There remains then, for those who wish to remain Jews with dignity and freedom in American life, only one alternative. An emphatic, dignified, resolute declaration that we will be Jews in the historic tradition of America — not "Jewish" — nationalism. We yield to no one in dedication to our faith or to our needy co-religionists anywhere in the world. But, in fulfilling these aspirations, we will also not yield one iota of our dedication to a single national attachment to America. We will, therefore, solemnly declare our institutions in the fields of public affairs, philanthropy and expressions of Judiasm to be independent agencies for action to put into practice the vital, independent, positive affirmations of American Jews who can reconcile neither their faith, as they understand it, nor their status, as they desire it in America, with continued support of institutions propagating or supporting "Jewish" nationalism.

First Fifteen Years Hardest

This is the cross-road at which we stand on this fifteenth anniversary of the visionary act of our founders. We have already given answers, for fifteen years, to two of the historic reasons for the failure of "non-Zionism." We *have* bucked popular opinion. And we have survived to prove it can be done. We have avoided naiveté and rejected—for what they are—Zionist deceits and camouflages. The avoidance and rejection have not always been easy. They have necessitated long, sometimes tedious analyses and evaluations. But we have acquired knowledge and we are not likely to be fooled by an American Jewish Leagues for Israel or any disputes between Dr. Nahum Goldman and Mr. Ben-Gurion over the strategy to be employed to accomplish what both want—the increasing "Jewish" nationalization of American Jews.

Now we face the challenge to provide an answer to the third consideration which, I believe, has accounted for the dismal failure of "non-Zionism" historically. The challenge will be met if we can now really declare as vital, affirmative independent and enduring agencies, our organized activities in the fields of public affairs, expressions of American Judaism and philanthropy.

The blue-prints for very considerable amounts of the foundation structures are already done. You have studied them and watched them being built, stone upon stone, over these fifteen years. Will you now raise upon the foundations a gleaming, principled super-structure with a beacon light topping its high tower of clear, forthright, firm conviction? Throughout a world badly confused, such a light may shine a long way. But whether it does or not, more importantly it will reflect the vision in *our* hearts and products of *our* minds. These are questions you must answer first for yourselves. And only then—when you have given answers of such personal integrity—will you know if, perhaps, they are answers also for more of the world of men.

Standing here today before you, with memory flooding back fifteen years and full of recollections of effort to persuade the leadership of so-called "non-Zionist" institutions to see the blind alley into which they have led American Jews, I am deeply, movingly reminded of words which are bone of our bones and blood of our blood.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to affect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security."

In all solemnity, I say to you today, I believe the time has come for us to speak these words in the face of a constantly deteriorating life-pattern for American Jews. You have doubts! But they are, I trust, not of principle. And if they are of expediency and popularity, then ask yourselves what would have been the fate of these thirteen colonies nearly two centuries ago, had their leaders allowed their doubts about expediency to dominate their certainty about principle. If you proceed now to this afternoon's discussion with this choice uppermost in your minds, as I have come to know you for fifteen years, I have no doubt of the decisions you will make. And, perhaps, you will agree with my conclusions from my study of the history of this problem. Upon these decisions rests the fate of Judaism as a spiritual force in the world. Also, upon these decisions rests the chance American Jews—your children and theirs—will have to the right of the pursuit of happiness. For with Lincoln, who spoke the words in another context to all Americans, I am convinced that within this Council is "the last best hope" for all of this.

Order Non-Zionist Study

This document is indispensable reading for any who still rely upon the passive, neutral position of "non-Zionism" as a safeguard against the "Jewish" nationalist designs upon the status, faith and philanthropies of American Jews.

Please order now. Use coupon:
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Please send me the study entitled "The Further Historic Weakness of 'Non-Zionism'" (50c each).

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Philanthropic Fund from page 9

By a militant endeavor we will put the Fund on a firm foundation, so it can perform in a way that will be a credit to its parent, The American Council for Judaism, and to its members.

HIGHLIGHTS OF CONFERENCE COMMITTEE REPORTS

PUBLIC AFFAIRS
George L. Levison, Chairman

Important categories of continuing activity are: Pursuit of problem of U. S. Government acquiescence in Israel-Zionist definition of Jews as people with national relationships to Israel; inability of "non-Zionism" to do anything constructive about basic problems with which the Council is concerned, and need for members to familiarize themselves with facts for better effect in relations with these "neutrals." Council should stimulate expression of sentiments of 1957 resolutions on Israel and status of American Jews. It has something responsible, objective, understandable to say as part of way to peace in Middle East, and concerning altered status imposed on us by Israeli-Zionist axis.

RELIGIOUS DEVELOPMENT
Bernard S. Gradwohl, Bert E. Reuler, Co-Chairmen

Progress and achievements in 1957 included: Assisting in establishment of two Schools for Judaism: publication of one textbook and two manuals; creation of a Council curriculum committee for broadening our resource and improving educational production. Committee called for expansion of our religious program.

PHILANTHROPIC FUND
Harry Snellenburg, Jr., President

In cooperation with International Rescue Committee the Fund has been able to help hundreds of needy Jews in France and Belgium who either had returned from Israel or did not wish to go there, and for whom there was no other source of support. It has helped in Israel to improve Arab-Jewish relationships by endowing hospital beds for Arab refugees. It aids in support of a hospital in Jerusalem operating there independently with little help from the Israeli government. In France, substantial progress was made toward solution of housing and employment problems of Jewish refugees from Egypt. In the United States, the Fund assisted in a New York emergency relief project for needy Jewish refugees, including returnees from Israel not helped by other relief organizations.