainted with Mr Steinfeld and wish to state without reservation, that he is one of the outstanding Jewish religious leaders and that his character and moral integrity are of the highest. He has unselfishly devoted his entire life to the aid of his fellow-men and the fact that we are in this country is directly due to his efforts. He has been instrumental in aiding hundreds of his co-religionists to leave Nazi Europe, and his accomplishments will go down into the annals of contemporary Jewish history. We are pleading with you to understand that our request is not merely a formal one but really one that comes from the depth of our hearts because of the great esteem and personal respect we have for Mr Steinfeld. We are now fighting the Axis powers not as immigrants but as American citizens. The battle to preserve the Four Freedoms is ours. We consider it a privilege to fight under the flag of the United States. We therefore hope and feel that you will give this plea every consideration and that you will grant Mr Steinfeld and his family their visas to the United States where he can become a useful member of the American Community. We are certain he will serve the United States with courage and true zeal.'

On the day before that on which I was to present Dr Jan Masaryk for the honorary doctorate by Yeshiva College, I received a message that Mr

Steinfeld's case would come up in Washington on the morrow. With profound apology to the noble Foreign Minister of Czechoslovakia, I asked the College to appoint someone in my place. My plea to the committee in the Nation's Capital, by the grace of God, succeeded in obtaining the visa for that most noble man.

During the years of his residence in Brooklyn, Mr Steinfeld would visit me almost once a month, always with a list of requests for other refugees – never for himself – who needed jobs, financial or other help. I objected to this aged gentleman's three hours' trip from and to Williamsburg and offered to visit him for the solution of the various problems, all in vain. Finally we compromised. My good wife supplied a bottle of authentic whisky and whenever we met, before commencing on the problems he brought with him, we hailed our friendship with *Le-Ḥayyim* and the blessing before we imbibed the fruit of Scotch art and the source of good fellowship. That bottle, almost full, is sadly longing for our next meeting. His health has not been good enough for another trip to West 86th Street.

Max Stern

About forty years ago, Max came over from Fulda in Germany. He was a young man then, full of ability and ambition. His star has risen both in the fields of business and especially in that of public works. His generosity has become proverbial. His contributions to Yeshiva University, to the Manhattan Day School, the Women's Social Service of Israel and Yeshivath Kol Torah of Jerusalem, have established a more than usual record, and he and his sons, especially Leonard, have taught others to follow his beautiful example. As President of the Center he has functioned for a number of years and added considerably to the solution of its financial and organizational problems. He has been the saviour of the Shaare Zedek Hospital of Jerusalem, which had its problems touching the rebuilding of its complex of buildings. What he does privately is in accord with high standards of Jewish *Tzedakah*. But what is outstanding about him, beyond his lavish aid to worthwhile institutions, is his most successful personal effort to get others to join in that enterprise. His son Stanley has assumed significance on the Board of Trustees of Yeshiva University.

Meeting Old Friends

In 1914, Leo Deutschlander and I left Berlin for Giessen for the last semester and the examination leading to the doctorate in philosophy. We attended courses at the Universities of Giessen and at nearby Marburg. On the whole it was a pleasant semester and both of us found time to do missionary work among the Jewish students at both universities. The religious ones among them were organized in the *Verein Juedischer Akademiker* (Society of Jewish Academicians). Among them were some delightful young men and some whom we treated with more patience and kindness than circumstances and personalities justified. Of the pleasant ones I recall Theodore Heymann who came from a *Landgemeinde* (rural district), whose intellectual honesty attracted both of us and who gradually accepted the *Torah*-true point of view. He became in theory and practice a good Jew. [Elsewhere I have decribed my sudden departure for London because of Mother's serious illness, my stay in England from 1914 to 1918, my departure for America and my career in the United States of America.]

The United Jewish Appeal, having heard of my trip to South America, had invited me to make some addresses to the communities in those countries. I readily assented and found myself one day in a suite at a good hotel in São Paulo, where I was to receive the heads of the Jewish welfare group before addressing the general community. As we entered the reception room, I noticed a slender middle-aged man who said not one word but kept looking at me. I returned the look but could not discover anything familiar in his face. He remained mute except for his expectant eyes. I looked at him again and suddenly I saw myself at a meeting at Marburg, giving him instruction in the Jewish philosophy of life. I said: 'Yes, Theo, it's a pleasure to see you after thirty-six years.' He was Dr Theodore Heymann, Director General of the Citron Industries in that city. We had dinner at his home the next day and continued our friendship interrupted by two World Wars. He visited us in New York. We stayed together at a hotel in Lugano, Switzerland and maintained friendship with the family until his death a few years ago.

More ominous was another revoir. In Galante, and later on in Berlin I had met a member of the Jakobovits family whose parents and brother I had known from childhood through student days. In 1936, my wife and I spent several weeks in Carlsbad and as we took our constitutional walk,

a man came over and said: 'Are you really Leo Jung?' I said: 'Yes, Jakobovits.' A few years later on I learned from a book by E. E. Kisch, that that colleague, an uncle of Britain's Chief Rabbi, became a victim of the Nazis.

At the Dan Hotel in Tel Aviv a perfect stranger walked over to me, put his arm on me and began to cry. He had been a student at my Father's Yeshiva High School, had been most anxious to get in touch with me, could not get my address in New York, finally heard on the Israel radio that I was in the *Moledeth* (homeland) and chanced to visit somebody at the hotel when he saw me rushing in. The pleasure of our meeting was dimmed as we discussed the many colleagues who had gone to their eternal reward via the Nazi hellhounds.



Curiosa

Fish in Cairo

Before the Second World War, the Hamburg *Speiseverein* (The Society for providing information about *kosher* Restaurants all over the world) was the universally accepted source of guidance for *Torah*-true Jews. It very rarely happened that that group made a mistake. To avoid errors, they attached the name of an authoritative rabbi living in the vicinity of the restaurant concerned. In 1933, to escape the tension of the Depression and to allow ourselves the privilege of a much needed vacation, we took our children with us on a Mediterranean cruise. The Italian Lines' 'Vulcania' was an excellent boat in the management of which every precaution was taken to assure most punctilious conformity with the laws of *kashruth*. We stopped in the Azores (Ponte del Gadas) where, in the Synagogue, the head of the community asked me to bless him. He was a dignified Sephardi and in his innocence was convinced that a putting of my hands on his head would cure him of his illness. On the boat from his place to Lisbon, we met a mother with her eight years' old boy going to that city for his *Brith Milah*. She explained to us that since there was no *mohel* to perform that right on his eighth day, they waited for the eighth year. We stopped at Gibraltar, where one of the shopkeepers who wore a fresh beard confirmed my assumption that he was an *Avel* (mourner), hence would not shave until thirty days after the funeral. Most of the Jewish

merchants were strict Sabbath observers. One of them presented me with a volume of *Teshuvoth* (*Responsa*) of the local rabbi.

At Naples, one of our next stops, my sister-in-law called for the children and we went on towards the Holy Land. Rav Kook, my former teacher of blessed memory, was the Chief Rabbi, and in his house we spent inspiring hours. From Jerusalem we went to Cairo. On the way we had heard all sorts of rumours about the restaurant mentioned in the Hamburg booklet which, whilst not devastating, were slightly disturbing. We came to the place in the ghetto. Everything looked fine. To make assurance doubly safe, I said to the owner: 'Have any of my friends been here of late?' He answered: 'Look up our register.' Among those who had visited during the last month, a wise young man gave us proper guidance. Like other guests he had been invited to make some comments on his dietary experience. He wrote into the book the biblical verse: 'We remember the fish that we ate in Egypt', with the word 'fish' underscored. We understood the supply of meat was not beyond suspicion and therefore ate only fish during our stay in Egypt.

Dinner in Utah

In 1940, we decided to discover America, to visit the National Parks in the West. There was no Hamburg book to guide us, and the process of gathering reliable information was most involved. What with my wife's culinary ingenuity and our experiences in the Swiss Mountains, we managed to survive on simple dishes, and on eggs, fruit and dry cereal, but for the Sabbath we wanted to make provision for good hot meals. A colleague had assured me that the local *shoḥet* somewhere in Utah would serve meals that would be both ritually acceptable and satisfactory. We rejoiced at that fact somewhat too early. The *shoḥet* was a pious man, his wife a kindly hostess; his home was not too far from the hotel and after *Kiddush* the soup was brought to the table. We were hungry, and anxious for a happy Sabbath meal, but as we put the spoons into our mouths, we looked at each other in utter dismay. It was salted, peppered and 'garlicked' beyond redemption. To save the face of the host, I 'recalled' that I should avoid soups. But the meat, too, was distinguished by a multiplicity of impossible condiments. What I did was to use my handkerchief as a depository to place it with as much secrecy as possible into my pocket

and to leave it in the garbage can on the first floor, as in consternation and relief we returned to our hotel.

Cauliflower

At Cambridge, there was a well-established practice: If you liked a fellow-student you invited him for tea and accepted in turn his invitation; if that encounter was successful, you had luncheon with him; if you survived that luncheon, the final step towards abiding friendship was a dinner engagement. Soon after my arrival, I met a non-conforming young scion of Anglo-Jewish nobility who was attending several lectures that had attracted me. After the tea, I liked him still more. The luncheon was a success. I invited him to dinner, the menu of which had arrived from London. At the second luncheon he had offered me fruit salad, but he could not invite me to dinner because he knew that I observed the dietary laws. Hence he said: 'Jung, will you have a fruit salad luncheon with me at a famous London hotel?' I readily accepted. Out of respect for me he ordered cauliflower for himself and good-naturedly challenged me: 'Why should there be an iron curtain of the dietary laws between you and me? We are such close friends. Why should ritual stand between us?' This was not his first attempt, humorous but not undetermined, to wean me away from my loyalty to the *Din Torah*. He had to listen again and again to my counter arguments. The fruit was delicious. As I looked at his plate suddenly a thought struck me. I recalled my sainted Mother telling me how hard it was to prepare cauliflower not only with hygienic standards but especially with Jewish law. She used to say there were nooks and crannies too hospitable to insects. As 'John' was continuing with his badinage, I suddenly said: 'Give me your plate.' He looked at me astounded, but I reiterated: 'Just hand me your plate.' It was an intuitive gamble and it paid off. I took the remnant of his cauliflower, broke it into two places and a nice colony of little insects was revealed. 'He gasped: 'How did you know, Jung?' I replied, somewhat too self-satisfied: 'If you observed the dietary laws, that wouldn't happen to you.' I had forgotten that episode until, a few years later, he recalled it to me.

Stylomania

There are some whose complex makes them display in five hundred polysyllabic words what one hundred in simple language would have

conveyed more clearly. Readers of USA magazines, quarterly and monthly, are now afflicted by deplorable combination of obscure verbiage which, regretfully, impresses the gaping multitudes of eager students headlong on the way towards intellectual maturity.

I (A slight exaggeration of contemporary oddity of style in academic writing): 'The ideational content of his logical and metalogical ruminations, on the basis of comparative evaluation of cognate considerations, may, in accord with modicum levels of academic standards of responsibility, be viewed as not disastrously deviating from assured judgments of horizontal or vertical research' – in simple English: 'his ideas are reasonably acceptable.'

II 'The pressure of contemporary intellectual *Gestalt*, compelling wide-sweeping conformity in the area of value judgments, may have tended to restrict the creative vision of one's substantive research by obscuring the doubtlessly legitimate dimensions of a margin of deviating interpretation which would have allowed for less exclusive statement as to the philosophical and legal implications of the hazardous alternatives which nonetheless seems to deserve objective consideration.'

Egomania

The emphasis on 'the unconscious', individual or collective or both, offers gracious excuse, through benefit of the doubt, for the imperfections of our fellow-man. It explains otherwise well-nigh inexplicable behaviour as due to an inferiority complex, fruit of stupid parental attitude and/or other unhappy milieu.

I have observed a ludicrous passion for publicity grounded on insufficient professional preparation, a morbid endeavour to convey the impression of learning, wisdom, and special ability, seeking anchorage in frequent irrelevant or astounding news of achievement in the popular dailies and stooping to praise of one's rabbinic doughtiness by endorsement (a type of funny *semikhah*) by mayors, political or social leaders of ecumenic variety.

All that, to impress innocent ignoramuses in one's congregation, represents sad clerical trickery. But egomania knows also other ways or forms, more deplorable still.

The 'smart' rabbi presents such affliction to his colleagues as well as to the more alert among his parishioners. He worships success, at all costs.

He is the proverbial self-made man on his knees before his maker. For him (in a paraphrase of Oscar Wilde's well-known saw) values must always yield to prices.

Some years ago, a disappointed fellow-Jew, a kindhearted, upright person, after prolonged endeavour, succeeded in his beseechment that I accompany him to the obsequies for a man notorious for ethical insensitiveness in his financial affairs. I had told my friend, a member of the smart rabbi's congregation, that his spiritual leader, all his consideration for the deceased notwithstanding, was bound to adhere to decent rabbinic standards. He insisted that I would find no such evidence in the address. To my discomfiture the pessimist proved right. We were subjected to an exhibition of moral recklessness which depicted the deceased as a model of reverence, righteousness, and compassion. We found members of the audience offering opinions sharing our disgust. The painful record of the man lauded was matched by the quality of the speaker's eulogy.

That experience recalled a precious satire, a piece of fine folklore included in Doctor Olsvanger's anthology of Yiddish wit: A man, anxious to pay his respects to a beloved relative who had gone to his eternal reward, took his boy with him to the cemetery. They arrived too early for the ceremony and the son used the free hour to inspect the tombstones. He read with due interest: 'Here lies Jack, the son of David, a model of justice and mercy.' The next offered encomium to 'David, the son of Samuel, who served God and man with consistent devotion.' The third praised a woman for her 'grace, piety and mercy.' When the fourth, in similar words, offered similar praise, the son turned to his father and queried: '*Tate, ganovim shtarben nit?* (Daddy, don't thieves also die?)'.

Beyond Kaplan

(Dr Leo Rosten's *Hyman Kaplan* lags behind the author of the following letter in ingenuity and linguistic boldness.)

My Dear Rabbi Dr Leo Jung: *Monticello. New York 12 November 1940*

I like to ask the Rabbi a wary wittel adwise wich means to me wery importent a wery near in My Familey a young man Fall in Love with a Criscan Gerl about two years ago. The Parons of the young man Found out about six monts ago. Dare is a Calemide batwine tham the parons are Ortidox the young man is a werey fine Faller he Loves the Parens

and He Loves the Gerl wery much and he is in a gaise wich he Dosent know How to akt the Gerl is wiling to become Jewish in Order to Mary Him he is a College man he claims its a Laut to Doo but the Parans are Hard Brokin about it.

Dear Rabbi as I Herd you Lecture I Fell in Love with you Darefore I take the apetunite and ask the Rabbi the graide Favore to anser my wish.

The Astonished Judge

Judge Otto Rosalsky was a staunch trustee of the Jewish Center and a highly respected member of the New York Judiciary. Very attentive to my sermons on Jewish law, he invited me to come to his court so that I might absorb the atmosphere in a famous murder trial in which he sentenced the accused to death. I spent tense and fascinating hours on the first bench of his court, and at the end he invited me to go home with him in his car. As soon as we were seated he wanted to know what I thought of his decision. I told him that as far as American law was concerned I had no comment, but that in Jewish law the defendant could not have been sentenced to death because the evidence was circumstantial rather than direct. He was slightly upset and intensely interested, and so I told him about the statement of Rabbi Akiba: 'Were I a member of the Sanhedrin nobody would ever have been sentenced to death.' His colleague Rabbi Tarphon joined in the statement but another great judge observed: 'If your idea were accepted, there would be an increase of murders in the land.' I recalled to the judge the famous Salter case. It concerned a German Jew accused of having murdered his landlady in Edinburgh. Circumstantial evidence was overwhelming. The accused did not merely assert his complete innocence he was furious at the 'proposed judicial murder.' Of all people, it was the author of the famous Sherlock Holmes stories, Sir Arthur Conan Doyle, who wrote to the Home Secretary (who had the ultimate decision in such cases), expressing his conviction that – all the evidence notwithstanding – Mr Salter was innocent of the crime attributed to him. On the strength of Sir Arthur's emphatic protests, the Home Secretary changed the death sentence to one of life imprisonment. Many years later, on his death bed, a sailor admitted having murdered his hated landlady, and Mr Salter was freed.

To any individual his life is his most precious possession. To atone for judicial murder one may build a hospital or museum in the victim's

honour or name an avenue after him, but we cannot restore to him his most precious asset – his life. No matter how overwhelming circumstantial evidence may be, the Salter case had proved that it is not flawless and that therefore a death sentence based on such evidence is utterly unjustifiable.

In modern American judicial practice, Rabbi Akiba's attitude has received a profound and amazing endorsement which in some way goes even beyond the surface meaning of his statement. Even if evidence of the commitment of a murder is direct and indisputable, a modern judge will encourage the testimony of a psychiatrist who will state whether the offender was in control of his emotions or under an irresistible psychotic pressure to do what he did. In that case the sentence will be one of imprisonment, not of the electric chair. Months later Judge Rosalsky told me he was 'increasingly impressed by Jewish law so far in advance of, and above, the best American usage.'

Encounters in Israel

On a Mediterranean cruise in 1933, on a tour of inspection, I was supposed to meet the Chief Rabbi of Hungary, a member of the House of Lords of that country, the learned, unique gentleman, Abraham Frankel. I had suggested the extension of the supervision of *Kashruth* on the Italian Line throughout Europe. He had been a friend of my sainted Father and during an earlier vacation abroad I had the privilege of meeting, respecting, and loving him. I still treasure the letter included in this volume. Unfortunately Mussolini's moral deterioration affected the organization of the Italian Line and reduced, as it gradually abolished, the chances of having its boats abidingly integrated into the scheme of organized *Kashruth*.

It was in May of 1933 that we found ourselves on the way to the Holy Land. We stopped in the Azores, in Gibraltar, in Cannes, to land in Naples. There had been no direction that would enable us to find a Jewish address and I recall a pleasant Italian policeman whom I asked without success about a *synagoga Judaica*, about *Congregazione Israelita* until finally the young man, in all amiability, said: 'Sheenie?' I smiled at his innocence and he guided me towards an inconspicuous building on one of whose floors there was a Rabbi's office. That spiritual leader

unfortunately could not see me because he was busy teaching Hebrew to a Catholic priest, but we recovered from our disappointment and continued our trip over the Piraeus to the Holy Land. We landed at Haifa, were transferred from the 'Vulcania' to a tender and as we left the latter I had an almost mystic experience. On the corner stood an old man with a little girl. He smiled at me and I had an uncanny feeling that I had seen him sometime, somewhere before. From Haifa we left soon for Jerusalem, to stay at the then only bearable hotel, the Amdursky.

To my profound regret Rav Sonnenfeld had died but my old teacher Rav Kook received us with his radiant benevolence. We spent a delightful evening at his hospitable home. Next day we met Dr Jacob Engel, whose acquaintance I had made in 1909 on a trip to what is now called Roumania. He had married the sister of a friend of mine with whom I had attended the Hildesheimer Rabbinical Seminary. He took us around the Walls of Jerusalem, to the Wailing Wall, to the tomb of Rachel, to the Cave of Makhpelah in Hebron, and he created in us that unquenchable passion for the Holy Land from which I hope never to recover.

On our second trip in 1947 when I flew with Erna, our oldest child, we could no longer visit all the shrines but through the courtesy of a British officer, whose cousin had been my fellow student at Cambridge University, we were able to go to the Wailing Wall and to Meron. On subsequent trips to the Holy Land we were enchanted by Safed, home of scholars, mystics and artists. I remember discussing with the president of Israel, Mr Ben Zvi, the need to restore the grave in that city of Rabbi Joseph Caro, the author of the *Shulḥan Arukh*. In the sixteenth century some of the greatest scholars and mystics of our people graced Safed by their presence, and by their teaching inspired her. Among them was Rabbi Moshe Cordovero, a refugee from Cordovo in Spain whose inspiring book *Tomer Deborah* (The Palm of Deborah), among twenty others from his pen, has nourished the vision and challenged the moral awareness of pious Jews ever since. I came, only of late, across his precious advice: 'If you want to do the will of God and live a happy life then make this your rule: If you find persons whose conduct towards you is not exemplary, concentrate on the good they do, ignore their imperfections. Be humble enough to know the chasm which in your own life separates ideal from real, then you will have no time nor energy left for criticising others. You will concentrate your effort on offering such a good example

that yesterday's evil-doers may turn into tomorrow's champions of the good life.'

We visited the Holy Land from Acre through Tel Aviv to Beersheba. We met many Arabs in addition to a great number of recent Jewish immigrants. I recall one incident that had a curious second chapter. It was in 1921 on my return from London; I had lost my most beloved Father and was anxious to find a *minyan* on board ship. As a bachelor I travelled first class. (Later on my wife taught me wise economy). I could not find any Jews willing to join me in my large cabin on the 'Aquitania'. In the second class I managed to discover two. As I went down to steerage I came across a family of obvious refugees. When I broached my request the old bearded gentleman said to me: 'I'm not coming. I have nothing to do with God.' With uncontrolled indignation I replied: 'From a young man unpossessed of stable nerves, such a remark would not have surprised me too much but, if you do not mind, one of your age should know better.' He said calmly to me: '*Wilt ihr wissen?*' (Would you like to know why?) When I nodded, he gave me a most dramatic and heartrending five-minute description of what he and his wife had had to witness in a cold pogrom arranged by the Poles in his city on the German border. I was shaken to my depth and offered: 'I have heard of these bestialities, but you are coming to America, a great nation of profound kindness. I hope you will learn to forget what has happened and begin life anew in our blessed country.' I left him, and to my joy he came from steerage with his sons, three sons-in-law and two other men. I was able to pray with a *minyan* and say the *Kaddish* until we arrived in New York. Twelve years later, as we entered the Holy City we found ourselves in the Pension Goldschmidt with, among others, the precious Henrietta Szold. As I walked down after dinner, an excited pietist ran up to me and said: 'Do you see the house across the way? Here they bake *ḥametz* (leavened bread) on *Pesaḥ*, in the Holy City, without regard for the sentiment of other people! It is as outrageous as unintelligible.' I decided to beard the lion in his den. Walking over to that house, I introduced myself as a Jew from the *Galuth*, neither as a rabbi nor in any other capacity. I said to the lady who received me with mingled suspicion and courtesy: 'I have just disembarked from the boat on which there were five hundred refugees from Germany. They told us about the cursed hostility of the Nazis and too many of the Germans. We said to ourselves: "We are coming to our

beloved homeland. Here we shall be in an atmosphere of love and mutual respect.' I couldn't believe what I heard that you deliberately horrify your neighbours by baking bread on *Pesaḥ*.' My speech had been in Hebrew and she answered in the same language with the same words that the 1921 acquaintance had used: '*Harotzeh attah ladaat*. (Do you want to know: *Wilt ihr wissen*)?' and then she described similar scenes and unspeakable suffering. In all humility and in sympathetic empathy I offered: 'The Holy Land will assuage your grief. Building up the ruins of the past will make you conscious of Jewish brotherhood, with the horrors of the past gradually fading.' Her eyes dim, she said: 'Halevay! (May it come true)". We shook hands.

I had met Rabbi Mosheh Mordecai Epstein, the Lithuanian Gaon, in the course of his visit to the United States of America sometime in the twenties. In 1933 I visited his *Yeshivah* in the Holy City and I found his face betraying intense suffering. An operation had left him in constant pain and anxiety and at that time Palestine could not boast of many first-rate surgeons. By a lucky accident I had met Professor Brosch of Breslau, a pious surgeon. When I told him about the Gaon's condition, he at once offered to visit him. Thereafter he denounced in strongest terms 'the butcher' who had inflicted so much injury on the saintly scholar, and he did succeed in reducing the suffering and advising measures for eventual restoration of his health. A few days later Rabbi Epstein invited me to a *Shiur* (lecture) at his *Yeshivah*. To my embarrassment he announced that lecture to be in my honour as he put it 'as a humble expression of profound gratitude.' I had known Rabbi Epstein's name from his correspondence with my sainted Father and I learned of his noble character in the Holy Land. On my return to America I found a warmly inscribed copy of his great book on a tractate of the *Talmud*.

In 1933, in the course of our first visit to the Holy Land, something inspiring happened. It had nothing to do with our visit to the Wailing Wall or with our walk around the walls of Jerusalem with its enchanting effect. It came about in a prosaic fashion. On the morning after our arrival in Tiberias, we were walking down the many steps of the hotel, when an Oriental-looking young man approached us and offered to shine our shoes. Said my wife: 'He looks like a Christian Arab.' I ventured the opinion that he was Jewish. To settle matters I asked him. Now, had I put that question in New York to an unknown young man, it is likely that

he would have replied: 'What is it to you?' or he would have hesitated and said: 'Yes, I am a Jew', or he might have stammered in confusion. The young man at the bottom of the steps looked at me and said: '*Borukh Hashem*, thank God I am a Jew.' We looked at each other and one of us said: 'Had we come to the Holy Land for no other reward it would have been enough!'

This happened in the course of another *Aliyah*. I had been much occupied for the first ten days with my work as Chairman of the Cultural Religious Committee of the Joint Distribution Committee, visiting *yeshivoth*, consulting with various organisations, examining the students of Beth Jacob, having tea with the President, the Prime Minister, enjoying a fruitful, but busy Sabbath in Kibbutz Ḥafetz Ḥayyim. The visitors to the hotel in Jerusalem came from six-thirty in the morning to almost midnight. They all represented noble causes, they all told of emergencies, they all needed immediate aid, and they all exhausted me beyond words. We decided to get away from the city and we moved to a Sanatorium in the district of Montefiore just outside Jerusalem, where we escaped attention. It was during one of those mornings in that hotel that we decided to take the bus back to the city. The *Nahag* (chauffeur) was sharp, rough, and most efficient. Suddenly he stopped, opened the door and stepped down. We looked through the window and saw a blind Yemenite, led by his wife, whom the *Nahag* had spied. He approached him gently, guided him tenderly to a seat and made sure that he was comfortable whereupon the latter uttered two words which in that hour and in that atmosphere had a priceless meaning: '*Mi kamokha* (who is like unto thee)', a quotation from the prayer where it is addressed to God, here applied in profound gratitude by the blind man to this rough, ready, efficient chauffeur, full of *Raḥamanuth*.

In the city of Safed, the citadel of mystics and Hassidism, one may find, in addition to many artists enchanted by the district's natural beauty, also some poor scholars who study the texts of our religion day and night and are satisfied to live an exceedingly ascetic life. I remember with joy one of the old ladies of that group whom we had asked to guide us to the grave of Rabbi Joseph Karo, the famed author of the *Shulḥan Arukh*. She did so very graciously, and, noticing her shabby garments, somewhat diffidently I offered her some money. Her answer was as sweet as innocent. She said in delicious Yiddish: '*Monen hob ich doz nit gemont, aber darfen*

darf ich zeh'r (I haven't really asked for it, but I need it very much.)' It was too moving for words.

The Exceptional Rabbi T

Ever since 1933, I had become a professional *Shnorrer* for good causes. Before, after, and independent of, the Rabbonim Aid Society, I used the income of the Jewish Center Torah Society to take care of indigent scholars. One day an unusual-looking, exceptional gentleman called on me. He said: 'I've heard about you. I've been perpetually in financial trouble and I decided to pay you one visit. What I'm going to ask of you may be unfair. I need your help, but I accept only on two conditions. I don't want any cheque. I don't want my name signed to any charity. Would you bring me whatever you can give me. I'm sure it isn't fair to ask you to do so, seeing how busy you are but I'm over-allergic. My second condition is that my wife should never know about it. She does not ask me any questions but she would not survive my accepting any charity gifts and she suffers from an over-sensitive heart.' The rabbi revealed himself as a great scholar and as a charming personality. Every month, for years, I would meet him in the lobby of 342 Madison Avenue, where I was once surprised by my dentist, the late Dr Stavin, whose office was located there and who could not understand my inability to give a satisfactory explanation of why he found me 'at a definite place at a definite time.' One day I stumbled. It had been raining 'cats and dogs' as happened not infrequently. I had expected visitors at my study. I apologized to them and asked them to wait for my return. The weather was miserable and the rabbi to whom I had talked twenty-fours earlier failed to show up. I felt very angry, but unjustly so. He had become sick. A few days later he was gone. The most amazing end of that affair was a letter from his wife, so overwhelming in its gratitude that in a penitent mood for having misjudged her husband I destroyed it. I recall that sage and saint with affection and respect.

California Grapes

Every American of normal intellect and moral character has been involved in the problem brought home by the agitation of the Fruit Pickers' Union of California. They have been beseeching all citizens of this country not to buy the luscious grapes of that state. The vicious tradition

the union has been fighting is known as the truck system, according to which the migratory working man at the end of the week receives his wages (and that of his wife and children who labour with him to achieve a frugal living) not in current coin but in a cheque on the company stores. By that arrangement the workers can get only the goods the company chooses to have on its shelves and must pay the price the company chooses to impose. It was a national disgrace against which John Steinbeck wrote in his *Grapes of Wrath* which, as literature and through its movie, had so profound an effect upon the American conscience that – with the shameful exception of the States of California and New York – the truck system was abolished. There is reasonable hope that the latter, too, will take early proper measures to relieve the burden of migratory workers and the conscience of the average citizen. But powerful interests in the Sunshine State have so far successfully prevented a change. To us Jews it must be a source of profound pride that the *Talmud* quotes a decision, at least fifteen hundred years old, to the effect that working men must be paid in current coin so that they may benefit from the open competition of the markets.

To many members of unions, strikes are unpleasant and sources of resentment. Whilst not unconscious of labour racketeering in some dark corners of our beloved country, every alert citizen must endorse unionization and appreciate what it has meant to countless toilers in factories, in the fields, and in private enterprise. The principle of the *Talmud* is again far in advance of modern law and in a manner both ingenious and righteous, it has endorsed the right of an individual working man to strike, whilst it protects the employer against sabotage or other oppressive union effort. The verse in Leviticus: 'For unto Me the children of Israel are servants,' is interpreted in the *Talmud* to mean: My servants but not servants of servants. No human may be a means to another man's end. Every human being has an incontestable right not only to be treated decently but to be granted every opportunity for working out his economic salvation. Before Mishnaic times (almost two thousands years ago) there was an institution of the Court of Justice called *Minhag Hamedinah* (the custom of the land). It was a result of a judicial decision based on the conflicting claims of capital and labour. The Court settled wages and working conditions, thus the major causes of modern strikes were *ab ovo* considered and prevented. This decision of the court had biblical authority in every locality in which it was issued. It prevented feudalistic abuse of the

worker as well as sabotage against the employer. A well-informed person can only smile at the uninformed sarcasm of some contemporary Jews and non-Jews who pretend to look down upon 'medieval and more old-fashioned Jewish law.'

A Brave Rabbi

His Majesty, Francis Joseph, last but one Emperor on the throne of the Habsburgs, was distinguished by extraordinary kindness. Most beloved especially by minority groups, he reconciled his multi-lingual subjects to the rigours of the monarchic regime. His particular concern was to make the emancipation genuine. The clergy, the aristocracy, and the army looked upon emancipation as a temporary aberration. Catholic faith was to them the only key to equality. Throughout the Austro-Hungarian Empire these reactionary tendencies interfered with the statesmen's blue-print of a tension-less nation. This was especially true in Galicia, eastern province, and seat of bigoted clerics, ruthless feudal barons, and a population steeped in misery, superstition, and hatred of any non-conformist. Galician Jewry had elected Chief Rabbi Simeon Schreiber to represent them in the Austrian Parliament, a scholar and a brave gentleman. On the occasion of the Emperor's visit to Cracow the latter voiced to Rabbi Schreiber his astonishment at the fact that the spiritual leader of the Jews had for some time consistently voted against the government party and with the leftists. Undaunted, the rabbi made his classic reply: '*Majestaet, wir muessen mir der Linken stimmen, weil wir Juden keine Rechte haben.*' (Your Majesty, we Jews are compelled to vote with the left, because we have no rights; emancipation is still a scrap of paper with the officials, the majority party and the bureaucracy of your country).

On Thanksgiving *Shabbath* this message is particularly apposite. Most of us have come from countries of intolerance, from pogrom-infested provinces at worst, and, at best, from a political atmosphere in which antisemitism chose the form of soul-searing discrimination. Emancipation in Europe is younger than the American Revolution and in many a country is still unrealized or unaccepted. In the blessed United States we enjoy equally before the law, unequalled economic and political opportunity, the boon of freedom of conscience, and perchance the greatest asset, the consciousness of partnership with our fellow-Americans in the

realization of the American dream, both here and in the concert of the nations, just assembled to attempt a new chapter in international affairs.

Patriotism is not only a civic duty, but for Jews a religious postulate. I know of no greater puzzle in the modern scheme than that of an infinitesimally small number of Jews who are blinded to the privilege of American citizenship and attracted by the monster beyond the Iron Curtain. It must be the penalty of ingratitude that they are deaf, dumb and blind at a time when even the adolescent mind scents, feels, or sees, the difference. We must not boast of perfection in America, but from every aspect of the scene the difference between intellectual, physical, economic, and social slavery in Russia and our democratic way of life is so enormous that pro-Communist sentiment is a pathological phenomenon besides being a mean, stupid, and pernicious one.

The Art of Saying No

Among my major weaknesses was an inability to say 'no'. It always was a struggle between conscience and intelligence, between a desire to solve a fellow-man's problems and a clear recognition of my limitations. My wife, in her Swiss, forthright way would say to me: 'You are not God, you can't settle all people's problems.' But when I see somebody leaving my office relieved, happy, 'walking on air', I feel amply rewarded and sort of justified in having added his additional burden to a list of earlier ones. I was not always married and one of my bitter experiences had to do with a refugee who caught me, an innocent bachelor in Cleveland, telling me of the danger of his being deported back to tyrannical Europe unless he could present five hundred dollars to some governmental office as bail. I never again either saw the refugee or the five hundred dollars, at that time a great deal of money, and by accident I discovered that this was a profitable trick in which the bearded, fine-looking, piety-spouting scoundrel had engaged.

The Case of Rabbi K

In early 1929 I received a call from Rabbi K, a tall, long-bearded immigrant from Soviet Russia. The story of his suffering was engraved on his face. He had come over with four children from behind the Iron Curtain, as he put it 'by a thousand miracles', but had to leave his wife and five children in Soviet Russia. He begged me to help him bring them over.

That 'gentle' government demanded only five hundred dollars for each of the passports involved, and the Rabbi's definite income that year from a *Ḥebrah Tehillim* (Prayer Society) was seven dollars and fifty cents per week. A friend of mine knew the late Senator Borah, through whose help the family received the necessary passports without charge. The tickets were provided with the help of friends who contributed or lent the sum involved. Before we left on our summer vacation we had the rousing news of their scheduled arrival in the United States. This wonderful solution of a very difficult problem cheered me throughout my vacation abroad and I discussed it with my wife again and again. On the boat back to the USA I must have bored her by my frequent references to the K. family and when we finally arrived home, I said to her: 'One of my first calls will be to the K's. I should like to see their happy faces and share their joy.' On the morning after my arrival I was sitting in my study and as I was about to call the Rabbi he called me. But to my shock he almost sobbed and before I could greet him, he said: 'I am in terrible trouble. May I come immediately to see you to ask for your aid.' When he arrived, he explained that his wife and children, as 'subversive' folk (as all religious Jews in Russia), had suffered every privation. He was then fifty years of age and his wife five years younger. When the daughter who had emigrated with her father, saw the white-haired woman who was her mother, coming down the gangplank she lost her mind. She refused to eat or speak to anyone, standing all day in the corner mumbling to herself. In connection with the health problem of a member of my congregation I had met the head of Bellevue Hospital, a fine American physician, Dr Gregory. When I consulted him, he suggested that I meet the young girl first in order to establish some kind of personal contact, after which it would be easier to see her and admit her to his mental hospital. I prepared my approach very carefully and perhaps due to her gratefulness she actually smiled at me and spoke. We succeeded in getting her into Central Islip. Dr Gregory went out of his way not only in providing every possible care for his patient, but in seeing that the Rabbi, on his weekly visits, was treated with great respect. He told me that it would take four to five years to cure her. The Rabbi came to see me almost every month. Through the Rabbonim Aid Society we were able to ease his financial position. Later on, he wrote to say that his children were earning enough to make him independent of any aid. Actually he gradually contributed

several hundred dollars for the relief of colleagues still in a precarious position.

In the course of years I had become very friendly with Dr Israel Strauss, the head of Hillside Mental Hospital. I had approached him again and again for some needy cases and he had been very co-operative. One day he called me to ask for a favour and I told him I would be happy to do anything he wanted. He invited me to speak at the dedication of his hospital. I did so on a beautiful summer day in the early thirties. I had just finished my address before a very large assembly, when a young girl ran up to me and put her arms around me with manifestations of great happiness. I did not recognize her and said: 'I am married, and this is a public occasion', when she said in utter astonishment: 'Don't you recognize me?' It was Rabbi K's daughter, fully recovered – and one of the chief ushers that afternoon.

Pride

Life is a process of learning. Of late I received potent lessons. A few years ago a wealthy friend brought me a precious fur-lined coat, suggesting that I bestow it upon one of the poor rabbis in our Society. That coat, both, warm and beautiful, had been worn by her late father for less than six weeks; it looked perfectly new. Gratefully I began to search for the scholar whom the size would fit. When I discovered one I invited him to my study for a learned conversation at the end of which, diffidently but cheerfully, I told him I had received this gift which was too small for myself, that I greatly appreciated its beauty and I would be much obliged if he would be good enough to accept it. It would protect his health during the cruel winter. His face was a study. Appreciation and pain struggled for mastery.

Finally he said very gently: 'I'm very grateful for the monthly cheque your Society favours me with. You can't appreciate what it means not only in terms of economy but of the manifestation of genuine friendship. But, forgive me, I cannot possibly wear another man's coat.' I put my arm affectionately around his frail body and begged for his pardon.

Something of the same nature but less dramatic happened in 1969. Before *Sukkoth* I receive a few *Ethrogim* every year from Israel which I am lucky enough to be able to distribute among non-opulent colleagues. Having received a large number this year, I called up a very poor Brooklyn

scholar and asked him whether I could send it to him. His answer was: 'Please don't misunderstand me. I appreciate your thoughtfulness but one of the privileges I cannot give up is choosing my own *Ethrog*.' I'm grateful for the lesson.

Border Incident

One of my trips took me from Poland to Slovakia, formerly Hungary. On the way we stopped in the well-known health resort called Krinitza in which relatives of a Center family, Borgenicht, lived. Krinitza was on the border and we arrived there at midnight whilst it was raining 'cats and dogs'. When I entered the hotel I was given a room, comfortable enough, but the door would not close. I had heard about the insecurity in those districts and I grimly decided to protect myself. I moved the table to the door, the chair to the table, and my bed to the table, to complete the chances of security. When I awoke the next day, I was surprised to find myself in physical integrity.

The Polish Information Bureau was friendly but utterly unreliable. It was Friday morning. My next goal was Presov (formerly Eperies) in Slovakia. The clerk told me it would take three hours, but the train was very late. Afternoon – the eve of the Sabbath – had come and I became very worried, so I asked the conductor: 'Which is the next stop? Are Jews living there?' He answered: 'Yes, there are Jewish hotels.' I left the train and found without difficulty a hotel and restaurant. When I asked the proprietor: 'Are you strictly *kosher*?', he was deeply offended. He said: 'All our people here are Sabbath observers. All our boys above *Bar Mitzvah* go to *Yeshivoth*.' To my astonishment I discovered that my sainted parents on their honeymoon had visited that place and somebody showed me the 'mansion' in which one of my great-grandparents had lived. The local Rabbi interpreted my coming to that place to avoid Sabbath desecration as due to Divine Providence and the discovery of the family items as a reward of my loyalty. On the Sabbath, I had to deliver an address and on Sunday morning I left for Presov.

Austria

The best aspect of the Austro-Hungarian Empire was the fact that it housed a number of groups of different ethnic origin who enjoyed

relative freedom under the law. There were the inevitable strains in the relations of Czechs and Germans, with the former in the throes of a Nationalist movement. The Greek Catholics and Roman Catholics were at loggerheads but the average citizen could count on state protection. The Emperor Francis Joseph who reigned for more than seventy years, was, in the words of the cynical Count Sternberg, not the father, but the grandfather of his people. But the Jews found him uniformly tolerant and benign. One of the charming anecdotes I recall had to do with the Emperor's visit to a Jewish hospital. The physician pointed out to him a patient who suffered from Harriman's disease. The poor man turned to the Kaiser and cried out: 'I wish I had Harriman's money instead of his disease.' The Emperor laughed until the tears rolled down his cheeks, and bestowed a generous gift upon the patient.

But the House of Habsburg, the archdukes and their families, as a rule shared the prejudices of their Catholic friends.

Oesterreich (Austria) was nicknamed *Kloesterreich* meaning an Empire controlled by the Cloisters of the Catholic church. Its political arm was the Christian Socialist party, whose organ, the *Reichpost*, was not only violently antisemitic but ruthless and unconscionable in its propaganda. I recall a case that made my blood boil. A high officer of the Catholic faith, Redl, thought of an easy way to achieve advancement over a few senior officers who normally would have been promoted before him. He sent all of these competitors boxes of poisoned chocolates. The scandal was as terrible as it was unpleasant to the church. The *Reichpost* was shameless enough to state that Redl's real name was Goldberger. It was so upsetting an hypocrisy that to this day I bear the spiritual scars of it. The Austrian Empire also knew the Hilsner Blood Libel promoted by Catholic interests. It was Thomas G. Masaryk, later President of the Czechoslovakian Republic, who rose as champion of that insignificant individual, Hilsner, who happened to represent the cause of the perennially oppressed. I know how some frenzied Catholics in our own native town rejoiced in this new 'proof' of Jewish depravity. They had been systematically indoctrinated with that one-hundred-times rejected libel against our people. Many years later, in Zangwill's, *Voice of Jerusalem*, I was horrified to read about a Cambridge don who wrote of child murder for ritual purposes as a 'half-forgotten Hassidic custom'.

The Jordanians

It was some years ago on one of my annual visits to England that my lovely niece Ann Levy asked me whether I would walk in Hyde Park with her, not far from my hotel, to discuss 'cabbages and kings'. It looked like a perfect morning but in accord with ancient British custom, suddenly showers changed the atmosphere. We arranged to run to opposite sides of the park in order to hail a taxi. Finally she signalled me her success and I asked the driver to take us to my hotel, the Europa. In the taxi we found two young men who looked like citizens of the Mid East. I said to them: 'A week ago, I was in Jerusalem.' They said eagerly: 'In Jerusalem of Jordan?' I said: 'No, in Jerusalem of Israel.' One of them said grimly: 'There is no such thing.' I decided to avoid acrimonious discussion and after a minute I said: 'It will probably take us a few years to recognize that Jerusalem is holy to various religions, that we are brothers under the skin, and that we get much more out of co-operation than out of hostile relations.' Both men remained silent. Before we parted I decided to wish them farewell in Arabic. I said: *Salaam*, which means peace. They both smiled happily and I wondered whether some such encounter in the long run may not have some significance.

Encounter in Teheran

It was on my second trip to beautiful Iran that I spent the morning engaged in examining the children of the Hebrew school which the Joint Distribution Committee and Otzar Hatorah together have been sponsoring. Children in the Mid-East are less accustomed to be treated tenderly or with obvious affection than our own in America. It is normal for an American to put his hands on the head of a lovely child which will smile happily in acknowledgement of that salutation. Both in Morocco and Iran I have found youngsters slightly shocked when an outsider greets them in this fashion. As – at the school referred to – I put a question to a little boy, he was obviously embarrassed and well-nigh stammered his reply. The teacher, who had her back turned to me, thereupon patted his cheek with semi-miraculous results: The little fellow smiled and at perfect ease responded very well to my question. When the teacher turned her face to me I had a great shock. It was completely disfigured by swellings, boils, and welts. In dismay I turned to the director and said: 'What has caused this devastation?' He replied: 'I'm sorry to say there are some

poisonous flies in this country and if one is unlucky enough to be stung by them, this is what results.'

I felt an overwhelming sense of pity and impulsively I said: 'Can't she undergo plastic surgery? I will gladly assume the cost.' Next morning I was to fly to Israel and I promised to make immediate arrangements. My sainted friend, Dr Falk Schlesinger, the medical head of the Shaare Zedek Hospital in Jerusalem, very graciously put me in touch with the surgeon at Tel HaShomer, who generously offered to perform the operation without any charge, but insisted on getting a coloured photograph in preparation for his work. I left within a few days for America and two weeks later received a letter from Teheran telling me that the coloured photograph was not immediately available and that Miss D., overwhelmed by my offer and worried about postponement, or, possibly, change of mind, had undergone successfully one of the two operations involved. The cost of flying to and from Israel was higher than the surgeon's fee. Six weeks later a most grateful letter from her brought happy news of her 'heavenly bliss.' A year later her sister and soon thereafter her brother arrived in the United States, the former seeking a position as Hebrew teacher, the latter looking for a job in order to pay for his tuition at the Massachusetts Institute of Technology. It was a fine ending of a difficult chapter.

A Book's Adventure

The other day something happened that brought back to me not only the atmosphere of my story in Berlin but also the whole horror of the Nazi beasts, with its curiously comforting end. My beloved uncle, Dr A. M. Silberman, the editor of Rashi's commentary on the *Torah* in English, also published the first *Hagaddah* with moving pictures. We shared love of books. One day I presented him with a copy of the famous commentary on the *Torah* (*Hakhtav Ve-Hakabbalah*) by Rabbi Mecklenburg. We were both very fond of the author and I was delighted to supply him with an extra copy that I had been lucky to obtain. Uncle Ali, as we called him, died before the Second World War and I had given no thought to what might have happened to that volume. Two years ago a member of the Center whose parents live in the Holy City brought me that copy. In a generous moment Uncle Ali had presented it to Professor Eugene Lieben of Prague. The flyleaf recorded both my dedication and the Professor's stamp. Gradually I was able to reconstruct the story of the book. Hitler's

hellhounds had killed the professor and stolen his library, which one of his henchmen had in some way managed to sell to a Jerusalem bookseller. From him the father of young Kastner bought it for his son who in turn brought it to me. How much tragedy and history that small volume spelt! It is an item that makes one think, sigh, and thank the Lord for having survived the most terrible period in Jewish history.

Discussion with Ben Gurion

On his visit in 1967 to Yeshiva University, Mr Ben Gurion first refused to put on a *Yarmulka* stating there was no reference to that usage in Jewish literature. When I quoted the Talmudic reference: 'Cover thy head so that you may have reverence for God', he was most surprised and the photographer caught his face at that moment. A little later he put the *Yarmulka* on his head.

The Finger of God in Personal History

I

In the summer of 1914 I studied at the Universities of Marburg and Giessen. They were about ninety minutes apart from each other, by train. Among my intimate friends there was Dr Leo Deutschlander, who later on acquired lasting fame as the architect of the Beth Jacob Education Movement and its Teachers' Training College in Eastern Europe. Leo had an excellent sense of humour which enabled him to suffer without too much discomfort the intestinal troubles which, in the end, tragically carried him off in the midst of life. We had been friendly in Berlin in 1913 when we studied together at the University and at the Hildesheimer Rabbinical Seminary. A Mr Kuhn, an older, Gentile student, initiated us into the mysteries of Anglo-Saxon literature. Leo was habitually late but one could not be angry with him. With amazing regularity he would enter, twenty minutes after the appointed time, with the open textbook in his hand, reading the first line of the page of Beowulf which we were studying.

A wire, reporting my Mother's serious sickness called for immediate departure for London. I continued my research at the British Museum and – as an avocation – became the general secretary of the Sinai League, a religious youth movement founded by my sainted Father, and editor of its quarterly and later on monthly, *The Sinaist*. In 1916 I was admitted as

a research student to Fitzwilliam Hall, Cambridge University. The return to London, apart from its tragic call, had a profound affect on my life. It kept me in England throughout World War I. I have always looked upon this finger of God in my history as a challenge to dedicate my life to His faith, and to His people, the Children of Israel.

Since my marriage I used to leave for Europe every second year to spend the summer in England with my family and then in Switzerland with that of my wife.

Whilst in Germany I spent a few weeks at the Berlin Royal Library in connection with my research in comparative folklore. I had met the sainted Louis Marshall repeatedly, had the pleasure of several evenings at his home and it was in the spring of 1925, in the midst of his work in a difficult case that he had asked me whether I would be willing – if in the last moment he were prevented from attending – to represent American Jewry in his place at a meeting in Frankfurt, called to discuss urgent problems of Polish Jewry. I had great respect for his dedicated work for Israel and America and gladly accepted. The day before the meeting was to take place, I 'phoned from Berlin to *Lufthansa* (the German Air Line) and reserved a place for Frankfurt for the following morning. In speaking to the clerk I told him I would soon be passing by the Lufthansa office and would pick up my ticket in about an hour. He told me: 'There is no need for that. Just come one hour before departure and the limousine will take you to the airport at Tempelhof. Meanwhile I will reserve your seat.' Reluctantly I agreed. At the appointed time next day I presented myself at the Lufthansa office in the Unter den Linden. To my shock the man said: 'There is no reservation for you.' I said: 'But that is impossible, I even recognize your voice. I offered to come for the ticket and you said there was no need, as you would hold it for me until this morning.' The man's face was a picture of arrogance and corruption. There was nothing I could do. I was doubly aggrieved because some European friends had made harsh remarks about American unpunctuality. My non-arrival would seem to confirm their prejudice. First of all I called Frankfurt and offered my humblest apologies for what was not my fault. I begged them to start the meeting without me. Then I went to the 'Grand Central' (the main railroad station) in the Friedrichstrasse and booked a sleeper. All day I was in a cold fury because of that mean trick. All night I tossed sleepless in the compartment of the train. In the morning we arrived in

Frankfurt. There was a Jewish hotel in which one could stay and have one's meals but my room was not made up, so I went for a short walk and bought the morning paper. The screaming headline said: 'Berlin–Frankfurt 'plane crashed. All passengers dead.' In the list was one passenger from Ohio. He had bribed himself into death. In a flash I saw the whole story. That unconscionable clerk must have committed the same trick with many other passengers. He would promise them reservations. If somebody came who had none, he would offer them, for a consideration, a place on the 'plane which legally and morally belonged to someone else. So little do we know about what happens to us. I had been angry beyond words for twenty-four hours and only later did I realize that I should have been on my knees thanking the Lord for having saved my life.

II

My wife has been justly complaining about my increasing tendency to accept other people's personal problems in addition to my routine obligations. Theoretically I agreed with her, but I must confess to that weakness. I can resist pressure from organizations or institutions. I seem unable to say 'no' to persons in distress. From my youth, human problems have challenged me, but occasional exhaustion persuaded me to recognize the other aspect of the matter.

In 1963 I lectured in Long Island on 'Married Happiness'. Next day, a woman's enthusiastic voice expressed profound gratitude and in the end asked for an interview so that I could help her in a grievous domestic situation. There was a collision of sentiment. I had not forgotten my wife's protest but that voice had a note of restrained sobs. Reluctantly, I agreed to see her next afternoon. The 'ten minutes' she had begged for became an hour and I was very late for dinner. To help her, I agreed to see her husband for a 'short while' which again lasted an hour. I saw her again and arranged for her husband to meet me on the following Friday, two days before the marriage of our youngest daughter Micky, now Mrs David Rosen. But during that week something went wrong with my eye. The specialist insisted on a consultation which established the fact that there was a detachment of the retina. An operation by a prominent surgeon was scheduled for two days after the marriage and meantime I was to avoid every unnecessary motion. The physician would not allow me to be present at the *Aufruf* (the public announcement in the Synagogue

on the Sabbath before the forthcoming marriage), nor would he let me officiate at that wedding unless I undertook, on my word of honour, not to shake hands with anyone so as to avoid real danger to my eye. On Friday morning, the husband of the lady in distress telephoned my secretary to say that he would be late for the appointment, whereupon she informed him that I was sick in bed and could not keep it. His question elicited the fact that a detached retina was involved, whereupon he became very excited and exclaimed: 'I am close to the world's biggest surgeon specializing in that operation. It takes three months to obtain an appointment, but I can get it for the Rabbi in half an hour. His name is Dr Romano Castro Viejo. He is returning on Sunday from Hong Kong where he operated on the King of Siam. I can arrange for an operation immediately after his return.' Inquiry elicited the fact that Dr Castro Viejo was indeed what his friend said. My wife cancelled the other arrangements. The doctor returned from Asia on Tuesday, saw me on Wednesday and operated on Thursday after which I rested for a complete week. Two weeks later he said in his simple way: 'Sir, you have been very lucky. In spite of my experience and of whatever skill I possess, my work amounts to only forty per cent success. The rest comes from the Physician above.'

Nobody in my congregation knew about what had happened. This fortunate sequence of events was due to the fact that I had ignored my wife's good advice! It was another evidence of the finger of God in my personal history.

III

The Holy Days present a heavy programme and we had developed a custom of leaving immediately after their conclusion for a short rest at Atlantic City or Lakewood. In 1968, a number of Center folk had been sick or had gone to their eternal reward. I had been pursuing research on 'Three Problem Makers' and the usual number of applicants had added to my fatigue. Once or twice in the morning on going to the synagogue I had felt pressure on my chest. After experiencing pain for the third time, I thought of consulting our physician, Dr Paul Kahn, who recommended that I take a small pill of nitroglycerine, and put it under my tongue. Its effect was to promote circulation of the blood and thereby relieve pressure or pain in the chest. The widow of my Chief Supervisor for thirty years at the West Side Board of *Kashruth* was very sick at Beth Israel Hospital.

Mr Karl Kaplan, a member of the Center, was at Montefiore Hospital with a coronary. Another friend had had an open heart operation and had to return to the hospital for a check-up. I decided to visit the three all in one day, but before doing so I received a visit from a New Jersey rabbi most anxious to publish a rabbinic volume. When I told him that I must terminate the conversation because of my visit to Montefiore Hospital, he volunteered to take me there in his car. I would have preferred the more democratic subway which would have brought me to Montefiore Hospital in half an hour, but anxious not to offend the rabbi I agreed to have him take me there. He made the trip in an hour and a quarter. As I arrived at the hospital I again felt the pressure on my chest. Visiting Mr Kaplan, I heard the account of his illness which he said had started with pressure and pain on his chest. He had consulted in vain a number of physicians until his specialist told him: 'if you want me to help you, you must go to the hospital.' My friend and former disciple, Herbert Lukashok, then an Associate Director of Montefiore, was with me in Mr Kaplan's room and asked me to step into his office for a short chat. Alone with him, I said: 'It is queer to hear Mr Kaplan's story, because I had the same sensation of pressure or pain.' Without much ado, Herbert invited Dr Ira Rubin, the head of the Cardiology Department, who asked for my permission to examine me. A few minutes later, he said: 'Rabbi, you can't go home, you have to stay here.' I told him frankly that, if I had to go to a hospital, I would have preferred Beth Israel which observes the dietary laws, but he thought further travel would be a risk.

I spent a fortnight of enforced rest in that excellently-managed hospital and returned to my work in Dr Rubin's words: 'perfectly safe, in good shape' but advised to take it easy. I took this as a Divine warning and have actually learned to say 'no' to a number of causes and persons. Curiously enough, I was supposed to take a walk on that morning with an old, beloved friend, George Greenspan. Had I done so, all sorts of curious things might have happened. I'm profoundly grateful to have escaped again more serious experiences.

From my trip to the US Army camps in 1943

At one of the installations I presided together with the local chaplain at the Orthodox service. Some of the worshippers engaged in uninterrupted conversation, I stopped to rebuke them. At the end an irate young man

protested: "You are an Orthodox rabbi and this is an Orthodox service, why did you call us down for *shmoozing?*"

On my trip through Arkansas I came through a town and noticed the following: A house of worship, called The Levy Methodist Church. In the same street was The Levy Department Store, The Levy Excellent Laundry, and The Levy National Bank. My astonishment at Mr Levy's multi-coloured activity faded when I was told that the city was called after a pioneer Levy and that therefore the various places of worship and business had no personal but only geographical significance.

Paternal Patterns

I recall with mingled affection and pain my beloved Mother. At the age of fifty, a fatal illness robbed the family of her dedicated intuition, her sweet personality, and her manifold talents. She made her children's dresses and suits even as she taught them literature. She presided gracefully over her household even as she led charitable effort. I have always suffered from a feeling of failure to repay to her in the smallest manner her matchless dedication. During the last six months of her life, a great part of which she spent in a bed of pain, I had a chance to absorb in a more mature mind all the precious facets of her personality. In London, in addition to presiding over the household and managing the often unmanageable domestics, she spent time acquiring the knowledge of English language, literature and culture into which she was catapulted when Father received the call in 1911 to the Chief Rabbinate of the Federation of Synagogues in London. During those hours of communion I learned much about the meaning of love and marriage, about the inexhaustible well of generosity in the heart of a good mother. I have always felt that the word *raḥamanuth* is the most precious in the human vocabulary, but more significant is the fact that the attitude of both Our Father in Heaven and His best children is contained in the word *Raḥaman* (which means possessed of motherly love, of unselfish kindness).

In retrospect I was amazed to discover that unconsciously I had been

following in my Father's steps in much of my public work. In London, he had established a Society for the Support of Poor Rabbis. In the twenties in New York, I used to receive visits from travelling preachers, among them one who had been a Rabbi in Cleveland, an MA and LlB of American universities, but whose impulsiveness had led him to resign his position. For some reason he could not get a new one and was constrained to earn a poor living, by going from town to town delivering sermons. I tried to persuade him to seek a new post. Meantime generous friends in my congregation and some others undertook to tide him over his too-frequent periods of financial and spiritual depression. One day I received a telephone call from St. Joseph's Hospital in Far Rockaway: 'A very sick Rabbi begged for my presence.' I rushed out to find him in bad shape. At his pleading I reserved a room for his wife and daughter in a nearby hotel and pressed upon him again the need to seek permanent occupation. Next morning he was dead! That Sabbath, on ascending the pulpit, I forgot my sermon, being suddenly overcome by a sense of mingled pity and shame for what could happen to a spiritual leader in the United States. I described his suffering, his family's trouble, and his end. My congregation was in tears. At the end of the service, the late Mrs Esther Surut came to me and said: 'That was an inspiring sermon, but what are you going to do about it?' We met the following day to establish the 'Rabbonim Aid Society'. There was a Rabbi Halpern on the lower East Side whom I had met, and who had made a great impression on me. He had indignantly refused my offer to aid him in his economic problems. I turned to him for information about indigent rabbis in the city. We started with four and for the last few years, have been aiding sixty-odd rabbinic families, many of whom were victims of the holocaust, with man's inhumanity burnt into their arms and their burdened hearts. Only in retrospect did it dawn upon me that the Rabbonim Aid Society was just the American copy of my Father's organization in the capital of the United Kingdom.

To the same order belongs my prolonged interest in the effort gradually to eliminate the religious proletariat of Israel: The Vocational Guidance Project which I initiated in 1947, taken over by the Joint Distribution Committee in 1951 and very successful, by the grace of God and the concrete sympathy of Paul Baerwald, Edward M. M. Warburg and Aaron Greenbaum, our educational consultant in Israel. My sainted

Father had established the Jewish trade school in which London lads studied *Torah* all morning and trunk-making and other crafts all afternoon.

Our Children

In April of 1923 our first child was born. When the nurse in Doctor Leff's maternity hospital, at my plea, placed the baby into my arms, I beheld deep blue eyes, a beautiful, almost unreal skin, and my rapture knew no bounds. Erna developed into a slim, clever young woman of matchless tenderness, brilliant in philosophy, later on special assistant for South American correspondence in the Jewish Agency. Her academic interests have been abiding. She is at home in five languages, and when, in 1947, I took her with me to Palestine, her perfect enunciation of Hebrew caused more than one person to suggest that she was a *Sabrah*. At the Spanish Club at Columbia University she met Miguel Villa, doctor of law, sent by an Argentinian University group to the United States of America. Before long, he came to the house and eventually we accepted him as our son-in-law. His grandfather was a distinguished scholar of the Bible and rabbinic literature, his father a prominent industrialist, his mother a rabbi's daughter. Miguel succeeded his father as financial expert in the Villa Aufricht pharmacology complex and like him became a leader in the Buenos Aires orthodox congregation. Erna and Miguel have four children, whom this professional grandfather considers precious, beautiful, and a source of much joy to parents and grandparents. Their parental grandmother died a few years ago. The oldest child, Anita, taught at the local university, married in 1976 and went to Israel where her daughter was born. The second, Diana, has an unusual mind, like the youngest girl, Lucy, a calm, sweet youngster; after studying at the Hebrew University she has just been admitted to New York University. Daniel, at this writing, is a handsome, wilful youth of sixteen, on *Aliyah*. Miguel and Erna (and formerly the children too) visit us every year, spending five weeks with us in New York City and at Miami Beach during our mid-winter vacation. Erna, as a rule, writes us three to four times a week and telephones every month. We are thus in constant, intimate touch. We visited them several times in Buenos Aires.

Rosalie, our second daughter, has a grace and beauty of her own, literary talent and love of learning. From early youth she knew her own mind and as she grew older, she showed excellent theoretical and practical

ability. In my literary work, especially in the volumes of *The Jewish Library*, I had the benefit of her generous co-operation. Erna graduated from Hunter, Rosalie from Brooklyn College. She met and married Leonard Rosenfeld, a former student of mine, son and grandson of *Talmidei Ḥakhamin* (Hebrew scholars), graduate of Yeshiva College, recently Executive Vice President of the New York Jewish Education Committee and Professor of Education at Yeshivah University, and since 1971 on *Aliyah*. Their daughter Tirzah, mother of two, a graduate of Stern and Columbia Colleges, holds an MA degree in Education, specializes in work for retarded children and teaches at Bar Ilan University. Ezra, their son, formerly a student at the Long Beach Yeshiva and then at Ḥafetz Ḥayyim Yeshiva, is now married and in electronic work.

Julie, a vivacious beauty, is number three of our children. Her academic work was followed by secretarial endeavour for Israel and leadership in Long Island UJA programmes. Her native wit is matched by a deep emotional and intellectual attachment to the three generations of the family. She married Michael Etra, scion of a New York family, famous for their devoted work for, and support of, Judaism and the Jewish people, in which Julie is taking increasing part. Michael, a Columbia graduate, served in the World War and was Vice President in his congregation in Lawrence, Long Island. Like his brothers-in-law, Leonard and Miguel, he is prominent in local, national, and global work for our people. His oldest child, Barry (named after his maternal grandfather Berthold), trained in the Long Island Hebrew Institute, was just admitted to his father's college, Columbia and asks modestly very alert questions about the text of the *Talmud*. Michael-Julie's other children are girls, handsome Susan now married, beautiful Anne, charming Beep (Elizabeth in official documents), an often peaceful gang of girls, whom Susan mothers, Michael treats with smiling efficiency and whom Julie considers a major source of her married happiness (the grandparents in apparent agreement). My exacting work prevents my seeing the children and grandchildren as often as I should like, but our revoirs uniformly give us supreme happiness and gratitude to the Lord.

Our youngest daughter, Marcella Ruth officially, Micky in actual usage, combines Erna's quest for learning with Rosalie's attachment to cultural values and Julie's love of both Jewish life and music. She went to Barnard, from which she graduated to earn her MA in clinical psychology at

Columbia. She is one of the few women account executives and is Senior Vice President at the N.W. Ayer International. She is married to David Rosen, whose sainted father was a prominent worker in Jewish affairs, Vice President of Federation and of Beth Israel hospital, long-time trustee of Yeshiva University and of his synagogue. David, a Yale graduate, meets me every week for study of Rambam, *Shulḥan Arukh* and cognate literature. Like his father, he excels in charitable work; like his mother in social amenity. The pair have a lovely son, *Bar Mitzvah,* and a charming, mischievous young lady of nine. Their home, like that of our other children, continues the tradition of the Jung-Rothschild family.

In these profoundly disturbed years we are humbly grateful for the love and loyalty of our children, our four daughters and four sons (in-law), to the traditions of Israel and to the American dream. We have taught them and they have lived up to our teaching. We are at ease with them in a camaraderie of devotion to *Torah* and the Jewish way of life.

I ought to add one interesting detail: Some ten years ago Erna wrote us a letter referring to my constitutional daily walk around the reservoir in Central Park. She had read about holdups in that district and she began to worry about my physical safety. Whilst reassuring her, I, in semi-serious manner, offered this undertaking. We had planned to be with her at the birth of her fourth child. If she would present us with a grandson, I would promise never again to take that walk unaccompanied. A day after our arrival in Buenos Aires she had a son and I have kept my pledge religiously. My wife has served as the children's friend and counsellor from their early childhood through the past and we pray for many years of continued dedicated mutual relations.



Of Gratitude – The almost Lost Art

In the 1920's I received a letter from a friend, a great Hungarian rabbi, asking me to help a family of immigrants, husband, wife and five children, who escaped by the skin of their teeth a pogrom in Slovakia and who would arrive in New York 'very shortly'. They duly put in an appearance, the father was a *Shaizmatz* (an abbreviation of *Shliah Tzibbur* and *Moreh Tzedek* – cantor and teacher). I was able to provide the money for board and lodging for the first few months, having since 1933 gradually learned the painful and meritorious art of *Shnorrage* (appealing for aid for noble causes). That family was profoundly grateful, in expression. I recommended them to the attention of the Chief Supervisor of the West Side Board of *Kashruth*, the late Rabbi L. E. Steinberger, and was glad to hear before long that Rev A had succeeded in establishing a marriage parlour. I was pleased to transfer whatever monies I had left to some other deserving refugee. To my chagrin, Rabbi Steinberger, a very gentle soul, a few months later, came to see me to hint that Rev A., recommended by the great rabbi, conducted his business with insufficient regard for Jewish law. Since he had used my name as recommendation I felt impelled to call him. The following conversation ensued: 'Reverend A?'. 'Yes.' 'This is Rabbi Jung.' 'Yes'. 'I should very much like to see

you.' 'What is it about?' 'Couldn't I tell you that when you are here?' 'No, I'd like to know now.' 'Very well,' I said: 'I have reliable information casting doubts on your being familiar with all the precautions you have to take to keep your establishment in full accordance with Jewish law.' Said the cool Reverend: 'I am a rabbi, I do not need any guidance.' I terminated the conversation somewhat unhappy but feeling I had done my duty.

Six months later that venture was a total failure and Mr A was not ashamed to come back to ask for help which for the sake of his six children, if not for appreciation of his character, I continued to give him for a short period.

It was inevitable that occasionally a sense of both fatigue and frustration would trouble me as the number of applicants and the multiplicity of involved problems beset me, with callers, letters and cables from Hopkinson Avenue in Brooklyn to Jerusalem, from southern France and northern Spain to Teheran. But there is no feeling more encouraging, there is no felicity more blissful than the sight or the knowledge of fellow humans coming to my gate, oppressed, helpless, almost desperate, and leaving 'walking on air'. The one thing I have learned to deprecate is the facet of gratitude. One who expects gratitude will suffer from frequent disappointment. Discussing the ethical angles of that sentiment I said to my students at Stern College: 'It is true the rabbis call an ungrateful person a heathen. They emphasize that when all the other sacrifices are out-of-date, the *Korban Todah* (the offering of gratitude) will still have its function. I recommend that you never count on that type of appreciation, so that if once in two hundred cases it comes true, you will have a most pleasing surprise. That term '*Lishmah*' (for its own sake) is very apposite; one derives greatest joy from the knowledge of endeavour, for the sake of its fine goal. Do the will of Our Father in Heaven.'

As one grows older, one's horizon in one way becomes larger, detail loses its impact. Fine ideas defy any borders, but there is also an increasing sense of loneliness. Not only close relatives but friends of one's youth, adolescence, and maturity, in increasing numbers go to their Eternal Reward. It is only steadfast loyalty to ultimate purpose such as the humanization of humanity, such as the welfare of the Jewish people, such as the imperishable glory of the *Torah*, that keeps one dynamic, optimistic, and at peace with oneself. Long ago Rabbi Tarphon said: 'It is not upon you to

finish the work nor may you ignore your responsibility.' I feel sure there are enough men and women in the camp of Israel to take the flag from one's weakening hands, uphold it, salute it, work for it, and initiate a happier chapter of Jewish and general history. No matter how glib politians are, how thoughtless multitudes can be, how ruthless fascists and communists can become, there is always an irreducible minimum of noble souls and fine minds to justify hope and faith in the future.

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