

HATH NOT A JEW

Marsha Dee Selden, Pacific Lutheran University

Nearly 1930 years ago in a place called Golgotha, a symbol of freedom and justice was nailed to a cross. That symbol, a Jew, was crucified because he advocated an unorthodox belief: a belief in himself, a belief in justice, a belief in mercy, a belief in the dignity of man. In the stormy and turbulent life of a man called Jesus can be found the whole history and existence of the Jewish people.

Never has there been such torment of the Jews as in the pages of Christian history. In a countless number of edicts, proclamations, and decrees, the Jew has been thrown out of country and continent as though he were a speck of dust on the shifting sands of time. The Spanish Inquisition, the Crusades, the Chelmicki Massacre, the Infamous Decree, the Nuremberg Decrees signify the injustices born by the Jew. For 5000 years the Jew has withstood the fury of the furnace of injustice. It has seen his home destroyed, his wealth confiscated, his country scorched, his life threatened. This in the name of the church, or in the interests of national policy, or just to satisfy the thirst of a sadist or vandal.

Ladies and gentlemen, the story I am about to tell is not of a vanishing race of Indians, nor of an individual injustice against a single man. It is the most infamous story of man's inhumanity to man in the pages of world history. With the spread of humanitarian ideals has come no relief for the Jew. For him the world has found little compassion, restraint, or mercy. The cry has always been for more Jewish blood.

The time: 1914; the place, Russia. Successive periods of terror for the Jewish people have produced 700 pogroms, 40,000 Jewish people ruined, thousands slaughtered, children orphaned. The Bolshevik Revolution sees hopeless thousands carted as sheep to the front lines: there to be slaughtered. It sees helpless thousands endure the taunts, floggings and murders of their Christian neighbors.

The time: 1945; the place: Germany. The Russian Army opens the gates of Auschwitz; the American Army, Dachau, the British Army, Bergen-Belsen. But from within there is no cry of freedom, no joy of liberation; only the stench of burning flesh, the hideous smell of poison gas finds the cool, fresh air beyond the prison gates. The word, "Jew," is synonymous with scientific experiments, human ovens, mass graves, gas showers. A new word has been added to our dictionaries, genocide.

Even with the furor, the horror, the indignation that arose with the publication of these atrocities, the injustices did not stop. The same injustices, the same horror, the same insanity that had appeared nearly 1930 years before at the place called Golgotha had repeated itself in the cradle of modern culture. This was Europe, birthplace of Rousseau, Voltaire, Einstein, Freud, Wagner, and Beethoven.

The time: 1961; the place: the United States of America. Here there is no Jewish problem. This is the land of liberty and justice for all. This is the land founded on the principles of religious tolerance. A synagogue is defaced and blown to bits in Boston, Massachusetts. A rabbi's life is threatened in Nashville, Tennessee. A small Jewish boy is attacked and beaten on the streets of Washington, D. C., our national capital, by storm troopers of the American Nazi Party under the leadership of George Lincoln Rockwell. In Syracuse, New York, a Jewish boy is considered an improper escort for a Gentile girl and both are excluded from the seasonal festivities. In San Francisco, California, a prominent business man is spat upon; his home is destroyed; he is slandered and taunted because he is a Jew. Some of our universities have a "Jewish Quota." Our social centers and country clubs have a "Gentlemen's Agreement," an unwritten law. These exclusions have reached far into major private industries, into some state and local governments, and into the average American home.

For 5000 years, antisemitism has been a part of the Jewish heritage and a cancerous growth on human society. The Jew is now symbolized by a large nose, horn-rimmed glasses, a successful business venture. No longer is he human. Yet we are constantly reminded of the words of Shylock in Shakespeare's "Merchant of Venice" when he says, "I am a Jew. Hath not a Jew hands, organs, dimensions,

24

senses, affections, passions, fed with the same food, hurt by the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do not we bleed? If you tickle us, do not we laugh? And if you wrong us, shall we not revenge?"

"And if you wrong us, shall we not revenge?" What has been the Jewish revenge on society? He composes less than 1% of the world's population, yet he has furnished over 12% of the Nobel Prize winners. The names of Ehrlich, Waburg, and Mierhof are celestial in the realm of medicine. Even more recent is the name of Dr. Jonas Salk, the Jew who brought relief from polio. Steinmetz, Huber, and Freud were Jewish scientists, but the name of Einstein is immortal in that realm of geniuses. Though unjustly judged themselves, the Jew has contributed greatness even in the field of law, and the names of Frankfurter, Cardozo, and Brandies are synonymous with the justice of the Supreme Court of the United States of America. In the field of political service is the name of Abraham Ribicoff, and that of Bernard Baruch, for many years councilor to presidents, and now considered the elder American statesman. In the field of military science we have Admiral Hyman Rickover, father of our Atomic Submarines. Art, too, has been well-graced with Jewish people. The names of Berlin, Gershwin, Rubenstein, and Mendellsohn are greeted with sighs of anticipation by all music lovers. The theatre was garnished with the names of Belasco, Frohman, and Sarah Bernhart. Motion pictures may proudly claim Jack Benny, Eddie Cantor, Samuel Goldwyn, and countless others. The name of Rosenwald represents financial aid in the amount of sixty-five million dollars that has strengthened the causes of higher education, social relations, literature, and religion. John Simon Guggenheim: a Jewish name that symbolizes not only a great mining empire, but also the greatest acts of philanthropy in the areas of aviation, music, and education.

If these material benefits from the Jew are to go unacknowledged, then think for a moment that the Jews gave to us, to you and I, to the Christian: the criminal code, the Books of the Old Testament, the Ten Commandments, and most of all, a doctrine that asks only that each man love his neighbor as himself.

"Hath not a Jew hands, organs, dimensions, senses, affections, passions?" Hath not a Jew a mind to do great works? Hath not a Jew a heart to love his neighbor? Hath not a Jew a right to recognition and equality, to freedom and justice?

Ladies and gentlemen, the globe is too small to hold both mankind and anti-semitism. I ask you in the name of justice, humanity, and good common sense to end this intolerance and to give the Jew his rightful place in society.