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The Black Church as a Source of Anti-Semitism in America

Raymond Thomas

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The Black Church as a Source of Anti-Semitism in America

Abstract
This dissertation is a study of the Black Church as a source of anti-Semitism in America. Anti-Semitism and prejudice are defined, and the roots of anti-Semitism are traced through biblical, medieval, and modern times.

Furthermore, this study attempts to bring together what I have investigated about anti-Semitism in the Black Church. First, the extent to which anti-Semitism exists within the Black Church is assessed. The specifically religious factors that give rise to anti-Semitism, or that tend to reduce it, are then considered. A few reflections are offered on what the Black Church can do to overcome anti-Semitism in its ranks.

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Comments
THE BLACK CHURCH AS A SOURCE OF ANTI-SEMITISM IN AMERICA

by

RAYMOND THOMAS

A Dissertation

Submitted in Partial Fulfillment of the Requirement

For the Degree of Doctor of Philosophy

The Dropsie College
250 North Highland Avenue
Merion Station, Pennsylvania
This dissertation is a study of the Black Church as a source of anti-Semitism in America. Anti-Semitism and prejudice are defined, and the roots of anti-Semitism are traced through historical and modern times.

Furthermore, this study attempts to bring together what anti-Semitism exists within the Black Church. First, the extent to which anti-Semitism exists within the Black Church is assessed. The specifically religious, or that tend to reduce it, are then considered. A few reflections are offered on what the Black Church has done to combat anti-Semitism in its ranks.

How much anti-Semitism exists within the Black Church? The answer to this question depends very much on the level at which anti-Semitism is examined—whether bureaucratic, or official level, or at the level of the individual. The dissertation has been examined at all three levels.

It is unfortunate that we discover that a large amount of Black clergymen display religious and racial prejudice. A common finding is the Black clergy agree with the following anti-Semitic...
ABSTRACT

THE BLACK CHURCH: SOURCE OF ANTI-SEMITISM IN AMERICA

This dissertation is a study of the Black Church as a source of anti-Semitism in America. Anti-Semitism and prejudice are defined, and the roots of anti-Semitism are traced through biblical, medieval, and modern times.

Furthermore, this study attempts to bring together what I have investigated about anti-Semitism in the Black Church. First, the extent to which anti-Semitism exists within the Black Church is assessed. The specifically religious factors that give rise to anti-Semitism, or that tend to reduce it, are then considered. A few reflections are offered on what the Black Church can do to overcome anti-Semitism in its ranks.

How much anti-Semitism exists within the Black Church? The answer to this question depends very much on the level at which the Church is examined: at the bureaucratic, or official level; among the general clergy; or at the level of the laity. Anti-Semitism in this dissertation has been examined at the clergy and laity levels.

It is unfortunate, but surely not surprising, to discover that a large amount of Black clergymen display religious and racial prejudice. A substantial minority of the Black clergy agree with the following anti-Semitic
statement: The reason Jews have so much trouble is because they have committed deicide - that is to say they have killed their God.

Turning to the rank and file Black Church members, anti-Semitic attitudes are clearly seen. The fact is that the Black Christian laymen, as a group, are a rather prejudiced lot.

It is true that large numbers of Black people in the churches, for whom Christianity provides an important basis for love, hope, understanding and compassion, are not anti-Semitic or prejudiced. But the majority of Black Church members are prejudiced; furthermore, they deny the right of the Churches to challenge their anti-Semitism.

For this very reason, of all the major institutions in American society, the Black Church may be in the best position to make deep inroads on anti-Semitism among Blacks. For on Sunday morning, those Blacks who most need to have their prejudices rooted out and shaken are more likely to be found in Church than at home reading the Sunday newspapers or watching the football game of the week. On the other hand, the Christian Church is specifically concerned with sin, salvation, righteousness and eternal judgment. It is the avowed task of the Black Church and all Churches to ask men and women to deeply consider the moral significance of their thoughts and actions.
This leads to our final consideration - the extent to which the Black Church can reasonably be expected to strike anti-Semitism at its roots. If there is widespread conviction among Black Christians that the Church is primarily a moral instrument and a dedicated and unique servant of righteousness, then perhaps the Black Church will be willing to run some risks and stamp out anti-Semitism which exists in the pulpit, literature, Christian education department, and among the rank and file members.

I am indebted to Drs. Graae and Bosker, the members of my advisory committee, for their reading of the dissertation.

I am indebted to Dropsie College for instructing me in Hebrew, Cognate Languages and their respective literatures.

Special thanks is due to Ronnie L. Blankenship, Registrar of the Dropsie College, for her kindness and encouragement.

I also wish to acknowledge the assistance of Catherine M. Doody, editor, and Theresa Tyree, copyist.

I am grateful to the Second Baptist Church of Wayne, Pennsylvania, because they encouraged me to work hard, and trust in the Lord. I am indebted to Speck Thomas, my brother, for financial blessings and care.
PREFACE

It is a pleasure to express my sincere appreciation to a number of individuals whose assistance was very helpful in the preparation of this dissertation.

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I am indebted to Drs. Cruse and Bosker, the members of my advisory committee, for their reading of the dissertation.

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Special thanks is due to Bonnie L. Blankenship, Registrar of the Dropsie College, for her kindness and encouragement.

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INTRODUCTION

There is a problem in America today. The report of the National Advisory Commission on Civil Disorders March, 1968 described America as a "white racist society". The United States Civil Rights Commission reporting on the status of education in America after the Supreme Court decision (Brown vs. Board of Education) confirmed that schools in the United States were more segregated thirty years after the order to integrate.

In the case of Black and Jewish relationships the problem of race becomes even more complicated. The problem in the Black community, and especially in the Black Church, is anti-Semitism. The author and many Black Christians make a positive distinction between Whites and Jews. It appears that the Blacks gleaned that distinction from the Old Testament. The white Gentile nations and the Jews are seen as separate entities in the Bible. And the Black Christian Church has maintained that view since the late seventeenth century when many black slaves were converted to Christianity. Not to do so could be either offensive, embarrassing, unjust or even dangerous.

The enemy for Blacks has most often been the White oppressor, and the Blacks' hostility was directed toward universal Whiteness. Jews, however, could be included as White and excluded as Jews. In the eyes of some Black Christians, Jews, like Saul Alinsky, founder of
the Chicago-based Industrial Areas Foundation, and Jack Greenberg, former Director of the NAACP Legal Defense and Educational Fund, were excluded by Blacks from the category of universal Whiteness or the White oppressor. However, those Jews who live on the Black dollars such as the landlord, the grocer, and the person who gives credit are viewed as being White and the enemy.

In the last twenty-five years, Blacks have become more articulate about their feelings toward Jews as a Jew. This was evidenced by the report of incidents like the civil disorders in Watts, California and the Ocean Hill-Brownsville, New York teachers' dispute. The relationship between Blacks and Jews has been deteriorating at a rapid pace, and expression of resentment and anger are being heard from both sides.

It has long been assumed by Black and Jewish leaders that the Blacks and Jews were the best of friends and natural allies in the common fight for emancipation from a White hostile world and oppression. Even so, there is much concern within the Jewish community about the deterioration of Black-Jewish relations. B'nai B'rith, American Jewish Congress, National Association for the Advancement of Colored People, and the National Urban League, Inc. have perpetuated this assumption by exchanging awards of mutual respect and unity, and by passing certain resolutions.
However, there are three basic assumptions which need to be addressed in order to understand why Jews and Blacks are expressing their displeasure with each other. The assumptions are as follows: Modern Black anti-Semitism stems from cultural, political, sociological (also economic) causes related to the early and mid-twentieth century developments; Blacks and Jews are natural allies; and Black anti-Semitism is rooted and grounded in the fact that many Blacks were converted to the Christian religion.

This dissertation investigates the assumption that Black anti-Semitism in the Black Church is due to the introduction of the Bible and Christianity to the Black slaves in America. For Black writers, social scientists, and the Black Clergy this thesis highlights what are generally considered ancient historical antecedents to our most pressing contemporary inter-minority group issues—anti-Semitism and anti-Blacks.

The major focus of this dissertation is The Black Church As A Source Of Anti-Semitism In America. It is further concerned with the development of attitudes by Black Christians and Jews towards each other.

There are fifteen major parts of this dissertation. The first and second chapters address the arrival of Blacks and Jews in America. The Blacks arrived as slaves, and the Jews, though persecuted in Europe, arrived in America as freed persons. In 1619, the first
Blacks set their feet upon the shore of Virginia, and in 1636, the first Jews arrived in New York. These two minority groups had only sporadic encounters, but when they did meet, especially in the early 1920s, there seemed to be a deeply instilled dislike of the Jews by the Blacks.

What exacerbated the Blacks' anger against the Jews? What did the Blacks see in the Jews to arouse anti-Semitism? Had the Blacks investigated ancient Jewry? Were the Blacks able to read widely and extensively? The answers to the previous questions are set forth in chapters three through eight. "The Black Church: A haven from a white hostile world."

Chapters three through eight clearly show that when Black slaves were converted to Christianity by the White Baptist and Methodist Churches, they began to learn about the Jews before they came in contact with the Jews. The slaves began to identify with the Jewish slaves in Egypt. The Black spirituals showed that the Black slaves understood the oppression that ancient Israel had to endure.

These chapters also point out that under the Black Church's banner or umbrella there are the following groups: The Liberal Black Church, the Black Evangelical Fundamentalist Church, the Black Pride-Oriented Christians and the Black Jews.

What are the issues, and what are the differences between these Black Church groups when it come to...
anti-Semitism? The issues are that each group has a different view of the Jews. Very few Jews or white people are aware of the fact that each group has a different view. Yet all of the Black Church groups start with the Bible as a basis for their attitudes towards the Jews. Remember that when the first slaves were converted the first book that they learned to read was the Bible, and that was in the early seventeenth century.

The Black Liberal Church

The Black Liberal Church has more highly educated ministers than the other groups. Why is that statement true? When the Black Church was first started, the sons of white fathers and Black mothers were taught to read, and often sent to schools and seminaries. Later on, the congregants were made up of others who had a black and a white parent. The author has preached at such a Church and he knows the pastors of some of these Churches.

The pastors and congregants have read and studied Church history, Church fathers, Martin Luther, Voltaire, Sartre and others. The pastors have attended White Anglo-Saxon Protestant seminaries which teach that Judaism is decadent. The pastors in turn teach their members that the Church has inherited all the promises of the Old Testament, and that the Jews killed their own God. The youth in the Christian education department learn at an early age that the Jews crucified Jesus Christ.
Therefore, chapters nine through twelve demonstrate that the Liberal Black Church cannot help but have an anti-Semitic attitude, because they have gleaned anti-Semitism from the Bible and other Christian literature.

The Black Fundamental Church

While the Black Liberal Clergy are perusing the philosophy of Aquinas, Descartes, Spinoza, Pascal, Locke, Hume, Rousseau, Voltaire, Kant, Hegel, Keirkegaard, Bultmann and Tillich in their seminaries, the Black Evangelical Fundamentalist Clergyman gives very little attention or thought to the above mentioned philosophers, and it is only a survey at that. The Black Evangelical Fundamentalist Clergy spends the majority of the time studying the Bible. Ministers may receive the following degrees from any Fundamentalist College or Seminary: Bachelor of Science in Bible, Master of Divinity in Bible, Master of Theology in Bible, Doctor of Ministry in Bible, and Doctor of Theology in Bible.

Dr. William L. Banks, Black Evangelical Fundamentalist pastor, and author of Jonah, The Day Satan Met Christ, Daily Manna, Now I See, The Black Church In America, Daily Manna II, is a recognized spokesman for the Black Evangelical Fundamental Church in America. In the Black Philadelphia Tribune Newspaper, dated September 3, 1982, Banks sums up what many Black Evangelicals feel about the Jews and the nation Israel in his answer to an "anti-Semitic diatribe":

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Israel Is The Apple Of God's Eye

I cannot allow Gwen McKinney's anti-Semitic diatribe and distorted statements to go unchallenged. First, as a fundamentalist pastor, let me state the belief that Jesus Christ, who is God the Son, became a man in order to die on the cross for our sins. In the flesh, He was a born Jew (Hebrews 2:16). This truth makes it impossible for a genuine Christian to be anti-Semitic.

Second, according to the Bible, Israel is the apple of God's eye (Deuteronomy 32:10). This does not mean the Jews are angels: but neither are Americans or the Arabs. Indeed, the God of the Bible promised to redeem Israel from all his iniquities (Psalm 130:8).

Third: God promised the land of Canaan to Abraham and his descendants (Genesis 13:14-18). However, the promise did not include Ishmael the Arab, but Isaac the Jew (Genesis 17:7-19; Galatians 4:21-31). Ultimately God's plan shall not be thwarted, but shall succeed, the P.L.O. notwithstanding.

Fourth: At the time the British created their Palestine Mandate in 1917, and made known in the Balfour Declaration their intention to set up a Jewish state, there were no independent Arab countries at all. McKinney failed to mention that prior to 1948, the Jews bought property from Arab landowners who willingly sold it and made a handsome profit. When England decided it wanted to keep Palestine under its own rule; it agitated the Arabs
in order to renege on the promise made to the League of Nations.

Fifth: There has never been in history a non-Jewish Palestinian nation. Let that sink in! Folks calling themselves Palestinian Arabs are a mixture of different people who emigrated to Palestine approximately the same time modern Jews did. Furthermore, when McKinney talks about "The Palestinians battle to regain their homeland," is she unaware that the nation Jordan now occupies a part of what is considered Palestine? Jordan compromises two-thirds of the original Palestine Mandate created by the British, and Jordan is under Arab rule.

Sixth: It is true that America has greatly aided Israel, but McKinney says nothing about the aid given by France and Russia to the Arab nations. Is it realistic to demand a unilateral arms embargo and assume the fighting between Jew and Arab will cease?

Seventh: The claim that "Jews are divided" concerning Israel's invasion of Lebanon is not supported by the evidence. A flea on a dog does not make a dog a flea. If it were possible for Miss McKinney to interview the 15-million or so Jews in the world, or come up with some scientifically conducted survey percentages to support her contention, her claim would be better accepted. That there are differences of opinions among both the Israeli Jews and the American Jews is not denied, but there is hardly any dissent concerning the need to destroy the P.L.O.
Eighth: The suggestion that all parties renounce violence as a means of settling the conflict is naive, unrealistic, ignorant of the demonic, and highly improbable, given the avowed purpose of the Palestine Liberation Organization and some Arab nations to annihilate Israel. Perhaps Miss McKinney did not hear the threats made by Mr. Arafat to continue terrorist activity, indeed to increase such activity. But God promised in Jeremiah 31:35-37 that as long as the sun, moon and stars shine, Israel shall exist as a nation and shall not ever be permanently exterminated.

Ninth: How does Miss McKinney explain the presence of the P.L.O. in a Christian-dominated Lebanon? Is it not a fact that the Lebanese want the P.L.O. out of their country? To visit Lebanon and see the destruction wrought there by the Israelis, but not take into account the P.L.O.'s deliberate use of areas near hospitals, schools, etc., as military bases can result only in biased reporting. In the interest of accuracy and fairness, McKinney should have visited those Israeli areas where P.L.O. terrorists bombed, shelled and short innocent women and children.

Tenth: Any one studying the history of the Jews, and noting the suffering they have endured throughout the centuries would have to be more understanding of what appears to be Israel's intransigence and "over reaction." To compare recent events in Lebanon to the Holocaust
millions of Jews experienced in Europe is simply outlandish, evil propaganda. Remember then Psalm 122:6: "Pray for the peace of Jerusalem; they shall prosper who love thee."

The Black Evangelical Fundamental Church recognizes its debt to Judaism and to Jews, and sees the modern state of Israel as an important part of the very existence of God's chosen people. Also the Black Fundamental Church understands that there is need for Black Evangelical community to help the Jews oppose anti-Semitism in the world today. Much more systematic and serious work by both Black Evangelicals and Jewish scholars is needed to eliminate all forms of anti-Semitism through Christian teaching, preaching, and liturgy. Jews and Judaism cannot be seen only as ancient Biblical categories, and all traces of the infamous and murderous deicide charge against Jewry must be eradicated.

**Black Pride-Oriented Christians**

What are the views of the Black Pride-Oriented Christians who come under the umbrella of the Black Church in America? The Black Pride-Oriented Christians believe that when theology was put into written form, the writers' perspective may have been biased or altered to favor their particular situations. During the first great awakening in America, White Anglo-Saxon Protestants who owned slaves altered theology in a manner that presented God as a
supporter of slavery. Jesus Christ was defined as the one who was concerned only about the spiritual life/spiritual liberation of the Black slave.

Therefore, the Black Pride-Oriented Christians feel that it is impossible to speak of the God of Israelite history, who is the God who revealed himself in Jesus Christ, without recognizing that He is the God of and for those who labor and are heavy laden.

Furthermore, the Black Pride-Oriented Christians seek to inform Blacks, Whites, and Jews about the Black people, and the references to Blacks in the Bible. The pastors of the above mentioned Christian Blacks spend a lot of time in studying Hebrew and Greek. They do not give much of their time to the study of philosophy, but they ransack the Old Testament for Black characters and references. They seek to teach their congregants that man, and not God, has been responsible for the second-class citizen status forced upon so many generations of Black people, and that Black people should lift their heads in pride because the Bible mentions that Blacks have a reason for pride.

Black Jews

It is important to know something about the Black Jew and their origin. It should be noted that Black Jews are not Christians, and they do not read the New Testament as a rule. They study the Old Testament very carefully.
They do not believe in Jesus Christ as their personal savior. They worship on the Sabbath and study the Torah. All Black Jews in America claim to be the original Jews, and they consider all so-called white Jews in America to be usurpers.

Black Jews are very different from Black Pride-Oriented Christians. The pastors of the Black Pride-Oriented understand Hebrew and Greek to some degree. All Black Jews, whether pastor or congregants, young or old, all have a thorough knowledge of the Hebrew language. And most of the leaders understand Arabic too. They study the Bible, Talmud and other secular Jewish writings, whereas very few Black Christians - Liberal, Black Pride-Oriented, or Fundamental - have ever studied the Talmud, Rabbinical, and secular Jewish writings. Therefore, the author maintains throughout this thesis that Christianity and the Bible were and are a source of anti-Semitic feelings in the Black Church.

The Design of This Study

In this study, chapters nine through twelve highlight what are generally considered ancient historical antecedents to our most pressing, contemporary inter-minority group issues - anti-Semitism and anti-Black attitudes. The history of the Jews has been important to Black Christians since the day they were converted to Christianity, and anti-Semitism in the early Church has a
direct connection to anti-Semitism in the Black Church in America today. The Black man's Christianity is rooted and grounded in the teachings of the early Church. Since the early Church was anti-Semitic in many respects, the Black Church is anti-Semitic too, because anti-Semitic preaching, teaching, and practice appear to have been passed on to the early Black converts.

The Method

The Liberal Black Pastors and their sermons, and their use of the Old Testament and the New Testament have been included in this work. Their sermons have been taped with their permission. The Christian literature received from the white Christian publishing house was studied, and the Sunday School literature that Black Christian children use was studied, and samples are included in this thesis.

Intensive investigation about the Black Church's attitude toward the Holocaust was conducted among the pastors and congregants of the Liberal, Black Pride-Oriented, and Fundamental Black Christian churches. The results of this investigation were set forth in chapter thirteen.

The Black Church's attitude toward the nation Israel was examined, and the views of important Black ministers, such as Reverends Jesse Jackson, Lowery, Young, Banks, Roberts, and Dr. Wyatt Walker were noted. As a rule, in the Black Church, what the pastor or leader sets
forth as his view is generally the accepted view of his parishioners.

The Nation of Islam or the Black Muslims are included in this investigation. They are included because they are Black people, but they should not be included under the Black Christian Church's umbrella.

The Black Muslims appear to be the most anti-Semitic of the Black people in America. Not only are the Black Muslims extremely anti-Semitic, but they are anti-Christians, anti-white, and anti-Black if you are not a Muslim. Chapter fifteen is a study of the Black Church and Black Muslims, and includes a special feature on Minister Louis Farrakhan, the articulate spokesman for the Nation Islam, who is a hater of Christians and Jews as can readily be understood from his speeches, articles and plays.

The Goal

The goal of this dissertation is to show that Jews, Whites and Blacks do not understand that the roots of anti-Semitism in the Black community were not caused by economic, cultural, political, and sociological developments in the mid-twentieth century. Rather anti-Semitism was caused by the conversion and teachings of the Society Of The Propagation Of The Gospel In Foreign Parts to the Black slaves over two hundred years ago.
Long before Blacks understood anything about economics, politics and sociological developments, they knew about the Jews - their bondage, wanderings, and the charge that they killed Jesus Christ. The author has searched and investigated hundreds of books on anti-Semitism and Black anti-Semitism. Thus far, he has never read that anti-Semitism in the Black Church stems from the early conversion of many of the fore-parents of the modern Blacks to Christendom.

To the Black Clergy, social scientists and the Black Christians, the thought that the Black Church in America is a source of anti-Semitism is distasteful. But a careful investigation shows that Black Christians are anti-Semitic.

It may also be stated that Jews and whites do not understand the many groups that come under the Black Church's umbrella. When a Jewish person sees that a Black is anti-Semitic, he does not ask what group he is in. The only thing that the Jewish person knows is the person has Black skin. The Jews may not understand that the Black Liberal Christian may be very anti-Semitic, while the Black Fundamental Christian claims not to be anti-Semitic. The Black Pride-Oriented Christian may be anti-Semitic because he is anti-white, but the Black Jew while anti-white cannot be anti-Semitic because he believes he is the true Semite.
The Black Muslims in America are Anti-white, Anti-Jewish, Anti-Church and the only thing that they have in common with the Black Church is Black skin.

So it can be readily understood that this dissertation sets forth the view that The Black Church is a source of anti-Semitism in America and is rooted in ancient historical antecedents that led to anti-Semitism in its ranks. If Black Clergymen, leaders, Christian educators and Sunday School teachers update their teaching about Jewry, then anti-Semitism can be killed at the roots.

The Results Of This Investigation

Anti-Semitic attitudes are found among Black Christians. All groups under the umbrella of Black Christendom hold stereotypes of the Jews, and very little ethnic history is known by the Black Christian layperson. The Jews tend to know more about Black history because there is more about Blacks discussed in the media, and also because of their knowledge of Rev. Jesse Jackson, Dr. Martin Luther King, Jr., Rev. Andrew Young, Malcom X, and Minister Louis Farrakhan, who have made somewhat of an impact upon the world.

The results of this study reveal that Black Christians have few relationships with Jews. Some Blacks have attended racially mixed schools where they had contact with Jews. Whether the Blacks had little or much contact with the Jews, they still formed stereotypes about
them. And many of the Black anti-Semitic remarks seemed to be from Christendom's views of the Jews or from the Bible - Christ killer being just one example.

The conclusion of this thesis, chapter sixteen, points to the fact that Blacks and Jews, both children of God, both seeking liberation from bondage, both stripped of important roots, immigrated and migrated, one from Europe and the other from the South, to a place called America and up-North. Here lies the foundation for a search for common ground between Black Christian Churches in America and the Jews.

Finally, this study's purpose and objective was to help the author, and other concerned Black Christians conduct workshops for educators, professors, seminary students, clergy and interested laypersons on the problem of Black anti-Semitism in America and possible solutions.

Since this thesis was written from a Black Christian perspective, the Black Christians will be able to look at what the Jewish experience of Holocaust means to them as Black American Christians who have not experienced it, nor will probably ever experience anything similar.

Furthermore, this study will help Black and White Christians ask such questions as: What religious beliefs contributed to the persecution of the Jews and the Holocaust?; What is the nature of Christian anti-Semitism?; and What must be done about these matters?
Because the author has investigated anti-Semitism in the Black Church, he will be able to look, with his members, students at the Bible college, and with the other clergymen, at the relationship between the Holocaust, the creation of the State of Israel; the American commitment to Israel, the Christian stake in the survival of Israel, and the emergence of neo-Nazism in America today. He will explore, with his students and others, the responsibility of the Churches and schools (public and parochial) in teaching about anti-Semitism and the era of Nazi genocide. Black Christians can now look at anti-Semitism from the Black perspective, and they will be able to discuss the relationship between Blacks and Jews, intellectually, seriously, and in a thought-provoking way. Such discussions between the two minority groups should put a different perspective on their notions about one another. The writing of this dissertation seeks to foster relationships and interaction between these two oppressed peoples.
WHAT IS ANTI-SEMITISM?

Wilhelm Marr, a German agitator and Jew baiter first coined the term Anti-Semite in 1879. Marr's pamphlet and journals showed that he developed the term from his theories about Semitic and Aryan races. The economic crisis in Germany in 1873 gave Marr the opportunity to advance racial-Anti-Semitism. "In his first assault upon the Jews, Marr blamed them for his professional failure in journalism. His pamphlet "Der Sieg Judentums uber Germanentum" (The victory of Jewry over Germandom), published in 1873 became a success, going through twelve editions in six years.

Drawing on the ideas of race and volkist nationalism, Marr argued that their 'racial qualities' had enabled Jews not only to survive through the ages, but to become 'the first major power in the West' in the nineteenth century. The Germanic state, he pessimistically concluded, had degenerated too far to withstand Jewish superiority."

Anti-semitism is used to denote all forms of hostility toward the Jews. Throughout history the term is often qualified by an adjective denoting the specific cause, nature or rationale of a manifestation of Anti-Jewish hate or action. The adjectives that are generally

used to qualify Anti-Semitism are economic, social, racial and political.2

Political Anti-Semitism, according to Dawidowicz, began in Berlin with Adolf Stocker, though Stocker did not actually begin with overt, explicit Anti-Semitism. In 1878, in Berlin, where he was court preacher, he founded the Christian Social Workers' party. The name itself suggested the party's implicit Anti-semitic bias. His purposes were to provide a political countervehicle to the Social Democratic party and to combat what he regarded as dangerous and debilitating secularization and demoralization of society in the capital city.3

Because everything seemed to be going wrong in Germany during the 1870's, political Anti-Semitism began to endear itself to the German people. Stocker took advantage of the adverse conditions in Germany and began to beat his Anti-Semitic drums to the delight of his party and other Jew-baiters. One September 19, 1879, at a Christian Social meeting, Stocker made his first anti-Semitic speech: "What We Demand of Modern Jewry."

He began, as he put it, "in the spirit of Christian love." Modern Jewry, he declared, "was a great danger to German national life." He did not mean the

3. Ibid.
Jewish religion as such, he claimed, though he characterized Orthodox Judaism as "a form of religion which is dead at its very core and reformed Judaism as nothing more than a pitiful remnant of the Age of Enlightenment. Modern Jews were most certainly a force against religion, a destructive, secularizing, anti-Christian force, who themselves not believing in Judaism, persisted in remaining Jewish. Using the platitudes of Volkist/racial anti-Semitism, Stocker described the Jews as 'a people within a people, a state within a state, a separate tribe within a foreign race' who pitted 'their unbroken Semitic character against Teutonic nature, their rigid cult of law or their hatred of Christians against Christianity.'"4

When Hitler came into great power in Germany he had a lot of anti-Semitic legacy left to him by Adolf Stocker and others. No doubt Hitler read the following measures that Stocker proposed: "Germans must protect themselves against the Jews. That protection could come only through 'wise legislation.' Stocker's wise legislation included a number of general proposals and three explicitly anti-Semitic ones: (1) reintroduction of denominational census 'so as to find out the disproportion between Jewish capital and Christian labor'; (2) limiting

4. Ibid, p. 35.
the number of appointments of Jewish judges in proportion to the Jews in the population; (3) removing Jewish teachers from elementary schools, while strengthening the schools' Christian-Germanic spirit."\(^5\)

Another important contribution to political anti-Semitism came from the United States. Father Charles E. Coughlin, famed radio-priest of the thirties, succumbed to the anti-Semitic virus. From 1926 he had won for himself an audience of some 3,500,000 listeners, mostly Catholics, and wielded considerable influence. As time went on his interests became more and more political and partisan. Upon the defeat of his third party and the election of Roosevelt in 1936, his talks took on an anti-Semitic coloring.

In 1936 he founded a weekly paper, named Social Justice, in which he called for the formation of a Christian front organization aimed, among other things, "to curb the Moloch of International Finance." In 1938, in the Social Justice Weekly, he spoke of a "Christian front which will not fear being called anti-Semitic because it knows the term 'anti-Semitic' is only another pet phrase of castigation in Communism's glossary of attacks.\(^6\)

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5. Ibid.

The radio-priest, Father Coughlin, then took up the cause of the Protocols of the Elders of Zion on the plea that their authenticity was unimportant since we can't ignore the news value of their strikingly prophetic nature. He singled out Jews as leagued with communism, and yet suspected them of controlling international finance. On one occasion he asserted that "because Jews rejected Christ, it is impossible for them to accept his doctrine of spiritual brotherhood in the light in which Christians accept it."7

Political anti-Semitism of Father Coughlin never managed to root itself in America as it did in Germany and Russia. But if the old rabid hatred of Jews found the American climate less hospitable, a certain species of social discrimination against Jews became identifiable. This type of anti-Semitism, typically American, is known as polite anti-Semitism or social anti-Semitism.

From 1727 when the Jews became naturalized until the 1860's, polite anti-Semitism was practically unknown. The few Jews who were scattered throughout the colonies were treated civilly. "Wherever they went they enjoyed, as a rule, freedom of worship and economic opportunities, although not full political rights. In some colonies,

7. Ibid.
they fared as well or better than other minorities, particularly Catholics, Lutherans, and Quakers.  

The great spirit of industrial progress in the years after the civil war generated a spirit of economic and social rivalry, or status-seeking, that was not readily discernible before the war. These factors contributed to the new image of Jewry. A substantial segment of German-Jewish immigrants had skyrocketed to riches and prominence during the postwar years. The prominence was magnified by a certain ostentatiousness and social aggressiveness that they had brought from central Europe. The native middle class, having grown rich and ostentatious at a slower rate, resented and fumed over the rapid rise of the Jews. The non-Jewish social climbers labeled the Jews with the Shylock image and a certain note of forgiveness and clannishness.  

In the first years of the twentieth century, social anti-Semitism was reinforced. The Jews were ostracized from fashionable resorts, clubs, schools and fraternities. Dr. John P. Dean of Cornell University, in his studies of middle-sized communities, points out "that where the economic power of a town rests in the hands of


an historically entrenched old guard, Jewish participation is almost nonexistent..."10

Henry Edward Schults, ADL's national chairman in 1958, stated a classical example of polite anti-Semitism in one of America's major cities.

"This lawyer has never been permitted to enter the doors of the city's most important and exclusive club. He is a community leader and one of the most respected men in town. But he is barred - even as a member's guest. Across the tables of that club's dining room and its lounges, most of the important commercial business matters in the city are discussed, many of the important civic projects started, and many of the political decisions are made. This club is the hub of the city's power, the place where the leaders of the community assemble. But this leading attorney, when he has an important legal or business matter to close at the club, is required to send a non-Jewish junior member of the firm.

"No need to pity the lawyer in this instance. Rather, pity the whole Jewish community of this town which finds itself barred from sanctum where the decisions that control the life of the city are made. Small wonder that

Jewish employment opportunities are limited, that their opportunities in many phases of this city's life are those of defacto second class citizens."\textsuperscript{11}

The enterprising Henry Ford and his widely read newspaper, The Dearborn Independent, enhanced polite anti-Semitism in America more than any other newspaper in the history of this country. The Dearborn Independent on May 20, 1920, featured on its front cover the unsigned article, "The International Jew: The World's Problem".\textsuperscript{12}

How Ford came to stumble into this battle against Jewry is a question to which many have tried to offer a solution. Probably there are as many answers as there are Ford automobiles. Popular theory stated that during the "Red Scare" of the 1920's, then following the Bolshevik Revolution, American nativists applied the international Jewish conspiracy theme to the political scene. The prominence of a few Jews in the new Bolshevik regime and the activity of some Jews in the American Socialist movement convinced many in the United States that there existed a Jewish international communist or social plot to dominate the world.

\textsuperscript{11} Ibid.

"Henry Ford, America's leading industrialist, fearful of Bolshevism and influenced by the current of anti-Semitism in America, enlisted his propaganda organ, The Dearborn Independent, to discredit American Jews. Growing tired of the international Jewish bankers conspiracy, Ford turned his attention to the anti-Semite's maniac fear of an international Jewish plot. After the inception of this 'polite anti-Semitism', Ford provoked great interest in a fraudulent document concocted by a group of czarist sympathizers seeking to discredit the Bolsheviks entitled 'The Protocols of the Elders of Zion.'

The Protocols contained a master plan, supposedly drafted by leading Jews, in the interest of establishing a Jewish dictatorship of the world. Years later, after numerous writers had exposed the document's fraudulence, Ford allegedly tried to make amends for his paper's misdeed. The damage, however, had been done."

Another view on how Henry Ford fostered polite anti-Semitism may be attributed to the powerful influence that his close friend Thomas A. Edison, eccentric but brilliant inventor, had on Ford. "As early as October 1914, Edison was reported by the Detroit Journal as stating that the commercial rise of Germany had been a

cause of the world war, that the Jews had been largely responsible for German business success, and that 'militarists which govern the country do their bidding.' Vociferous protests greeted these remarks, and Edison denied that he had meant to accuse the Jews of starting the war — he was merely praising their ability. However, a number of Edison's letters to Ford and Liebold show a distinct anti-Semitic bias, and he approved of the Dearborn Independent articles.¹⁴

Still another hypothesis, vigorously maintained by E. G. Pipp, is that anti-Semitic feeling was subtly implanted in Ford's mind by Liebold. "I am sure that if Mr. Ford were put on the witness stand," wrote Pipp in 1921, "he could not tell to save his life just when he got started against the Jews. I am sure that Liebold could tell."¹⁵ Others felt that Cameron, a close friend of Ford and a British Israelite, might have bent a jaundiced eye on the other Israelites and strengthened Ford's latent prejudice.¹⁶ Yet, many agree that one fact seems certain: Ford's spasm of polite anti-Semitism

¹⁵. Ibid.
grew out of ignorance and misinformation, and not out of real deep-seated hatred for Jewry.

In November 1918, the end of the war fought to end all wars and establish democracy everywhere brought a case of super-patriotism to the United States. This was the heyday for "100% Americanism" - and a bad day for Jews and Blacks. The Klu Klux Klan (the KKK), the most infamous of the nativist organizations, reared its head again. This ghoulish order, founded in the 1860's to terrorize Negroes in the Reconstruction era, and reformed in 1915 to keep the country free of Negro, Catholic and Jewish influence, came into the arena of polite or social anti-Semitism. This lawless organization, among its chores, incited hatred against Jews wherever it could, especially in New York City, emphasizing their would-be dominance and lien character."17

The depression ushered in a new wave of polite anti-Semitism. Voices were blaming the economic collapse on Jewish machination. The United States was often called the Jew-nited States. President Roosevelt was referred to as Rosenvelt and his New Deal was whispered of as the "Jew Deal". Along with the KKK, scores of new organizations sprang up.

"The most notorious of these groups was William Pelley's Silver Shirt Legion, which sported all the

17. Ibid, p. 313.
trappings of Hitler's storm troopers. Through books and periodicals, Pelley aped his Nazi counterparts and emitted a stream of savage scolding about Jewish intrigue, radicalism, megalomania, insolence, and the like. He ran for presidency as the candidate of the Christian party in 1936 and proclaimed: We Americans now have a political party openly and fiercely anti-Jewish. The newly organized Christian Party gives us our opportunity to register effective protest to the way in which Jews are taking over our industries, property and our money.  

Anti-Semitism continues to find open and violent expression among such extremist groups as American Nazis and the Klu Klux Klan. The openness of their hatred can be shocking. An Alabama Klan leader was quoted not long ago in a national magazine as saying, "The Jewish problem must be settled, a Final Solution. I am not going to hang up my robe until the last Jew is deported to Palestine or executed."

Other groups on the Radical Right, such as the John Birch Society and the Liberty Lobby, have also been active agents of anti-Semitism. On the Radical Left, too, the anti-Zionist propaganda of groups like the Socialist Worker's Party spills over into anti-Semitic attacks on Jews in America. The Black Panthers, active during the

1960's, were openly anti-Semitic as a result of their close identification with the Third World and its anti-Zionism. The Black Muslims have also adopted the zealous anti-Zionism of the Islamic world.

Therefore, polite anti-Semitism may have a potential that had been generally underestimated, and perhaps it is waiting for more troubled times to show itself. Senator Mark Hatfield of Oregon sees just such a possibility. He is chairman of the Senate Appropriations Committee, and in 1981 he was an opponent of the Administration's sale of the AWACS planes to Saudia Arabia. On the basis of the debate, the mail that came into his office, and his conversations with the residents of his state, "he concluded that there was a great deal of 'latent anti-Semitism' in the country that is just waiting for a trigger mechanism to set it off."19

A DEFINITION OF PREJUDICE

"The word prejudice, derived from the Latin noun praepudicium, has, like most words, undergone a change in meaning since classical times. There are three stages in the transformation.

(1) To the ancients, praepudicium meant a precedent - a judgment based on previous decisions and experiences.

(2) Later, the term, in English, acquired the meaning a judgment formed before due examination and consideration of the facts - a premature or hasty judgment.

(3) Finally the term acquired also its present emotional flavor of favorableness or unfavorableness that accompanies such a prior and unsupported judgement.

Perhaps the briefest of all definitions of prejudice is thinking ill of others without sufficient warrant. This crisp phrase contains the two essential ingredients of all definitions - reference to unfounded judgement and to a feeling-tone."\(^{20}\)

Prejudice has also been defined as favorable or unfavorable attitude toward a person, or thing, prior to, or not based on, actual experience. Prejudice ignores the individual and his particular qualities or characteristics, and groups him with others who happen to have the

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same skin color, the same religious beliefs, come from the same part of the country or world, or have some other characteristic in common.21

Prejudice has taken different forms. Anti-Semitism, more prevalent in the 1930's, has somewhat declined in the 1980's. Anti-Black, stigmatized during the 1950's declined a little in the 1970's, and rose in the 1980's. Irish-Americans, Polish-Americans, Italian-Americans were often looked upon with a jaundice eye in the past has all but disappeared.

But prejudice takes many guises, and today the suspicions of whites towards blacks, and blacks toward whites, appear to be on the upswing and the growing Jewish communities increasingly feel the pain of Arabic and Christian hostility.

Most people abhor prejudice, but they are prejudiced. They readily describe another person as prejudiced. Yet, they will almost never apply that epithet to themselves. Part of the difficulty in recognizing one's own prejudiced feelings arises because they often are irrational beliefs about Jews, Blacks, religious, or ethnic groups.

The prejudiced person also holds certain facts to be correct that are demonstrably not true as, for example, the anti-Black view that all Blacks are ignorant, lazy and full of levity. The anti-Semites view that international banking is controlled by Jewry. In their response to a despised group, the prejudiced persons are prone to generalize excessively, to translate individual truths into general ones, and to magnify slight differences into stereotypic exaggerations.

It is noteworthy to know that attempts are being made to reduce discrimination without simultaneously trying to change people's prejudiced attitudes. Prejudice and discrimination are bedfellows. For example, closely related - the thought is father to the practice.

"It should be remembered that it is possible to be prejudiced against the member of another race or religious persuasion without treating him unfairly: one may hate blacks, but may still admit them to his place of business because the law says he must. One may dislike Jews and not discriminate against them. While prejudice may exist without discrimination, discrimination rarely if ever occurs without prejudice."22

According to Rev. Theodore M. Hesburgh, President of the University of Notre Dame and former chairman of the

United States Civil Rights Commission, "theologically, prejudice has been defined as 'rash judgement'. Fundamentally, it involves passing detrimental or negative judgement on a person or a group without sufficient evidence. Prejudice brings in its train fear, suspicion, revulsion, hatred - all unfounded and all leading inevitably and irrationally to discrimination, social upheaval, and the denial of human dignity. The excessively generalized hostility encompasses an entire group and becomes the ground for denigrating a single member of the group without reference to his individual merit."23

"White people generally believe that all Blacks are ignorant, sexual brutes, love new cars and extremely lazy. Blacks believe that all whites will do their best to hold a black person down. Chinese believe that Japanese are cruel. Japanese believe that all Koreans are shifty and lazy. Therefore, prejudice puts out its roots in all directions.

This rash judgement must be distinguished from merely erroneous judgement. It is more pernicious and more inflexible. Shown factual errors behind our other judgements, most of us will modify our views willingly enough. Not so with prejudice. Show a bigot that his

23. Charles Y. Glock and Ellen Siegelman (ed.), Prejudice
negative judgement is falsely founded, and he will quickly find two or three other rationalizations for it in terms of his interests, his values, or imagined or presumed 'facts'.

Prejudice puts out roots in all directions. Destroy one; another is already burgeoning: Demonstrate that Negroes are not biologically inferior, and they may be condemned as lazy for not developing their talents. Prejudice, then, is not only wrong judgement, almost always finding its outlet in discriminatory action."24

"Yet, ironically, this poison of personal relations, this corrosive element of our human nature, is not something with which we are born. We learn it; foster it; and we pass it on to others. It begins because of a perception - of difference of color, language, religion, social or economic situation, physical appearance, even sex. We follow this perception of difference with evaluation and comparison: What we have or are is the best, so anything different must be inferior."25

Psychiatrists, psychologists and social workers have discovered that prejudices rarely spring from first-hand painful experiences within a group of people, but are actually attitudes first learned in imitation of adult prejudices as early as two and three years old.

24. Ibid.
From the tone of voice which is used when an adult says Nigger, Jew, Catholic, Protestant or foreigner, rather than actual remarks which are made, the child learns to respond to the persons in these categories with hostility or friendliness.

"Since most children are somewhat uncertain about outsiders, a child often colors his conceptions of a stranger with the stuff bad dreams are made of. When he senses that his parents are intolerent, his prejudice is deepened. As a result, a child is often predisposed to dislike members of a particular group so that when he does come in contact with an individual member, he can find nothing good in him."26

The following is a good example of how young people can learn prejudice from their parents:

"One child in Springfield, for instance, confessed to an unreasoning but nonetheless intense prejudice against the Chinese although she could not remember ever having known a member of the race. Later on, she recalled, that her mother used to threaten her for any misdeed as a child by saying, "Be careful, or Charlie the Chinaman will get you." Although the Chinese are known to be a peace-loving, gentle people, Charlie and his whole nation loomed up in this girl's mind as harbingers of punishment and personal disaster, until she was cured of her prejudice in the Springfield course."27

Anti-Semitism and death camps were Hitler's demented answer to the "Jewish question". He became chancellor of Germany in January 1933. A month later he engineered the Reichstag fire, decreed a state of emergency that was to last until his death, and set to work in earnest on the Jews.

Hitler had been preparing for this for years. In September 1935 the Nuremberg Laws were promulgated for the "protection of the blood", and repressive measures against Jews became common throughout Germany. It was a criminal offense for a Jew to marry a Gentile. A new word was coined and put into circulation to describe Germans who had relations with Jews - Rassenschande, "race shame". The Rassenschander, the man guilty of race shame, was stigmatized as a criminal and subjected to the attentions of Gestapo.

"Julius Streicher became the Nazis' chief Jew-baiter with his vile paper Der Sturmer. Poems in filthy language, obscene cartoons, and parodied children's nursery rhymes all helped fill the pages. Streicher assured his readers that Jews had confessed to the execution of ritual murders as required, so he said, by the Talmud. He told his audience that Jews forcibly tapped blood from their victims and used it as wine when celebrating the Passover, a feast that he assured the
German people was kept annually to commemorate the murder of Christ. In Berlin Der Sturmer so inflamed the people that they readily gave popular support to the Nuremberg decrees.\textsuperscript{28} First it was discrimination, then ghettos and concentration camps, and finally mass murder. In his opening statement for the persecution at the Nuremberg trial, Justice Robert Jackson said, "History does not record a crime perpetrated against so many victims or ever carried out with such calculated cruelty.\textsuperscript{29}

The Nazi aim was to make Europe judenfrei-free of all Jews. Fifteen years after the end of World War II the result of their work was still evident. For the Nazis to kill six million Jews from 1939 to 1945, they had to kill on an average two people a minute, day and night, seven days a week, for six long years. It has been estimated that the Holocaust robbed the Jews of $55.5 billion in personal losses, community property such as stores, schools, and synagogues, and resettlement costs -


not to even mention precious lives.\textsuperscript{30} The population of Jews in Europe before and after World War II was as follows:

<table>
<thead>
<tr>
<th>Country</th>
<th>1933</th>
<th>1961</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poland</td>
<td>3,300,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Germany</td>
<td>550,000</td>
<td>30,000</td>
</tr>
<tr>
<td>Austria</td>
<td>190,000</td>
<td>10,000</td>
</tr>
<tr>
<td>Hungary</td>
<td>400,000</td>
<td>80,000</td>
</tr>
<tr>
<td>Czechoslovakia</td>
<td>315,000</td>
<td>18,000</td>
</tr>
<tr>
<td>Rumania</td>
<td>850,000</td>
<td>180,000</td>
</tr>
<tr>
<td>Netherland</td>
<td>150,000</td>
<td>23,000</td>
</tr>
<tr>
<td>Belgium</td>
<td>100,000</td>
<td>33,000</td>
</tr>
<tr>
<td>Yugoslavia</td>
<td>75,000</td>
<td>6,500</td>
</tr>
<tr>
<td>Greece</td>
<td>75,000</td>
<td>6,000</td>
</tr>
<tr>
<td>France</td>
<td>320,000</td>
<td>300,000</td>
</tr>
<tr>
<td>Italy</td>
<td>57,000</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>6,382,000</strong></td>
<td><strong>746,500</strong></td>
</tr>
</tbody>
</table>

It would be horror enough if the Nazi Holocaust were the sole outbreak of anti-Semitism in history. But sad to say, it was not. It was only the surfacing, in epidemic form, of a disease that has been in human society ever since the Jews became a nation in the land of Egypt.\textsuperscript{31}

"Six times in their history the Jews have been brought to the very verge of annihilation. First the Pharohs attempted to exterminate them (1571-1491 B.C., Exodus 1:22); then the Assyrians tried their hand by


deporting them (775 B.C., 2 Kings 17); next Nebuchadnezzar attacked, massacred, and deported them (588 B.C., 2 Kings 25). Haman instigated a purge that was averted only because of the bravery of Purim. The Jews were also nearly destroyed by Antiochus Epiphanes (170 B.C., Daniel 8:23-25), and finally by the Romans under Titus (A.D. 70) and Julius Severus.

Down through the ages, persecution of the Jews has been national policy in one country after another. Constantine outlawed them, cut off their ears, and dispersed them as vagabonds. Justinian excluded them from provisions of his legal code, abolished their synagogues, deprived them of their civil rights, and forbade them to bequeath property (A.D. 529). The earliest legislation in France was an ordinance against Jews. Britain's famed Magna Carta (1215), a revolutionary political document hailed as the forerunner of all statements of civil rights, legalized an act of injustice against Jews.

Stephen Langdon, Archbishop of Canterbury, in the days of King John, when the barons forced the signing of the Magna Carta, preached against the Jews and forbade Christians to sell them the necessities of life. At one time every Jew in England, regardless of age or sex, was imprisoned, and all Jewish wealth was confiscated. At
another time, they were expelled from England and were not allowed to return for four hundred years."32

"There were more than 850,000 Jews in Spain in A.D. 1300. They were valuable members of society who made great contributions to the wealth, culture, and leadership of the country. But, as the detested Moors were driven out of Spain, persecution of Jews took root and flourished. Many Jews professed to become Christians in the vain hope that they be accepted and assimilated, but then came the Inquisition, founded in 1478, to hunt them down, torture them and kill them. Not until the coming of Hitler did the Jews suffer such widespread persecution as they did in Spain. The decline and fall of the Spanish Empire can be dated from the time that Spain expelled all its Jews."33

"Every country at one time or another has turned its hand against the Jews. In Europe Jew-baiting became almost a sport. Kings would allow them to settle in their domains and accumulate wealth; then, they would confiscate their property and drive them back out. On one occasion, Jews found on the shores of Lake Geneva in Switzerland were burned alive (1348). At Strasbourg, Germany on

32. Ibid, p. 113.

February 14, 1349, an entire Jewish community of 2,000 people was dragged to an immense funeral pyre and thrown on the flames.  

Persecutions and horrors were inflicted on Jews throughout Europe during the Dark Ages, but probably none was worse or had such far-reaching results as those inflicted by the Crusades to free the Holy Land. Pope Urban launched the first Crusades in 1905, and that expedition was followed by even more. They were futile. The Crusades themselves made havoc of the economy of Europe, spread pillage and suffering everywhere, and made it a point to commit atrocities against Jews.

Prejudice against Jews existed among Protestants as well. Martin Luther, at the height of his struggle with Catholicism, advocated tolerance for Jews, and reminded Christians of their debt to the Jews as the people who had given mankind both the Bible and Christ. In 1523 he published a pamphlet entitled "That Jesus Was Born a Jew". But when it became evident that Jews were not about to flock into the Church, Luther turned upon them, and in later outbursts, accused them of everything from ritual murder to poisoning of wells.

All Christendom, Protestant and Catholic alike, helped herd the Jews into ghettos where they could be

properly segregated and kept from contaminating Christian people with their unbelief. The Roman Church, however, was far more intolerant toward the Jews than the Protestant Church. The Fourth Lateran Council introduced the Jewish Badge which Jews henceforth would have to wear, making them off from the rest of mankind. The ghetto system was given special endorsement by Rome in 1555, and under Clement VIII (1592-1604) persecuting Jews became a fixed part of papal policy.

Modern anti-Semitism had its rise in Germany. It attained prominence in Germany in 1879 when Bismark used it to discredit the Jewish leaders of the National-Liberation Group, which was calling for constitutional reform.

In France, modern anti-Semitism surfaced in the Dreyfus case. Napoleon had liberated the Jews from the ghettos, and many were living in France in elegant upper-class society. The Dreyfus trial sounded the warning for all Jews, rich or poor. Captain Dreyfus was a French Jew who was falsely accused of treason. His trial set off new waves of anti-Semitic feeling throughout France. When Theodore Hertzl was in Paris, he heard the words "Death to the Jews" echoing through the streets and decided that Europe was no place for Jewry. History proved him right, as the Holocaust showed.
Hatred of the Jews is by no means dead with Nazism. In Russia it expresses itself in various forms of anti-Semitism and prejudice. The very word pogrom, which denotes the massacre of a helpless people, is a Russian word that first passed into other languages after the devastation of the Jews in the Ukraine in 1903. There are about three and one half million Jews in Russia today, and they are the object of persistent and unrelenting pressure and persecution.

Persecution in Russia is in keeping with a long standing Russian tradition. Czar Nicholas I (1825-1855) shut six million Russian Jews up in the "Pale of Settlement." Alexander III (1882-1894) continued the policy of anti-Semitism. Nicholas II came to the throne in 1894 and carried out the terrible massacres of 1903 and 1906. Had it not been for the generous immigration policy of the United States, millions more Russian Jews would have perished in the days of the Czars.

Between the two world wars, the plight of the Jews in Russia attracted international attention. The entire Jewish population of the Russian War Zone (some million and a half) were forcibly evacuated into the interior of Russia—old men and infants, the sick, the dying, the insane—everybody, at twelve hours' notice.

Sir Harold Rumbold, the British Minister at Warsaw, reported to the Foreign Office: "The massacres of
Jews in the Ukraine can find, for thoroughness and extent, no parallel except in the massacres of Armenians." Dawn magazine reported in August 1924:

Wholesale slaughter and burials alive, rape and torture, became not merely commonplace but the order of the day. There were pogroms that lasted a week; and in several cases the systematic and diabolic torture and outrage and carnage were continued for a month.

In many populous Jewish communities there were no Jewish survivors left to bury the dead, and thousands of Jewish wounded and killed were eaten by dogs and pigs; in others the Synagogues were turned into charnel houses by the pitiless butchery of those who sought refuge in them. If we add the figures quoted above the number of those indirect victims who in consequences were swept away by famine, disease, exposure and all manner of privations - the dread total will be very near half a million human beings.35

Yehoshua Gilboa, a former visiting professor at Dropsie college, Polish-born Israeli and the editor of the Tel Aviv newspaper El Maaariv, gives the following account of Josef Stalin's personal prejudice against Jewry:

"Now let us examine the importance of Stalin's personal feelings concerning the anti-Jewish policy. To be more specific, was Stalin himself an anti-Semite, and if so, to what extent did his personal hatred of Jews determine what happened during the "black years?"

A series of testimonies and probabilities combine to prove that Stalin did not like Jews; and in any case, he did not have the biographical and psychological background to be sympathetic towards them. From the beginning of his emergence as a political figure, he was apparently consumed by envy and hatred for the "intellectual" revolutionary leaders - the theoretical magicians, the famous orators and writers, the master polemic, the men of the world, the persons fluent in many languages.

These people represented the qualities which Stalin lacked or in which he was inferior - and the fact that they were mostly and conspicuously Jews must have left traces on his mind. A similar dose of anti-Semitism is detectable in Stalin's political animosity to the Mensheviks and Social Revolutionaries, since there were numerous Jews among the leaders of these two factions.

Quite characteristic is one paragraph in Stalin's "Report on the London Congress" in which the writer called attention to the "interesting" national composition of the congress of the Russian Social Democratic Party held in 1907. Stalin wrote that "statistics showed that most of the Menshevik faction consisted of Jews..." On the other hand, the overwhelming majority of the Bolshevik faction consisted of Russian... For this reason, one of the Bolsheviks (its seems Comrade Aleksinski) remarked in jest
that the Mensheviks were a Jewish faction and the Bolsheviks, a true Russian one; consequently, it would not be a bad idea for us Bolsheviks, to organize a pogrom in the Party.

The pleased repetition of this joke in the land of pogrom does not indicate that Stalin was too sophisticated, but - what is more important - it does reveal some of the mental sediment of his personality. This is, to some extent, also attested to by the high percentage of Jews among Stalin's prominent victims. Unconscious hate and vindictiveness could not be influenced by the fact that men like Zinoviev, Kamenev, Sokolnikov, Redek, and others had no ties with Judaism except their origin and that they and their complete Russification were precisely the facts symbolizing the extinction of the Jewish people which Stalin had foreseen. Operating here was his instinctive identification of Jews with intellectual, revolutionary "bright children" or Jews with cosmopolitans."

Stalin's deep hatred of Trotsky must have to no small degree been influenced by the latter's being a living symbol of the former's inferiority; and the fact of the national extraction of Trotsky, the archfriend, should not be belittled in considering Stalin's attitudes to the Jews. On the instinctive and primitive level, Stalin's mind transformed Jewish intellectualism into cunning and
egoism. It is interesting to note how much he clung to stereotypes and anti-Semitic nature despite the obvious facts which refuted them right under his nose in his own country.

A window to Stalin's private and family life, which was hidden from the public by a curtain within a curtain, was opened by his daughter Svetlana (by his second wife, Nadezhda Alliuyeva) after her flight from the Soviet Union in 1967. She also related revealing details which shed light on Stalin's personal attitude to the Jews. He apparently bore a grudge against Molotov's Jewish wife Pauline Zhemchuzhina since Nadeshda Alliuyeva's suicide in 1932, attributing to the bad influence of this close friend of his wife's a certain importance in making her fatal decision.

He disapproved of the marriage (his second) of his eldest son Yakov to a Jewess, Yulia. Mentioning this incident, Svetlana Alliluyeva points out, "He (Stalin) never liked Jews, though in those days (the middle of the 1930's) he wasn't yet as blatant about expressing his hatred for them as he was after the war." His morbid anti-Semitism is attested to by his suspicion that Yulia had had a hand in delivering Yakov to the Germans. He had been taken a prisoner by them at the beginning of the Soviet-German war; she was arrested and kept in prison for about two years.
The man called the "Father of Peoples" could not tolerate the love affair of his daughter in the winter of 1942-43 which she carried on with a Jew, Alexei Kapler, a motion picture scenario writer, when she was seventeen. In anger he flung at her that she "couldn't even find herself a Russian." "Writer!" he said contemptuously of her lover. "He can't write decent Russian!" He claimed that Kapler was a British spy. The man was sent to Vorkuta for five years and immediately on his return, in 1948, he was arrested and sentenced to another five-year term, which he spent working in the mines of the camps near Inta in the far north: After Stalin's death, he was brought to the Lubianka Prison in Moscow and in July 1953 he was released.

It seems that in order to dispel doubts concerning the reasons for Stalin's attitude towards Kapler, Svetlana found it proper to point out, "Apparently the fact that Kapler was a Jew was what bothered him most of all." In the spring of 1944, Stalin grudgingly agreed ("To hell with you. Do as you like"), but only on the condition that his son-in-law never enter his home - and Stalin indeed "never once met my first husband (Morozov) and said quite firmly that he never would."

To sum, unmistakable anti-Semitic features can be discerned in Stalin's psychological and emotional makeup. However, at the same time he must be credited with
propaganda and legal activities against anti-Semitism on various occasions. This conduct of his did not stem from emotional distress caused by anti-Semitism but from the fact that he realized what dangers it involved for the regime, and that it might open dams to nationalistic currents and serve as a tool in the hands of existing or potential counterrevolution."

Also, it appears that Stalin never forgot that his greatest rival had been Leon Trotsky, a Jew (born Leon Bronstein). The ghost of Trotskyism always haunted Stalin's demented mind, and during his era no prominent Russian Jew was ever safe. In early 1953, Stalin's secret police arrested nine "Terrorist doctors," six of whom were Jewish, and charged them with plotting to murder Soviet leaders "on orders from abroad." The full story had been told by Ludmila Lufanov, a former librarian, who left Russia and now lives in the United States.

Furthermore, in early 1953, Stalin read a statement in which he outlined to the assembled Politburo his plan for the extermination of all Russian Jewry. The results of the trial of the doctors was a foregone conclusion. They would be publically hanged in Moscow a few days later. That would be followed by three days of

"spontaneous" rioting against the Jews. The government would then step in and separate the Jews from the Russian people and ship them all to Siberia. But two-thirds would never arrive. They would be killed along the way by the enraged Russian people. The third who did arrive would die swiftly in slave labor camps. The proposal was received in dead silence.

On March 5, Stalin was dead. He suffered a stroke and was removed from the earth. Pravda announced on April 3 that the nine doctors were declared not guilty and had been freed. Those responsible for using "impermissible means of investigation" had been arrested. There is no doubt a grim appropriateness about the timing of God to say the least.37

"Soviet policy toward Russian Jewry today is somewhat ambivalent. Since World War II it has wavered between expulsion, persecution, and assimilation. At one time, shortly after the rebirth of the state of Israel, the Kremlin actually considered the whole-sale expulsion of its three and one half million Jews to forcible deportation to Israel. The idea was to swamp the fledgling state under the sheer weight of such numbers.

The plan was shelved, however, because of Russia's budding friendship with the Arabs.\textsuperscript{38}

One alternative the Soviets have kept in mind has been the forcible assimilation of its Jewish population. That might well have been a possibility at one time, since the majority of Jews in Russia who speak Yiddish are over fifty years of age. The rebirth of the state of Israel, however, infused new hope in Russia's Jews by giving them identity. Thousands of them have shaken off their inertia and have begun to fight back deliberately, doing things to force the hand of their Soviet oppressors, things that they hope will draw the attention of the rest of the world to their plight. From time to time, the United States makes a token gesture in response, but obviously intends to do nothing that might irritate the oil-rich Arabs or greatly infuriate Russia's leaders. The rest of the world simply yawns.

"Russian anti-Semitism makes Russia the natural ally of the militant Arab states, which have now become the world's most vocal enemies of the Jews. Nowhere in the world today is hatred of the Jew given more virulent and violent expression than in the Arab world. In addition to the all-out war against Israel, the Arabs have used boycott, terrorism, and propaganda campaigns against

\textsuperscript{38} Ibid, p. 118.
Israel, financed by limitless bankrolls of petro-dollars. Their propaganda uses slick Madison Avenue techniques and is backed by constant oil blackmail.\textsuperscript{39}

The Arabs have made no attempt to disguise their ultimate objectives - eradication of the state of Israel and the extermination of every Jew who lives there. A major pawn in the propaganda offensive is the existence of the refugee camps, which would cease to exist overnight if the eighteen Arab countries had any humanitarian regard for their inmates. So long as the camps remain, however, they can be used to support the myth of the Palestinian nation.

One thing the Arabs have done in their campaign is to revive the Protocols. The Protocols of the Elders of Zion have been around for a long time. Hitler used them as one of his sources when writing Mein Kampf. The Protocols are supposed to be a secret document drawn up by the first Zionist Congress. They are said to contain plans for the subversion of the world in the interests of Jewish hegemony over the planet.

"Attempts have been made to discredit the Protocols as a forgery. It is claimed, for instance, that

they were originally based on a pamphlet entitled *Dialogue au Enfero entre Machiavel et Montesquieu, ou la Politique De Machiavel au XIX Siecle*. This work is a satire on the government of Napoleon III written by Maurice Joly, a Parisian lawyer. It is likewise claimed that the Protocols were published by the Tsarist secret police to justify the Ukrainian pogrom of 1905. The Nazis gave the Protocols tremendous circulation. They have been translated into all major world languages and have been circulated around the world. The Protocols are a favorite weapon of anti-Semitic groups.

No weapon is overlooked by the Arabs in their frenzy of hatred for Israel. Recently the world was shocked when Dutch officials disclosed that oranges from Israel had been injected with mercury pellets. More sabotaged Israeli oranges showed up in West Germany towns. The mercury found in the fruit was the same kind used in thermometers. It is especially dangerous to young children. It was an all-time low sabotage even in a world that has become hardened to acts of terrorism. The Arab Revolutionary Army boasted of being responsible for this "Courageous" achievement. Sabotaging Israeli oranges would pose a particularly effective threat to Israel economically.

The Arabs are financing the reprinting of the Protocols and are spreading copies throughout the world
through Arab propaganda offices with the assistance of Neo-Nazis. Along with the dissemination of the Protocols they are using blackmail, bribes, bigotry, class hatred, Nationalism, Fascism, even Communism, so long as it helps create a climate of anti-Zionism and anti-Semitism. As a result, there is beginning to emerge a multi-religious, multi-national block of anti-Semitically-inclined countries, held together chiefly by Arab money and Communist aid. One of the Chief targets of this propaganda thrust is the United States."40

Ever since Moses stood at the burning bush, Israel has had to contend with the hatred of the world. At the very time Moses took off his shoes before the blazing desert shrub and bowed his head in the presence of God, the Pharaoh in Egypt was pursuing a plan to exterminate the Jews in the ghetto of the Nile. The burning bush Moses saw that day contained a message and a promise. The bush burned with fire but was not consumed, for God was in the midst of it. Moses was taught that the nation he was about to emancipate would never be exterminated, and it would never be assimilated. God would be in the midst of His people as He was in the burning bush.

"God had a great future for Israel then, and He has a great future for Israel today. The Jew has stood

40. Ibid, pp. 117-120.
by the tomb of every Empire that has ever persecuted him, and he will stand by the tomb of the nations and empires that persecute him now, so the Word of God tells us."41

41. The New Scofield Bible.

The first Jewish community in America was established in 1654 in New Amsterdam, now New York, by Sephardic Jews who had fled persecution by the Portuguese in Brazil.

The Blacks and Jews are, in a sense, brothers in persecution. But the historical experiences of the two groups in America have been dissimilar. One important difference can readily be discerned by the way the Blacks were transported to the New World. The transatlantic journey for the wretched Africans, enroute to enslavement, was far from humane. Mannix and Cowley described the plight the woebegone Africans endured during the infamous and inhuman middle passage. "Chained like animals, the Africans on the slave vessels were fed a monotonous, unbalanced diet which rendered them vulnerable to a variety of diseases. Smallpox and flux were commonplace, overcrowding afforded the slave little room to move about. The area provided for a male slave was probably about seventy-two inches long, sixteen inches wide, and thirty-one inches high.42


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The first blacks arrived in Virginia in 1619, one year before the Mayflower, and dropped anchor in Plymouth Bay Massachusetts. The first Jewish community in America was established in 1654 in New Amsterdam, now New York, by Sephardic Jews who had fled persecution by the Portuguese in Brazil.

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Female slaves were raped by the crew and the ship's officers. Incredible brutality was exhibited toward the "Black Cargoe." Insubordinate slaves were dealt with unmercifully. In short, the slaves were regarded as subhuman creatures and treated accordingly.

"To appreciate how ruthless the slave trade was, one has only to look at a case such as that involving the Liverpool slave ship Zong. In September 1871 the Zong sailed from the Guinea coast of Africa bound for Jamaica. Seventeen whites and approximately 440 Negro slaves were on board.

In late November as the vessel was approaching her destination, she suddenly veered off course. Seven whites and over sixty Africans had already perished. Many of the latter were gravely ill. They would certainly be of no market value in the West Indies. Chances were they would never survive the journey. The dead and the dying slaves represented a significant loss to the owners of the Zong. Apparently, it occurred to the ship's captain that the potential loss could be transferred to the underwriters. If part of the cargo were jettisoned to save the rest, a claim for damages could be filed. The captain made a fateful decision to throw 133 of the sickly slaves least likely to recover into the sea.

A trial followed, made inevitable by the adamant refusal of the insurers to honor the claim of Zong's
owners, but the claim was upheld, and the Chief Justice, Lord Mansfield, opined that 'though it shocks me very much, the case of slaves was the same as if horses had been thrown overboard. 43

There are no reliable statistics regarding the number of Africans involuntarily transported to the Western hemisphere. Estimates vary from less than fifteen million to more than fifty million. Africans who survived the Atlantic crossing and the heavy toll taken by the seasoning period in the New World faced a bleak future. Those who were not marketable might be left on the wharves to starve to death. For the remainder, life probably meant perpetual servitude. Moreover, their children and grandchildren would inherit the same lowly status. 44

The Black Slaves In Colonial Virginia

A misconception of American black history - a misconception supported by a growing number of popular accounts - is that a more or less idyllic relationship existed between the 19 blacks who landed in Jamestown in 1619 and the Virginians who were already there. Actually,


the 19 Jamestown blacks were the harbinger of the most awful slavery the world has ever known.45 Around 1823, William Waller Hening began research on attitudes of the Virginia freeman and the early Virginian laws concerning the blacks in the colony:

1630 - Virginia - (Resolution) Hugh Davis to be soundly whipped before an assembly of Negroes and others, for abusing himself to the dishonor of God and the shame of Christians, by defiling his body in lying with a Negro, which fault he is to acknowledge next Sabbath day. This resolution was passed eleven years after the first Blacks landed at Jamestown, Virginia.

1639 - Virginia - Treaty with the Indians, requiring that Necotowance (chief) bring in the English prisoners, and all such Negroes and guns which yet remaining either in the possession of himself or any Indians.

1660 - Virginia - (Resolution) In case any English servant shall run away in company with any Negroes who are incapable of making satisfaction by the addition of time, be it enacted, &c., shall serve for the time of the said Negroes absence.

1662 - Virginia - (Resolution) Whereas some doubts have arisen whether children got by any Englishman upon a Negro woman should be slave or free, be it enacted, &c., that all children borne in this country shall be held bond or free according to the mothers condition.

1667 - Virginia - (Resolution) That the conferring of baptism doth not alter the condition of the person as to his bondage or

freedom. This act for the first time negated British common law, which required that slaves who became Christian\textsuperscript{46} be freed.

1668 - Virginia - (Resolution) Negro women, though permitted to enjoy their freedom yet ought not in all respects be admitted to a full fruition of the exemptions and impunities of the English. This statute denied equality before the law of the freed Negro.

1669 - Virginia - (Resolution) Whereas the only law in force for the punishment of refractory servants resisting their master, mistress, or overseer, cannot be inflicted upon Negroes, nor the obstinacy of many of them by other than violent means be suppressed. Be it enacted \&c., if any slave resist his master (or other by his master's order correcting him) and by the extremity of coercion should chance to die, that his death shall not be accounted felony, but the master (or that other person, \&c.) be acquitted from molestation, since it cannot be presumed that prepensed malice (which alone makes murder felony) should induce any man to destroy his own estate.

1670 - Virginia - (Resolution) Whereas it has been questioned whether Indians or Negroes, manumitted or otherwise free, could be capable of purchasing Christian servants, it is enacted that no Negro of Indian though baptized and enjoined their own freedom shall be capable of any such purchase of Christians, but yet not debarred from buying any of their own nation.

1680 - Virginia (Resolution) Whereas the frequent meeting of considerable numbers of Negro slaves under pretence of feasts and burials is judged dangerous consequence.... This act, titled An act for preventing Negroes Insurrections, prohibited Negroes from carrying clubs, staffs, or arms of any

type. Lifting up a hand to any Christian is punishable by thirty lashes... 47

1682 - Virginia - (Resolution) All servants imported or brought into this country, either by sea or land, whether Negroes, Moors, Mulattoes or Indians, who and whose parentage and native country are not Christian at the time of their first purchase of such servants by some Christians, except Turks and Moors in amity with her majesty...shall be adjudged deemed and taken slaves.

Virginia - (Resolution) Whereas a certain act of assembly, held at James City the 8th day of June, in the year of our Lord 1680, instituted an act preventing Negroes insurrections hath not had its intended effect... This refers to the 1680 statute above and makes the punishments for insurrections even stronger than the first acts. It also sets a fine for master or overseer who allows Negroes not belonging to him to remain on his plantation for longer than four consecutive hours.

1691 - Virginia - (Resolution) And for prevention of that abominable mixture and spurious issue which hereafter may increase in this dominion, as well by Negroes, Mulattoes, and Indians, intermarry with English, or other white woman, as by their unlawful accompanying with one another...and whatsoever English or other white man or woman being free shall intermarry with Negro, Mulatto, or Indian man or woman bond or free shall within three months after such marriage be banished and removed from this dominion, forever.

Virginia - (Resolution) That no Negro or Mulatto be after the end of this present session of assembly set free by any person or persons whatsoever, unless such person or persons...heirs, etc....pay for the
transportation of such Negro or Negroes out of the country within six months after such setting them free.48

1705 - Virginia - (Resolution) That popish recusants, convicts, Negroes, Mulattoes and Indian servants, and other, not being Christians, shall be deemed and taken to be persons incapable in law, to be witnesses in any case whatsoever. Later amended to allow Negroes to testify in court only against other Negroes.

1723. - Virginia - (Resolution) Laws for the better governing of Negroes, Mulattoes and Indians. Inasmuch as the present laws are found insufficient to restrain their tumultuous and unlawful meetings, or to punish the secret plots of conspiracies carried on amongst them, and known only such, as by the laws now established, are not accounted legal evidence. And it being found necessary, that some further provisions be made, for detecting and punishing all such dangerous combinations in the future, be it enacted &c....Conspiracy of five slaves or more is deemed a felony punished by death. The punishment for minor crimes not deemed a felony is stated as follows:

to have one ear nailed to the pillory, and there to stand for the space of one hour, and then the said ear to be cut off: and thereafter, the other ear nailed in like manner, and cut off.

No slaves to be set free except for some meritorious service, to be adjudged and allowed by the governor council. Manslaughter of a slave (i.e., death resulting from corrective punishment) not deemed to be punishable offense. Free Negroes are not permitted to vote.49


1. The Peculiar Institution

For the slave, life was a series of wretched experiences - from his trip to the New World, to his sale on the auction block, and the life that followed on the planation. Olaudah Equiano, who was renamed Gustavus Vassa, was kidnapped from his family in Africa and placed on board one of the ships that sailed across the infamous "middle passage" to America. He was able eventually to gain freedom from slavery and sail to England, where he later wrote about his experiences. Vassa described the horror of the "middle passage" in his book:

"At last, when the ship we were in had got in all her cargo, they made ready with many fearful noises, and we were all put under the deck so that we could not see how they managed the vessel. But this disappointment was the least of my sorrow. The stench of the hold while we were on the coast was so intolerably loathsome, that it was dangerous to remain there for any length of time.... the closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us. This produced copious perspirations, so that air soon became unfit for respiration, from a variety of loathsome smells, and brought on sickness among the slaves of which many died.... This wretched situation was again aggravated by the galling chains, now become insupportable; and the filth of the necessary tubs into which children often fell, and were almost suffocated. The shrieks of the women, and
groans of the dying, rendered the whole scene of horror almost inconceivable."50

Once the slaves were auctioned, there is no reason to believe that masters were treating their slaves, according to the Sermon on the Mount and the Pentetauch. Especially in the colonial period, slave codes allowed hideously cruel punishment to be meted out to Negroes who misbehaved. Castration, a penalty unknown to the English, was used exclusively for Negroes and Indians.51

Where the law strictly forbade gross maltreatment of Blacks, it could be easily circumvented. Slaves were not allowed to testify against their masters or any whites in court. Also, social solidarity prevented whites from testifying against each other. White juries, as one might expect, were extremely loath to convict a fellow Caucasian of committing a crime against a people who were considered the lowest of chattel in human form.

The "peculiar institution," to use John C. Calhoun's euphemism for slavery, also did violence to the Negro family. Slave marriages were not recognized by law because bondsman could not make contracts. Adultery and


fornication had no legal significance where unfree Blacks were concerned.\textsuperscript{52} Apparently, human rights could not be permitted to interfere with property rights, and Blacks, it must be emphasized, were property. After all, the venerable constitution had declared that the Negro, for purposes of taxation and representation, was to be counted as three-fifths of a man.\textsuperscript{53}

In his book, \textit{Slavery in the United States: A Narrative of the Life and Adventure of Charles Ball, A Black Man}, Charles Ball described his experience and feelings about his separation from his mother, brothers, and sisters after they were sold to different buyers:

My mother had several children, my brothers and sisters, and we were all sold on the same day to different purchasers. Our new masters took us away and I never saw my mother, nor any of my brothers or sisters afterwards. This was, I presume, about the year 1785.\ldots{} I learned subsequently, from my father, that my mother was sold to a Georgia trader, who soon after that carried her away from Maryland. Her other children were sold to slavedealers from Carolina, and were also taken away, so that I was left alone in Calvert County, with my father, whose owner lived only a few miles from my new master's residence.

My new master took me before him on his horse, and started home; but my poor mother,


when she saw me leaving her for the last time, ran after me, took me down from the horse, clasped me in her arms, and wept bitterly over me. My master seemed to pity her, and endeavoured to soothe her distress by telling her that he would be a good master to me, and that I should not want anything. She then, still holding me in her arms, walked along the road beside the horse as he moved slowly, and earnestly and imploringly besought my master to buy her and the rest of her children... but whilst thus entreating him to save her and her family, the slave driver, who had first bought her, came running in pursuit of her with a raw hide in his hand. When he overtook us he told her he was her master now, and ordered her to give that litter Negro to its owner, and come back with him.

My mother then turned to him and cried, "Oh, master, do not take me from my child!" Without making a reply, he gave her two or three heavy blows on the shoulders with his raw hide, snatched me from her arms, handed me to my master, and seizing her by the arm, dragged her back toward the place of sale. My master then quickened the pace of his horse; and we advanced, the cries of my poor parent became more and more indistinct - at length they died away in the distance.... Young as I was, the horrors of that day sank deeply into my heart, and even at the time, though half a century has elapsed, the terrors of the scene return with painful vividness upon my memory.54

At first, baptism was a protection against enslavement. This created a dilemma for the owners of the slaves. Most owners solved the problem by outright refusing to allow their slaves to be baptized. However,

the law was gradually changed, and any protection that a Black might have sought as a Christian was eliminated. In Virginia, for example, the Assembly declared in 1667 that "baptism doth not alter the condition of the person as to his bondage or freedom; that divers masters, freed from this doubt, may more carefully endeavor to propagation of Christianity."55

Protestant churches in the English colonies were unable to induce the colonist to baptize their slaves. Morgan Godwyn's experience in Virginia was typical. His effort to spread Christianity among slaves in Virginia was thwarted with derision, anger and outright hostility. "....It was told me with no small passion and vehemency," wrote Godwyn, "and that by a religious person (For so in all things she appeared), that I might as well baptize a puppy, then a certain young Negro the mother whereof was a Christian...."56

Most of the English colonists, according to Godwyn thought "Negroes were beast, and had no more soul than a beast, and that religion did not concern them." An English minister, when he sought to baptize a slave, was


asked incredulously, "What, such as they" What, those black dogs be made Christians? What, shall they be like us?"57

most of the colonies enacted laws providing that only those Blacks who were baptized before being shipped to the colonies would be protected against enslavement. This, however, cut off the importation of slaves from Christian lands. Finally, in 1682, the Colonies passed a law that thereafter all Blacks, whether Christians or not, might be brought in as slaves.

The growing tendency to consider slaves strictly as an economic commodity added to the already existing racial attitudes; and led to a steady deterioration in the Black man's status. In the eyes of the early colonial law, he was an article of property, and not a person. Therefore, if a slave owner's economic interests so dictated, a slave might be sold without restriction to whoever stood ready to pay the highest price.

In addition, the Virginia colonist discovered that if tobacco could be grown, a man could comfortable sustain himslef and his family through his own labor; and if he added the labor of others, he might rapidly grow rich. All around him stretched miles and miles of virgin

57. Ibid, p. 61.
land, virtually free for the asking. It was to help cultivate this land that the system of slavery was designed.

By 1860, the advantage of having Black slaves was evident. This was the only way a planter could build up his estate and live as a gentleman. A Black could be clothed and fed cheaply, his period of servitude lasted for life, and his escape was more difficult because the surrounding community's hostility was against him. As an added good thing, if a slave bore children, they too would one day labor for the planter.

Benjamin Franklin, writing in 1751, put his finger on the crux of slavery when he asked, "Why then will Americans purchase slaves? It is because slaves may be kept as long as a man pleases, or has occasion for his labour; while hired men are continually leaving their masters (often in the midst of his business) and setting up for themselves."58

Slavery was not limited to Virginia for a simple reason - it was profitable. The Carolina settlers, seeing Virginia colonists profiting from cheap labor, wanted slaves to cultivate their rich land. Members of the Royal African Company, a group of English businessmen who

transported slaves from Africa to the New World, held claim to the Carolina colony. They were interested in having slaves enter Carolina both for large profits they could make from the trade and to boost the economic growth of the colony through the use of slave labor.

The original settlers were encouraged to import slaves. They were offered twenty acres of free land for every African male slave and ten acres for every African female slave brought into the colony in the first year, or ten acres for males and five acres for females brought into Carolina during the first five years. Naturally, such an offer persuaded colonists to import as many Africans as they could possibly afford.59

In Georgia, another Southern colony, slavery did not begin until the mid-eighteenth century, and there the story was different. The colony was settled by Englishmen released from prison and sent to start a fresh life in the New World. Therefore, trustees held the land and set up restrictions to govern it. According to restrictions, no African slaves were permitted in Georgia. The trustees felt that most of the new settlers would not be able to afford slaves, and that those who might save the necessary funds would be better off rehabilitating themselves.

The reason Jews have so much trouble is because they have committed deicide - that is to say they have killed their God.

Turning to the rank and file Black Church members, an entirely different perspective is seen. The fact is that the Black Christian laymen, as a group, are a rather prejudiced lot.

It is true that large numbers of Black people in the churches, for whom Christianity provides an important basis for love, hope, understanding and compassion, are not anti-semitic or prejudiced. But the majority of Black Church members are prejudiced; furthermore, they deny the right of the Churches to challenge their anti-semitism.

Indeed, of all the major institutions in American society, the Black Church may be in the best position to make deep inroads on anti-semitism among Blacks. For on Sunday morning, those Blacks who most need to have their prejudices rooted out and shaken are more likely to be found in Church than at home reading the Sunday newspapers or watching the football game of the week. But in addition, the Christian Church, alone among society's institutions, is specifically concerned with sin, salvation, righteousness and eternal judgment. It is the avowed task of the Black Church and all Churches to ask men and women the moral significance of their thoughts and actions.
ABSTRACT

THE BLACK CHURCH: SOURCE OF ANTI-SEMITISM IN AMERICA

This dissertation is a study of the Black Church as a source of anti-semitism in America. Anti-Semitism and prejudice are defined, and the roots of anti-semitism are traced through biblical, medieval, and modern times.

Furthermore, this study attempts to bring together what I have investigated about anti-semitism in the Black Church. First, the extent to which anti-semitism exists within the Black Church is assessed. The specifically religious factors that give rise to anti-semitism, or that tend to reduce it, are then considered. A few reflections are offered on what the Black Church can do to overcome anti-semitism in its ranks.

How much anti-semitism exists within the Black Church? The answer to this question depends very much on the level at which the Church is examined: at the bureaucratic, or official level; among the general clergy; or at the level of the laity. Anti-semitism in this dissertation has been examined at the clergy and laity levels.

It is unfortunate, but surely not surprising, to discover that a large amount of Black clergymen display religious and racial prejudice. A substantial minority of the Black clergy agree with the following anti-semitic
This leads to our final consideration - extent to which the Black Church can reasonably be expected to strike anti-semitism at its roots. If there is wide-spread conviction among Black Christians that the Church is primarily a moral instrument and a dedicated and unique servant of righteousness, then perhaps the Black Church will be willing to run some risks and stamp out anti-semitism which exists in the pulpit, literature, Christian education department, and among the rank and file members.

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60. Ibid, p. 19.

Georgians knew that other colonists owned slaves and were benefiting from their inexpensive labor. Great unrest rose in the colony. Finally in 1741 the restrictions were lifted and Georgia's colonists began hiring slaves from Carolina planters. By 1750 slavery was completely accepted - Georgians were allowed to own slaves.  

Since Negro slaves were constantly being brought in from Africa, overseers found it necessary to develop a practice of "breaking in" the newcomers. In some area they were distributed among the "seasoned" or veteran slaves, whose duty was to teach the newly-arrived slaves the ways of life in the New World. In other places they were kept apart and supervised by a special staff of guardians and inspectors who were experienced in breaking in Negroes who might offer resistance to adjusting in their new environment. In either case the mortality rate was exceptionally high, with estimates of deaths running to as much as 30 percent in a seasoning period of three or four years. Old and new diseases, change of climate and food, exposure incurred in running away, suicide, and excessive flogging were the main causes of the high mortality rate among the newcomers.  

60. Ibid, p. 19.  
Most of the newcomers who were seasoned by the "nigger breakers" came from the west coast of Africa and represented many tribal and ethnic groups. Among the slaves were Yorubus, Ibos, Efiks, and Binis from what is now Nigeria. Mandingos and Hausas came from the western Sudan; Ashantis and Fantis from the Gold Coast (now Ghana); Dahomeans from Dahomey; and Senegales from Senegal. The Africans from these various lands had some things in common, but in many ways they were different from one another.

Each group possessed its own highly developed skills that had been influenced by geography and culture. Africans brought a knowledge of agriculture and an understanding of an economy which in some places resembled the plantation system. There were many skilled craftsmen among the slaves - wood-carvers, basket makers, weavers, potters, and iron-workers.

In America, however, the Southern colonist paid little or no attention to the knowledge and skills the Africans brought to the New World. Instead, emphasis was placed on training Africans to do the work on the plantations. Unfortunately, the plantation training aimed only at preparing Blacks to be slaves. It did not seek to help them further develop their talents. And at the end
of one year of training, the master or the overseer of the plantation took the new tamed slave and assigned specific jobs. 62

2. Black Slaves In The Northern Colonies

Contrary to popular thinking of the twentieth century, repression of Blacks before the Civil War was not a phenomenon peculiar to the South. Above the Mason-Dixon line, the Negro was quasi-free at best. Persons of African extract were limited legally and extra-legally in almost every facet of their daily lives. 63 In 1698 Parliament threw the slave trade open to all English subjects, and New England sea captains gained lawful entry into the African trade. Soon it became the backbone of the New England economy. The familiar triangular trade enabled the New Englanders to exchange corn and rum for slaves in Africa, slaves for sugar in the West Indies, and sugar for run in New England. 64

Therefore, slaves were found in New England and in the middle colonies - New York (New Amsterdam until 1664), New Jersey, Pennsylvania and Delaware - as well. In these colonies, too, Africans were enslaved. Although

64. Ibid.
the emphasis in the middle colonies was on using Africans for trade rather than for labor, there were farms in the region, which like southern plantations, needed cultivation. It is not surprising that Northern landowners would seek to introduce slavery - a cheap source of labor - just as the Virginian and Maryland landowners had done earlier.

Northern communities were constantly seeking ways to make slavery more profitable by reducing the size of the crews, and crowding more slaves onto their ships. England's Northern American colonies were assured of an abundant supply of slaves. Between June 1669, and October 1708, more than 6,600 Africans were shipped to the colonies. During approximately the same period, almost 2,300 were shipped to Maryland alone. And at the same time, the first generation of Negroes born under slavery was coming of working age.  

No one knows exactly when the first Blacks arrived in New Amsterdam (New York). But some colonial records show that as early as 1628, nine years after the twenty Africans arrived in Jamestown, Dutch settlers in New Amsterdam were concerned about the behavior of Blacks from Angola. At that time, however, there were no strict slave codes or laws established by the Dutch. Blacks in New Amsterdam enjoyed some personal rights; few laws

restricted their movements. Sometimes freedom was reward for long or praise-worthy services, and freed Africans continued to live in the colony. They bought land in their own names and were allowed to work it for their own profit. Free Blacks who were unable to find work sometimes sold themselves into slavery.

The English gained control of New Amsterdam in 1664, and changed the name of the colony to New York. Soon afterward, slave codes similar to those in the Southern colonies were enforced. One law passed in 1665 recognized the enslavement of those Blacks who had sold themselves; by 1684 another law recognized it as an institution in New York.66

The importance to New England of slavery and the slave trade is emphasized by the energy with which the Puritans entered into the business of enslaving. In this activity, they disregarded altogether the views of their leaders that the Bible Commonwealth must be kept pure of foreign or disbelieving groups if it were to survive.67

The economic consideration for slaves in New England was powerful indeed, and the Puritans simply ran the risk of rendering their utopia ineffective by bringing


in Africans. The arrival of the local ship Desire with Negroes in 1638 opened up a new opportunity for the procurement of workers and for the traffic of a commodity of prime commercial importance. From that time until the War of Independence, New England ships were important in the development of bringing Africans to America.

To be sure, New England colonies consisted primarily of towns and since enforcement of the slave codes was consequently difficult, the slaves of Puritan masters did not feel the merciless oppression that their fellow slaves experienced in the colonies south of them. It was frequently necessary to teach the slave to read and write so that he could do his assigned task more effectively. Since many were used as porters, clerks, and messengers, it would have been difficult to enforce curfew laws even if the Puritan masters wanted to do so.68

The mildness of slavery in New England was not satisfactory to all slaves, as was to be expected. When the Africans began to express their discontent, the English began to worry. There was no New England colony that was free of the anxiety concerning runaway slaves. The unrest among the slaves and the fear that it caused among their masters led to new restrictions of the Africans' freedom. The New England slave felt little

68. Ibid.
responsibility for obedience to law, and, as a result, frequently disregarded the law in his efforts to retaliate against his master and at the same time to secure his freedom.69

It seems strange that slavery was allowed to exist among the freedom-loving Puritans of New England. The Puritans, Englishmen who came to the New World in search of religious freedom, thought nothing of denying personal freedom to Black people. Even though Puritan leaders expressed the thought that people who did not believe in their religion should be allowed to live in the Massachusetts Bay Colony, they readily accepted non-Puritan Africans in order to enslave them. To justify their actions, Puritans claimed a religious belief that Africans were a cursed people who had to be enslaved and exposed to religion.

In 1641, the Puritans issued a now famous document titled, "Liberties of the Massachusetts Colony." It included liberties for men, women, children, strangers, and even animals. Statements relating to slavery contradict one another. One part mentions that there should never be bound slavery in the colony, but another part states that slavery is acceptable under certain conditions. Actually, slavery was allowed if the enslaved

69. Ibid, p. 106.
people were captured in wars, willingly sold themselves, or were sold to the Puritans. Since most slaves were sold to the colonists, the document gave the Massachusetts colonists legal freedom to hold slaves.\(^70\)

It was impossible for the Puritans to refrain from the slave trade. While the Puritans were less dependent on African labor than the South, the economy of New England was deeply caught up in the slave trade. Therefore, it was easier for a leopard to change his spots then for the Puritan masters to halt the slave trade.

When England suddenly sought to enforce the Navigation Acts, which would have favored trade in the British owned colonial bottoms, Massachusetts merchants warned that such a policy would beach 700 ships and throw 5,000 seamen out of work. Such was the importance of the slave trade with Africa and the West Indies. Rhode Island merchants complained that "two-thirds of our vessels will become useless and perish upon our hands." They further prophesized that "our merchants and those who depend upon the merchants for employment must seek for subsistence elsewhere, and a nursery of seamen, at this time

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consisting of twenty-two hundred, in this colony, will be destroyed. 71

Here were the economic feelings, the prevailing mood of the times, and the practical necessities of everyday life in the Puritan religious New England. Often attempts were made by some to bar additional immigration of slaves, but for economical reasons legislation was never passed. "Also equal justice did not exist in the antebellum North. In five states, Negroes were legally prevented from testifying in a court of law in those instances where a white man was a party." 72

Only in one state, Massachustees, were Negroes eligible for jury service. Where Negroes were not completely excluded from places of public accommodations, they were "Jim Crowed". That was the lamentable situation in land and river transportation, in entertainment and recreation facilities, in most restaurants, hotels, and churches. Furthermore, Negroes were often educated in segregated schools, punished in segregated prisons, nursed segregated hospitals and buried in segregated cemeteries. 73


72. Ibid.

73. Ibid, p. 65.
And, if such degradation were not enough, they were the targets of sporadic individual and mob violence. Periodic anti-Negro eruptions occurred in Philadelphia in the 1830s and 1840s wreaking death and destruction. Cincinnati's Black enclave was put to the torch in 1862 as the result of Negroes' being employed as longshoremen on the Ohio River docks. Perhaps the most serious manifestation of the anti-Black attitude in the North took place the following year in New York City during the draft riots. Negroes were indiscriminately beaten and lynched; and homes and businesses owned by Negroes were burned to the ground. Even the Colored Orphan Asylum was not spared.74

Negro hopes for freedom and equality, which had been raised by the emancipation, the union victory, and the adoption of the Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution, were quickly dashed after the Reconstruction. What followed were four decades of betrayal. Various devices were used to disfranchise the freedmen in the South. Worse still, their very lives were jeopardized by a society determined to consolidate white supremacy. From 1889 to 1918 more than 3,200 persons were lynched in the United States. Of those, 2,522 were Blacks

No fewer than seventy Americans of African descent were lynched in 1919. Some were returning servicemen, still in uniform. They had fought for their country ostensibly to make the world safe for democracy.75

It is often said that slavery was a long time ago; that surely the freedom and opportunity granted to the Black people by emancipation has been sufficient to overcome the ravages of slavery; and that, surely, contemporary White people and institutions bear no responsibility for slavery and reap no benefit from this dark chapter in human history.

But the historical facts are otherwise. Black people have never been indemnified economically, or politically, or socially, or psychologically for two centuries of bondage. And furthermore, the wider society has not reconstructed itself to any substantial degree in any of these areas of life. The end of slavery with the Civil War in the United States brought a certain freedom to slaves and free Blacks alike, but it was also a crisis of major proportions.

To tens of thousands of Blacks, emancipation meant the freedom to die of starvation and illness. In some communities, one out of every four Blacks died. The

destitution and disease among the Blacks, who were now uncared for and had no facilities to care for themselves, was so great that the editor of a famous newspaper observed with considerable glee that "The child is already born who will behold the last Negro in the state of Mississippi." And Mississippi had more Black slaves than any other state. Nor were such dire straits and predictions confined to one state. The eminent southern scholar, D.C.K. Marshall, expressed a similar and more general hypothesis: "In all probability New Year's Day on the 1st of January 1920, the colored population in the South will scarcely be counted."

3. **The Freedman**

The survival of the Black race after the holocaust of slavery can be attributed primarily to the resiliency of the human spirit, and most of all to the help of God Almighty. It most certainly cannot be attributed in large measure to the efforts of society to help Blacks survive. For the ingredient most absent to make freedom meaningful was the ingredient which has been most useful to other depressed people, namely opportunity.


There were no national, or regional, or other large-scale plans for dealing with ex-slaves. How could they be integrated into the life of the embattled republic of free men? Uncertainty abounded. There were enlightened voices who put forth suggestions. The most rational package suggested that the nation should give each ex-slave forty acres of land, and a mule, and leave him alone. Charles Sumner of Massachusetts plugged hard for the ballot, Thaddeus Stevens of Pennsylvania plugged even harder for the forty acres. And several generations before Justice Louis d. Brandeis was to expound his famous doctrine of freedom to be let alone, Frederick Douglass, the ex-slave, echoed the same sentiment.

The Negro should have been let alone in Africa...If you see him plowing in the open field, leveling the forest, at work with a spade a rake, a hoe, a pick-axe, or a bill, let him alone;...If he has a ballot in his hand, let him alone.78

But the nation's response was to be much more limited and temporary. The Freedman's Bureau, probably the first national social welfare administration, during six short years with severely limited funds, administrative imagination and courage, and in the face of apathy

in the north and hostility in the South, strove to feed
and clothe ex-slaves and poor whites, and to establish
hospitals and schools.79

The eminent historian John Hope Franklin has
summed up the plight of the Black freedmen during the
period of reconstruction as follows:

Counter reconstruction was everywhere
an overwhelming success. In the face of
violence the 14th and 15 Amendments provided
no protection for the Negro citizen and his
friends. The federal enforcement laws of
1870 and 1871 proved wholly inadequate,
especially when enforcement was left to the
meager forces that remained in the South at
the time of the enactment. Negroes could
hardly be expected to continue to vote when
it cost them not only their jobs but their
lives. In one state after another, the
Negro electorate declined steadily as the
full force of the Klan came forward to
supervise the elections that federal troops
failed to supervise.... The federal
government was, more and more, leaving the
South to its own devices. Even more
important was the enormous prestige that the
former Confederates enjoyed. In time they
were able to assume leadership in their
communities without firing a shot or hanging
a single Negro. What they lacked in
political strength they made up in economic
power. By discharging or threatening to
discharge Negro employees who persisted in
participating in politics, they could reduce
the Negro electorate to a minimum. By
refusing to pay taxes to support the
expanded inflated functions of the new
governments, they could destroy Radical
Reconstruction in a season. But the former
Confederates relied on no one method. By
political pressure, economic sanctions, and

79. Andrew Billingsley, Black Families in White America,
violence they brought Radical Reconstruction crashing down almost before it began.\textsuperscript{80}

Of course, Emancipation had some advantages for the Black family in America. Although family members could be whipped, run out of town, or murdered, they could not be sold away from their families. Marriages were legalized and recorded. The hard working Black farmer needed all possible hands - husbands, wives, and children.

Emancipation, then, was a catastrophic social crisis for the freedman, and Reconstruction was a colossal failure. At the same time, there were some "screens of opportunity"\textsuperscript{81} which did enable the Black families to survive, and to achieve a measure of stability in an unstable post-Civil War America.

In summary, it may be said that the slave system had a crippling and devasting effect on the establishment, maintenance, and growth of normal patterns of family life among Blacks in America. This impact was heinous and cruel in all the Americas; but it was exceedingly vicious in the United States. There were several facets of this process of personal, family, and social emasculation. First, the family was broken up at the very beginning of


\textsuperscript{81} Ibid, p. 71.
the slave trade by the manner in which slaves were gathered, and the disregard the captors showed to the ties of family and kinship. Then, the preference they showed for selecting young men in the prime of their lives resulted in the consequent under-representation of females for hundreds of years. And finally, there were the inhumane conditions under which slaves were quartered, worked, and treated.

All these conditions were found everywhere in the slave system, although some evidence suggests that living conditions were worse in the United States. The particular factors which characterize the impact of slavery on the Black family in America include, in addition to the above, the absence of legal foundation, sanction, and protection of marriage as an institution among slaves; the exploitation of slave women by white owners and overseers for both pleasure and profit; the systematic denial of a role for the man as a husband and father; and the willful separation of related men, women, and children by selling them to different plantations. In short, there was the absence, in America, of societal support and protection for the Black family as a physical, psychological, social, or economic unit. This crippled the development, not only of the individual slaves, but families, and hence of the whole society of Black people in the United States.
The consequences these conditions wrought for generations of Blacks under the slave system were direct and insidious. The consequences for succeeding and even modern generations of Blacks are, perhaps, less direct, but no less insidious. At no time in the history of this country have Blacks experienced, systematically and generally, the kind of social supports from the society which would even approach the intensity of the negative impact of slavery. Not only has society not made any massive efforts to undo the damages of slavery and actively integrate Blacks into the society on the basis of equality, but many of the explicit conditions of slavery still exist at the present time.82

THE "WANDERING JEWS"

At a time before American idealism learned to discipline itself with observation, the expectation was that this new outpost of western development was destined to become a supercivilization of European cultural eclecticism under the controlling preemptions of the Anglo-Saxon experience. The rhetoric of politics and the premature conclusions of untested social theory proclaimed America to be a vast melting pot of countless millions of immigrant Poles, Czechs, Hungarians, Irish, Italians, Jews, and the like which would emerge after proper annealing as a new entity: American. Was it not Emma Bazarus, a Spanish Jew, who wrote the official welcome a confident America caused to be inscribed on the Statue of Liberty, the national symbol of its belief in its destiny to mold and give to the world a new people? "Give me your tired, your poor, your huddled masses, yearning to breathe free."83

"And so, they came by the millions - among them the Jews - in search of the promise of being American in America. All that was required was to merge - to "melt," as it were, and to be one with the prevailing developing American archetype. It is evident by hindsight, of

course, that there were some for whom the urge to merge held no attraction. They left the Old Country less with intent of being molded into the New American than with the hope of having increased opportunities for remaining what they were. The notion of being shorn of their cultural or ethnic identity and being melted into an anonymous general population was abhorrent to some of the immigrant groups. To be sure, they have paid the price for their recalcitrance, and indeed, some have continued to pay to this day.  

The Jews and Blacks, historically, have met before under circumstances that have not been replicated in America's "melting pot." They are not strangers to each other. Their western experience is in some sense a resumption of a relationship that is rooted in antiquity, but well documented in the peculiar nuances of their common and separate histories. The Black man was uprooted from his homeland and forced into slavery against his will in an alien and hostile environment. But to understand why Jews came to the New World, a look at their past history is essential.

In Charles Dickens' novel Bleak House the policeman ordered Joe to move on. Loiterers were frowned on by the law. Poor Joe had nowhere to go. I'm always

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a-moving on sir," cried the boy, wiping away his grimy tears with his arms. "I've always been a-moving on ever since I was born. Where can I possibly move to sir?" "My instructions don't go to that," replied the constable. "My instructions are that you are to move on. I have told you so five hundred times."

Down through the ages, life, like the policeman in *Bleak House*, has kept the Jew moving on. He has been regarded as an unwanted loiterer in the countless lands of the world where he has tried to settle down. He has managed, at times, to make himself believe that, at last, he had found a place where he can rest. But ever again the order has come for him to move on. Eugene Sue has used a phrase for the title of a book that somehow captures the whole spirit of the plight of Jewry. He called it *The Wandering Jew.*

Jews had been dispersed among the nations for centuries before General Titus destroyed Jerusalem and burned the Temple. The ten tribes had been scattered from the time of the Assyrian invasion according to the Bible. Shalmaneser, King of Assyria, came up to attack Hoshea, who had been Shalmaneser's vassal and had paid him tribute. But the King of Assyria discovered that Hoshea was a traitor, for he had sent envoys to the King of

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Egypt, and he had no longer paid tribute to the King of Assyria, as he had done year by year. Therefore Shalmaneser seized him and put him in prison. The King of Assyria invaded the entire land, marched against Samaria and laid siege to it for three years. In the ninth year of Hoshea, the King of Assyria captured Samaria and deported the Israelites to Assyria. He settled in Halah, in Gozan on the Habur River and in the towns of the Medes.86

Also, countless numbers of Jews chose to remain in Babylon after King Cyrus had ended their captivity, turning the exile into the Diaspora, the voluntary Dispersion. The Jewish revolt against Rome, however, marked the end of an era and the beginning of an exile that has lasted to recent times. The blazing Temple in A.D. 70 put an end to biblical Judaism in practice. The Jews fought against the Romans with the courage of despair. Despite the internal squabbles that tore out Jerusalem's heart, the valiant defenders almost won. The Romans were forced to bring enormous pressure to bear before the city finally fell. When they did take the city, no mercy was shown. They left behind them total ruin, a smoking Temple, and a people who were either dead, devastated or in chains.87

86. II Kings 17:3-6 (New International Version).
87. Ibid, p. 44.
Quiet was not completely restored to Judah after the Temple had gone up in flames. Some outlying districts of Jerusalem continued to resist. One fortress, Masada, where the rebellion actually began, defied Rome for three years; before it was taken, its defenders slew each other so as not to come alive into the hands of pagan despilers. Even after this, fanatical Zealots arose sporadically to throw themselves to death against the spears of the Romans. Even Jewish stubbornness gave out, however. The quick suppression and summary punishment of every rebellion at length taught the lesson that resistance against the power and might of Rome was useless.88

Losing the war deprived the Jews of a central Jewish authority. This was felt by the diaspora Jews to an even greater extent than by the Palestinians. The Jews of the world had looked to Palestine - to its teachers, its Sanhedrin and its synagogues - for guidance in Jewish religion and customs. It used to be easy to define a Jew in the days before the war. A Jew was one who believed in the One God, in the Torah as God's way, and in the Temple as the only place where sacrifices could be brought to Him.

Now all this was at an end. There was no Jerusalem and no Temple. The various sects and

interpretations of God's law remained. With nothing to
bind them together as the Temple had done, it was almost
certain that the Jewish people would fall apart into small
groups, too weak to resist the pull of the environment,
and destined eventually to merge with the pagans, or with
some other group which might claim a belief in
monotheism. 89

The Jews, however, were by no means through just
because Rome had destroyed their Temple. Forty years
later, lead by a pseudo-Messiah by the name of Bar Kochba
(Son of the Star) they tried to throw off the yoke of Rome
again (A.D. 132-135). Not a trace, however slight, can be
found of the descent of early life of this much reviled
and misunderstood personage. Like the hero of every
revolution, he suddenly appeared as the perfect
incarnation of the nation's hate, spreading terror around,
and standing as the center-point of an eventful movement.

His real name was Bar Kosiba, doubtless from the
town of Kosiba, and was not a nickname meaning "son of
lies." Bar Kochba was a symbolical Messianic name which
Akiba had given to him. When Akiba, actively engaged in
the deliverance of the Jewish people, first saw Bar
Kochba, he was so impressed with the appearance of the man
that he said, "That is a Messianic king." Akiba applied

89. Solomon Grayzel, A History of the Jews (New York: The
to him the verse of Scripture, "Kosiba has arisen as a star (Kochba) is Jacob." Akiba was confirmed, by the imposing personality of Bar Kochba, in his hopes that Roman power would soon be overthrown and that the splendors of Israel would once more shine forth, and he looked forward through this means to the speedy establishment of the Messianic kingdom. He cited the verse of the prophet Haggai with regard to this (ii.21), "Yet a little and I will shake heaven and earth." All did not, however share Akiba's pious enthusiasm. Joachanan ben Torta, a teacher of the law, replied dubiously to his high-flying hopes, "Sooner shall grass grow from thy chin, Akiba, than that the Messiah will appear."90

After the fall of Jerusalem and the destruction of the Temple, leaders of the Jewish thought decided that it was more imperative than ever that Jews everywhere be given a unifying code. Thus the enlargement of the Mishna to include practical, down-to-earth legislation followed as a matter of course. Judaism was fortunate in having at hand men who, at the most critical time, had foresight and determined energy to save Judaism from the wreckage which threatened to bury it.

Among those who re-established Judaism under the new conditions, Rabban Johanan ben Zaccaï has earned grateful distinction. It was he who, amidst the violence and confusion attending the Jewish State, recognized that, of all vast issues involved, the greatest was the preservation of Judaism. Invested with the authority of recognized succession to Hillel, he transferred the nerve-center of Jerusalem to Jamnia (Jebneh). He had been in Jerusalem during the siege by Vespasian and, finding that his moderate counsels were of no avail, he escaped the doom of the city by being carried out of it in a coffin on the shoulders of his devoted disciples. Thus the authority of the supreme religious and legislative councils was not only preserved, but the study and development of the Torah (comprising under this comprehensive designation the written canonical scriptures and their oral interpretations and amplifications) received fresh impetus. Also, another factor of great and beneficial influence in the consolidation of the Jewish people was the rise of a new dignity, the holders of which for several centuries figured as the religious heads of the Jewish community. It was Gamaliel II, a descendant of Hillel and grandson of Rabban Gamaliel (mentioned in the

New Testament), who succeeded Rabban Johanan ben Zaccai as President of the College, or Sanhedrin, at Jamnia, and who assumed the title of Nasi (prince or patriarch).

This office, which remained hereditary in the family of Gamaliel and was recognized by the Roman government, was invested with privileges, and formed not only an effective bond between the scattered Jews, but also raised their standing as a body in the eyes of others. After several changes of residence, the patriarchs, together with their college, settled in Tiberias, on the Lake Genesareth, with their pontifical court rose to a certain state of splendor. They kept in touch with the faithful by means of legates, who visited the outlying communities, and thereby wielded a unifying authority over the whole Dispersion.92

While the new architects of Judaism were drawing up their blueprints for survival, the Jews themselves were given a welcome breathing spell. For centuries they had been the convenient scapegoat for anything that went wrong in the world. The Jews now saw the Christians step into this uncomfortable role. The follies, failures, insanities, and jealousies of the Caesars of Rome had to be blamed on someone. The Christians were a much better whipping-boy than the Jews from the Roman viewpoint. They were even more strange in their beliefs than the Jews.

So for the next three hundred years whenever the Caesars felt it necessary the Christians rather than the Jews, bore the brunt of their malice.\textsuperscript{93}

The old Roman Empire creaked on its dreary way through history. The persecuting caesars gave way to the patronizing caesars (A.D. 306), and the Christian Church rose to power in the world, a circumstance that was eventually to have ominous implication for Jewry. By the time of Theodosius (A.D. 379), the Church had grown so strong that Ambrose, Bishop of Milan, was able to force the emperor to do penance for putting down a rebellion with too much cruelty.

With the Theodosius, the Roman Empire split in two, and his sons carved up the world between them. Arcadius took the East and Honorius took the West. A greatly weakened empire woke up too late to discover that it was unable any longer to hold its frontiers against the savage northern tribes. The Huns, the Goths, the Vandals, and the Visigoths laid the once proud empire in the dust, and in 476 the western empire came to an inglorious end.\textsuperscript{94}

In the west, the Vandal tide ebbed, leaving the Church as the only organized force in the European society. And with the collapse of the Roman Empire, the


\textsuperscript{94} Ibid, p. 48.
Church had the machinery ready for taking over governmental affairs outside as well as inside the Church. However, the popes realized that the Church needed a strong secular arm and it was found in Charlemagne (771). The reign of Charlemagne was one of great importance in the post-Roman world. He united Germany and France, allied himself closely with the papacy, supported Church reforms, and held out a friendly hand to the Jews. He allowed them into his kingdom and encouraged them to build up great mercantile enterprises in Europe. His empire did not last, but it did pave the way for the conversion of Europe to papal Christianity and woes for European Jewry. It also laid the foundations of the four medieval kingdoms of Italy, France, Germany, and Spain, followed later by England.

For the next four or five centuries, the fortunes of the Jews were to be bound up with the four medieval kingdoms. The Jew was unique in the Feudal world. In the feudal system there was only a small middle class or merchant class. Here the Jew found a niche for himself. He was denied admission to both nobility and the medieval craft guilds. Castles that would permit his presence were few. But when the popes forbade "usury" (money-lending) by "the faithful" but permitted it to the out-of-the-fold Jew, the Jew became the European money lender and eventually its banker. Both the Jew and his trade were completely despised, but from the time of Pope Gregory
(590) until the time of Innocent III (1198) the Jew's services were indispensable, and he was more or less left alone. Bishop and baron alike found themselves at times approaching the Jew for help.95

1. Medieval Jewry

We can now see the forces shaping Jewish history as the feudal age began with two paradoxes. Not only were the Jews the only non-Christians left in the entire Christian world, but, ironically, they lived in freedom outside the feudal system, while the gentiles were imprisoned within it. Why had the Jews not been converted or killed as had the other pagans and nonbelievers? Why had they received special exemption? Why did the Church protect them? The Church had maneuvered itself into this paradoxical impasse by force of its own logic. Because the civilization of the Middle Ages was religiously oriented, it was important that the Jews be converted to Christianity. For how could the Church claim that Jesus was universally divine if His own people disclaimed Him? Furthermore, the Jew was left unharmed, so to speak, in order to show that they were a cursed and stiffnecked people. And God's word was true as long as there was such a people as the Jews in the world.96

95. Ibid, p. 49.

The Middle Ages had seen the rise of two very different forms of Judaism. The first of those was Sephardic Judaism centered in Spain. Jews had lived in Spain since Carthaginian times. They had produced a virile culture in which Torah and Talmud were blended with Greek Islamic ideas. They had flourished exceedingly during the Muslim period in Spain, entering the mainstream of Spanish life and rising to positions of wealth and power. They excelled in mathematics and astronomy. They became landowners, financiers, physicians, and courtiers. One such Sephardic Jew was Maimonides to whom, long after his death, such diverse figures as Spinoza, Mendelsohn, and Thomas Aquinas acknowledged their intellectual debt.

When the Spanish people threw off the Moorish yoke and marched back into Christendom, they instinctively turned against the Jews. Before long the new leaders of Spain, encouraged by an intolerant papacy, were clamoring for repressive measures against the Jews. By the end of the fourteenth century, anti-Semitism was epidemic all across the Iberian peninsula.

At first the Spaniards tried to force the Jews to convert to Christianity, making the alternatives very simple - convert and prosper or remain a Jew and perish. Thousands became known as Marranos. They prospered, entered the universities, took up high positions at court, married into aristocratic families, and incurred the
jealousy of the Spanish neighbors. They were suspected of phoney conversion, of still being secretly Jewish, and of paying only lip service to the Church.

If "salvation" was the key to the first phase of medieval history, then "more salvation" was the key to the Crusades, for, as with gold, one can never have enough of either. Although the origins of the Crusades were deeply rooted in the religious, political, and social texture of the age, these origins had no bearing upon Jewish history, but the Crusades themselves did.... A great many of the Crusaders were pious Christians, fired with the idea of freeing the Holy Land from the infidel and turning Jerusalem into a Christian shrine. Many others were in quest of loot and the opportunity to kill with impunity.97

It was inevitable, perhaps, that the deteriorating position of the Christians in the Holy Land, first under Calip Hakim and then under the Seljuk Turks, should produce a reaction from the West. Nearly three hundred years had passed since Charlemagne had encouraged large-scale pilgrimages to Jerusalem and endowment of Church buildings, and it was felt that events had reached a stage when drastic action was necessary to preserve this heritage.98


The Crusades themselves began in 1096 and were a popular, somewhat aimless, and somewhat ineffective effort to free the place of Christ's birth from Islam. They were, for the most part, inspired by fanatics, blessed by popes, and marked by general incompetence and lack of organization. Wherever they went, the Crusaders did "accomplish" one thing. They whipped up sentiment against Jewry. They labeled Jews as "Christ-killers," forgetting that Jesus Himself was a Jew and that all of the Apostles were Jews. In the wake of the Crusaders, Jewish communities were left ravaged and horror-struck by the atrocities that had been committed in the name of Jesus Christ the Lord of life.

In the fourteenth century, the Black Death marched across Europe. People died like flies (1347). The cities were choked with the dead, and the country farms were left without a man to till the soil. A quarter of the population of Europe perished. Insane with fear, people tried every quack remedy the medicine men could suggest. Then someone ignited the dry grass of ignorance, and a conflagration swept across the stricken continent, driven by the high winds of prejudice, fear, and hate. The Jews were responsible! They were the cause of the plague. Heaven was angry because "Christians" allowed these "Christ-killers" to dwell in their midst. Massacres of Jews became commonplace throughout Europe.
As western Europe drove out its Jews, they crowded into eastern Europe. When the Protestant Reformation came along, and the Roman Church girded for the fight, Jews everywhere were regarded as a nuisance. They were banished into the ghettos. The ghetto itself was a walled enclosure, a heavily-populated warren of streets, alleys, and cheap houses. Had it not been for the Talmud hygiene, the ghettos would have become slums.

However, the inevitable consequences of this systematic degradation of the Jews were very largely mitigated by the very remarkable Jewish scheme of life. So, far from feeling degraded, the medieval Jews certainly considered themselves superior to their surroundings. They were in conscious possession of a faith which they knew would deliver them from their oppressors. Their faith excluded relic and image worship, and most other forms of active superstition; it represented a moral standard which eschewed the bloodshed and inhuman cruelties that tainted their neighbors.

In addition, medieval Jewry upheld a pure and affectionate family life style which won over the unwilling admiration of their persecutors. They formed a voluntary brotherhood which knew of no serf or slave. They represented a culture of acknowledged grandeur which went back a thousand years before their adversaries were heard of. In an age when many of the highest medieval princes could hardly write their names, the Jews employed a system of universal education, and they produced many of the keenest thinkers.
Of even greater importance and value than the care bestowed on the body was the cultivation of the mind. In the darkest ignorance of the Middle Ages, study was regarded by Jewry as a religious duty second to none. To the Jews of this period, the highest ambition and ideal was not to be rich but to be counted among the learned in the community. Ignorance was a disgrace, for it was only the scholar who seemed to command true respect.

So much was study part of the ordinary day's work that the function of a Rabbi was an unpaid honor, and the Jew's meeting house, the synagogue, was termed the school. When the medieval Jews were thrown back upon themselves, this devotion to scholarship was heightened and intensified, and made the Jews a nation of literati. The sharpening of the mind by the dialectics and arguments in which the Talmud, the chief object of Jewish study, abounds produced a zest for knowledge which spurred the Jews on to greater studies.

Therefore, the social conditions which shut the Jews out from familiar intercourse with their medieval neighbors made the Jews at home amongst themselves, and their common interests formed a bond of union which their adversaries neither rightly understood nor justly forgave. Debarred from public life activity, the Jews turned their attention to their own family circle. Thus the family became an object of intense devotion, and the home the center of most activities. The holydays, Sabbath
and the study of Talmud did much to foster ties of family and kinship in eastern medieval Jewry.

2. European Jewry

When Napoleon Bonaparte took over the leadership of the French army, all of Europe was swept along in the tide of the French Revolution. Napoleon marched into Italy, and though he shared the popular prejudice against the Jews, the slogan of the revolution became the order of the day. Liberty, equality, fraternity! The Jews tore off their yellow badges and streamed out of the ghettos of Venice, Livorno, Rome. The gates of the ghettos went up in flames, and the nearer to France, the more rights given to the Jews.

The Rabbis were especially alarmed at the cracks showing up in the ghetto way of life. They saw the Jews being drawn into the vortex of the fascinating Gentile world, just as centuries before had been caught up into the Hellenistic world. They watched with horror as increasing numbers of Jews renounced Judaism only to be swallowed up by the Gentile world of commerce, culture, opportunity, and heretical patterns of thought. They bitterly denounced education as a curse and opposed it with all of their power, but it was to no use. The old way of life was about over. The reign of the Talmud as the supreme arbiter in matters of faith and morals for Jewry was dealt a severe setback.
The French Revolution (1789) brought in its wake political emancipation for millions of European Jews. It broke the power of the aristocracy, trimmed the Church down to size, and gave the middle class a chance to seize power. In the French world all restrictions against the Jews were abolished, and they were given their freedom along with everyone else. Napoleon, a strategist and pragmatist, knew well that in countries he wished to conquer there resided countless Jews. He saw them as his useful allies. In a bold move he reconvened the Sanhedrin in Paris in 1807 and hoped by that move to rally the world of Jewry to his cause.

Napoleon planned a national home for the Jews in Palestine (under French protection, of course) as a means of cutting Britain's lifeline to India. But his ambitions were finally crushed at Waterloo (1815). There was an immediate reaction throughout Europe. The Jews were blamed for unemployment and chaos that reigned everywhere and were herded back to the ghettos. In Italy and Spain, the Inquisition, abolished by Napoleon, was restored and a fresh baptism of misery was administered to the Jew. The Jews, however, were no longer docile as once they had been. They had been given a taste of freedom, and they liked its flavor. They threw themselves avidly into every movement that promised them any hope of redress for their
sufferings and became active in all the underground movements that led to the further revolutions of 1830 and 1848.

By 1870, almost every country on the continent had been reorganized and was governed under a constitution that guaranteed civil rights for all. It was a new day. Jews rapidly began to climb the ladder of success. Their financial genius was soon felt in the world, as they gained control of giant corporations and financial institutions. Some Jewish families, such as the Rothschilds, became powerful enough to change the whole course of history. In England, Jews rose to the highest posts in the land. Benjamin Disraeli became Prime Minister, Lord Reading (formerly Sir Rufus Isaacs) became Viceroy of India, and Sir Herbert Samuel became His Majesty's Commissioner for Palestine.99

3. The Sephardic Jews Migrate To America

Jews arrived in America in four waves. The first wave came between 1630 and 1825. Most of the early Jews who came to this country were Marranos or Spanish Jews, and during the early 1700s, many Marranos left the old World and settled in the Spanish and Portuguese settlements in the New World. One of the settlements was

Recife, a city also known as Pernambuc on the coast of Brazil. These Marranos preserved their identity as Jews in secret worship. In 1630, the Dutch captured Recife. Of all the nations in Europe, the Netherlands, had proved the most hospitable to Jews fleeing Spain. Dutch soldiers fought a hundred-year long war for independence from Spain and Portugal, and Dutch Reformed Protestants militantly opposed the Catholic Inquisition.

The Marranos in Recife took off their Christian disguise and openly called themselves Jews. They were soon joined by other Marranos in Brazil. Six hundred Dutch Jews sailed from Amsterdam to Recife. Recife was called a Jewish city, and a Jew, Maurice of Nassau, governed as the Dutch stadholder. For twenty-four years these Jews prospered until, in 1654, the Portuguese besieged the city and took it.

The Portuguese governor promised to spare the lives of these Jews if they would leave Brazil. He assembled sixteen ships which took Jewish passengers to the Dutch possessions of Surinam and Curacao or to Jamaica, held by the British, or to Martinique and Guadeloupe, held by the French. One ship, the Valk, carrying twenty-three Dutch-born Jews, made none of these ports. Midway in the Caribbean, pirates sighted it and gave chase. Driven well of its course, the Valk was
spared plunder by the intervention of a French privateer, the St. Charles, commanded by Jacques de la Motthe.100

De La Motthe promised for 1,000 guilders apiece to take the Jews to the nearest Dutch port, which by his calculation was New Amsterdam (present-day New York). The Dutch West India Company had founded New Amsterdam in 1624. Two years later the company's director, Peter Minuit, negotiated the most outrageous bargain in the history of commerce when he acquired all Manhattan from the Indians who owned it for $24.00 worth of calico and beads.

Since then, the colony had grown to include not only a military garrison manning a fort but a large community of Dutch burghers. Governing in the name of the Dutch West India Company was the crusty, peg-legged Peter Stuyvesant, who told the Jews aboard the St. Charles they could not disembark. Stuyvesant wanted to bar these Jews not so much because he despised their beliefs, but because if he set a precedent by admitting Jews, he would have to admit "Baptists," Lutherans, and "unwanted immigrants," as he called Quakers.101

101. Ibid, p. 15.
The Jewish arrival in America was less than propitious in other respects as well. After confiscating all their money, Captain de la Motthe insisted the Jews still owed him for the passage. Peter Stuyvesant agreed with the captain and ordered the Jews to sell their personal belongings at public auction the next day. Not only were the Jews unwanted in this colony, but they soon were insolvent. But they had help from two sources. The first was the conscience of the Dutch burghers, who offered them shelter and then in council overruled Stuyvesant and allowed them to petition the Dutch West India Company for the right to settle in New Amsterdam. The second source was an improbable ally, another Jew named Jacob Barsimon, who had arrived only a month before.102

Barsimon was no more welcome in New Amsterdam than the newly arrived Jews. Yet he was not in debt, and he convinced de la Motthe that Jews in Holland would liquidate the last of the money the passengers owed. In September, 1654, these twenty-three Jews sent off their petition to Holland. But they spent the winter in New Amsterdam awaiting the answer, a winter so cold the ice in the Hudson River froze from shore to shore. The following

102. Ibid, p. 16.
petition shows that the winning of equality by Jews in any place helped to advance the cause of equality for Jews elsewhere:

"The merchants of the Portuguese Nation residing in this City respectfully remonstrate to your Honors that it has come to their knowledge that your Honors raise obstacles to the giving of permits or passports to the Portuguese Jews to travel and to go to reside in New Netherlands (New Amsterdam), which if persisted in will result to the great disadvantage of the Jewish nation. It also can be of no advantage to the general company but rather damaging.

"There are many of the nation who have lost their possessions at Pernambuco and have arrived from there in great poverty, and part of them have been dispersed here and there. So that the petitioners had to expend large sums of money for their necessaries of life, and through lack of opportunity all cannot remain here to live. And as they cannot go to Spain or Portugal because of the Inquisition, a great part of the aforesaid people must in time be obliged to depart for other territories of their High Mightinesses the States-General and their Companies, in order there, through their labor and efforts, to be able to exist under the protection of the administrators of your Honorable Director, observing and obeying your Honors order and commands."
"It is well known to your Honors that the Jewish nation in Brazil has at all times been faithful and has striven to guard and maintain that place, risking for the purpose their possessions and their blood. Yonder land is extensive and spacious. The more loyal people that go there to live, the better it is in regard to the population of the country as in regard to the payment of various excises and taxes which may be imposed there, and in regard to the increase of trade, and also to the importation of all the necessaries that may be sent there.

"Your Honors should also please consider that many of the Jewish nation are principal shareholders in the Company. They having always striven their best for the Company, and many of their nation have lost immense and great capital in that those who wish to populate the Colony shall enjoy certain districts of land gratis. Why should now certain subjects of this State not be allowed to travel thither and live there?...

"...Therefore the petitioners request, for the reasons given above (as also others which they omit to avoid prolixity), that your Honors be pleased not to exclude but to grant the Jewish nation passage to and residence in that country; otherwise this would result in a great prejudice to their reputation. Also that by an Apostille and act the Jewish nation be permitted, together
with other inhabitants, to travel, live and traffic there, and with them enjoy liberty on condition of contribution like other, &c." 103

In this bold petition to the West India Company, the Jews assigned four main reasons why Jews should be allowed to remain in New Amsterdam, despite Peter Stuyvesant's objections: That they cannot go to Spain or Portugal because of the Inquisition; that they have risked their 'possessions and their blood' to defend Dutch interests in Brazil; that the French and English allow Jews in their colonies; and that these Jews are 'principal shareholders' (persons who had invested at least 6,000 guilders each) in the Dutch West India Company.

The reply the Amsterdam Chamber of the West India Company in Holland grudgingly gave to Stuyvesant was that the Jews be allowed to remain in New Amsterdam (New York). It appears that the loyalty of the Jews in Brazil on the behalf of Holland, and the capital investment of the Dutch Jews outweighed the fears and prejudices that the West India Company directors shared with Stuyvesant. The press of the Dutch Jews was effective as the following extract from the reply by the Amsterdam Chamber of the West India Company to Stuyvesant's letter, April 26, 1655 shows:

We would have liked to effectuate and fulfill your wishes and request that the new territories should no more be allowed to be infected by people of the Jewish nation, for as we foresee therefrom the same difficulties which you fear, but after having further weighed and considered the matter, we observe that this would be somewhat unreasonable and unfair, especially because of the considerable loss sustained by this nation, with others, in the taking of Brazil, as also because of the large amount of capital which they have invested in the shares of this company.104

About ten years after the first Jews arrived in New Amsterdam, the Dutch burghers, on August 29, 1664, awoke to find four British men-of-war in the harbor. Their guns were trained on the fort, and the English admiral demanded the capitulation of the fort. Without a by-your-leave, King Charles II of England had deeded all the land between the Connecticut and Delaware rivers to his brother James, Duke of York. There was little the Dutch could do about it. Proud Peter Stuyvesant surrendered the fort a month later, and the British admiral allowed the garrison to embark for Holland with full military honors.

King Charles, a practical king who wanted to maintain colonies 3,000 miles away realized that what he

104. Ibid, p. 4.
must have, above all, is people in the colonies. Whether
they were indentured servants, members of the nobility, or
Jews made little difference to him. The English had
little animus against the Jews, though Jews had been
expelled from Britain in 1290. The few Jews living in
England were money lenders and bankers; they were not
competitors in the universities or in commercial
enterprises as they had been in Spain. The English did
not discourage Jews in their colonies.

Indeed, the English were rather fond of Jews,
seeing in them a literal descendant of Abraham. The
British Israelites claimed lineage from the twelve lost
tribes of Israel and the Prophets of the Old Testament
whom they revered. Of all the Christian people in Europe,
the English were the ones to turn the Hebrew and Greek
texts of the Old and New Testaments into the English
masterpiece. Shakespeare and the King James Version of
the Bible are supreme voices of English literature. The
critic Edmund Wilson writes: "...something in the English
character, something mystical, tough, and fierce has a
special affinity to Hebrew."105

As the New World became more and more an English
speaking world, governed by an English king, more Jews

105. Richard Goldhurst, From Columbus to the Liberty Bell
came to it. In 1658 Jews from Curacao came to Newport, Rhode Island, where over a century later they built the Touro Synagogue, the oldest house of Jewish worship still standing in the Americas. The Touro Synagogue was designed by the English architect Peter Harrison, who imported 196,715 bricks for its outer walls. Jews landed in Savannah, Georgia, in 1733, and in Philadelphia five years later.

But they came slowly. While there were Jews in every one of the thirteen colonies in 1776, there were not 3,000 Jews altogether. They were scarcely one percent of the population of North America. The Jews could not boast they were a crucial or even a significant voice in the determination of the colonies to seek independence. Yet on July 4, 1776, when the First Continental Congress moved for independence from Great Britain, the great Liberty Bell in Philadelphia, which pealed the news, bore as its inscription the words of the Hebrew Old Testament Book of Leviticus: "Proclaim Liberty throughout the land unto all the inhabitants thereof." 106

Although the Jews could not boast that they were a significant voice for the cause of colonial independence, they did serve the cause of freedom. Since many were merchants and tradesmen, they were the first to suffer

from Britain's restrictive measures. Throughout the struggle for independence, Revolutionary leaders summoned up the people of the Bible, who had been liberated from the Egyptian oppression, as an example and inspiration. Some Jews, like many Christians, remained loyalists, putting mercantile connections with Britain above the interests of the new republic.

4. The Ashkenazim Jews Migrate To America

The Sephardim were the first Jews to emigrate to America. Not until 1836 did the first mass migration of Ashkenazim Jews follow in any significant number. Between 1836 and 1870 the population of the United States increased from 10 million to 40 million. Most of this growth was due to the great waves of immigration from central Europe, especially from Germany, Austria, or Bohemia, and it is hard to determine just how many of the immigrants were Jews.

In 1820 there were roughly between 4,000 and 5,000 Jews in America. It is estimated that by 1850 there were between 40,000 and 50,000, and that by 1880 there were almost 10 times that many. What were the reasons for this large immigration? The chief reason was economic necessity. The population of Europe had grown tremendously in the early nineteenth century, and the Jewish population, in spite of wars and massacres, and in
some places bans on Jewish marriages, had grown even more in proportion to the general population.

The Industrial Revolution, which had started in England and spread to the continent, favored only the rich entrepreneurs, both Christians and Jews. Thousands of peasants left their farms and villages and crowded into the cities to work in the mills and factories and others went to America. Very often the innkeepers, shopkeepers, and craftsmen in the villages were Jews. When the countryside emptied, they were left without a source of livelihood. There was no place for them in the cities, so the only solution was to emigrate. In doing this, they had a precedent. Many adventurous young men from Jewish families had left their homes to seek their fortunes in the new world. Ocean travel was becoming more and more common, and thousands of Jews from Germany, from western Poland, from Austria and from Bohemia gathered in the Atlantic seaports-Bremen, Hamburg, LeHavre - and waited for ships to take them across the ocean.

The new arrivals settled down to business. They became peddlers, storekeepers, and businessmen. Indeed, many of the modern, complex department stores in America such as Lits, Macys, Bambergers, Sterns and Strawbridge and Clothier evolved from the enterprising activities of those early Jewish peddlers. Jews became very prominent in America's retailing business. One of those pioneer
peddlers was Levi Strauss, who was in his teens when he arrived from Bavaria. His brother had already opened a clothing store in New York, but Levi had his eye on California, where gold had just been discovered. He headed west with a roll of his brother's heavy denim on his back. When a miner complained that his pants wore out too quickly, Levi made him a new pair out of the canvas. The miner was so pleased that he boasted all around San Francisco of his pants "from Levi's." That was the birth of Levi's, the copper-riveted pants that would last, and of a company that eventually made a jeans revolution which swept the world.107

The Gold Rush lured many Jews, besides young Levi Strauss, to the Far West. They opened trading posts on the plains and in the mountains. By the end of the 1850s, Jewish communities had sprung up in many towns, the largest of them in San Francisco. By 1860, America's Jewish population had grown to some 150,000, and two out of three of them were immigrants. Most Americans probably never thought about the Jews. Nevertheless, anti-Semitism persisted here as it had for a much longer time in the rest of the world.108

Beginning in 1880, there was a dramatic increase in the number of Jews in America. A massive influx of some two million eastern European Jews was inspired by the brutal pogroms of 1879 and 1881 in Russia and Russian-held Poland. These were large-scale massacres by the anti-Semitic Russian government. The pogroms continued in following years and hung as a permanent threat over Jewry in eastern Europe. Actually this was the Czar's way of diverting the Russian peasants' attention from the true source of their miserable plight. By putting the blame on the Jews, the Czar could continue to take advantage of the poor duped and uneducated people he ruled.

America was willing to open her doors to eastern European Jews because the country, at that time, needed unskilled workers to man the giant industrial complexes springing up all over the country. Jews filtering into American industry were not long in seeking advancement in that field. After World War I, the American labor market reached its saturation point, and in 1924, Congress passed a law sharply reducing the number of immigrants who might enter America. That law sealed the fate of millions of Jews who were still in the pale of Settlement in Russia and in Poland too. Many of the Jews who were not allowed to immigrate to America became a part of the six million in Jewry who perished under the Nazi regime.
The fourth great wave of Jewish immigration came in 1935 when the United States Congress relaxed its immigration laws to permit 300,000 refugees fleeing from Nazi terror. Many of these Jews were the elite of Germany. Among them were scholars, teachers, novelists, artists, dramatists, poets, composers, teachers, physicians, and scientists. The talented people Hitler expelled from Europe greatly enriched American culture and science.

Crossing the Atlantic, at the end of the last century, was a memorable experience for the Jewish immigrant. For one thing, he was heading for a great unknown. For another, the trip was ordinarily made under circumstances that were far from comfortable. Immigrant quarters were congested and privacy almost impossible. The food was of poor quality and many suffered sea sickness. Many of the uprooted, having been fleeced by unscrupulous steamship agents, arrived in the United States penniless. Bearing a few bundles containing personal possessions, the immigrant had to run the gauntlet of immigration officials at Ellis Island and other ports of entry.109

For the great majority, those physically and mentally healthy, and those not likely to become public charges, the journey was over. Those with obvious deformities, e.g., the feeble-minded, and those patently not employable might have to repeat the Atlantic ordeal on a ship bound for Europe. The crossing in all its phases was a harsh brutal trip. But however trying, however inhuman the transatlantic journey was for multitudes of East European Jews, it was a veritable luxury line cruise compared with the nightmare of the slave's Middle Passage to bondage.110

The majority of the Jews seemed to have settled in New York, but many remained in other port cities, such as Boston and Philadelphia. Some went to Rochester, and others headed west. But wherever they went, their first contact was usually with HIAS, the Hebrew Immigrant Aid Society. Earlier immigrants had founded the organization in 1881 to give the newcomers a helping hand.

HIAS was at the port to assist with immigration problems; to help locate friends and relatives; to find a place to live; and, in some instances, even to find immigrants their first job. But despite the help the immigrant received, everything seemed vast and strange and

new - the bewildering mazes of streets that stretched endlessly in all directions, the crowds of people bustling about, speaking an unfamiliar language, the paved sidewalks and towering buildings, the trolley cars riding on the surface ground, the elevated trains riding on tracks high up in the air, the factories, the shops, the policeman in the blue uniform, and the public schools for all children, Jews and Christian alike.

Earning a living was not easy for eastern European Jewry. America was no longer a land of pioneers, waiting to be developed. The cities, the railroads, the industries had been built. The immigrant was forced to find a place for himself in the large bustling country. Sometimes, in his crowded city ghetto, he opened a little grocery or dry-goods store, or he peddled goods from door to door. Pushcarts crowded the curbs of the Lower East Side streets of New York. The pushcart peddlers did not earn enough to keep their families in comfort, but they hoped that their children, some day, would have a better time of it than they did.

Many eastern European Jews from the Pale of Settlement had been tailors in their old homes. When they came to New York they entered the clothing factories. New York City was the clothing manufacturing center of America. The immigrant sat over his machine for fifteen or sixteen hours a day, and when the working week was
over, he found that his pay envelope contained about six or eight dollars. The few dollars he earned had to pay for his rent, food and clothing for the family, doctor bills, and whatever else his family needed.111

The reporter Jacob Riis, in his book How the Other Half Lives, pictured the sweatshops:

The homes of the Hebrew quarter are its workshop also. You are made fully aware of it before you have travelled the length of a single block in any of these East Side streets, by the whir of a thousand sewing machines, worked at high pressure from earliest dawn till mind and muscle give out together. Every member of the family, from the youngest to the oldest, bears a hand, shut in the qualmy rooms, where meals are cooked and clothing washed and dried besides, the live-long day. It is not unusual to find a dozen persons - men, women and children - at work in a single room.112

Then Riis takes us into a Ludlow Street tenement:

Five men, a woman, two young girls, not fifteen, and a boy who says unasked that he is fifteen, and lies in saying it, are at the machines sewing knickerbockers... The floor is littered ankle-deep with half-sewn garments. In the alcove, on the couch are many dozens of pants ready for the finisher, a bare-legged baby with pinched face is asleep. A fence of piled-up clothing keeps him from rolling off on the floor.


faces, hands and arms to the elbows of everyone in the room are black with the color of the clothing on which they are working.113

An investigation showed that in 1907 there were 60,000 children shut up in these home sweatshops. Many of them had never sat on a school bench. Also an investigation of these sweatshops by a congressional committee concluded that "A large proportion of all the clothing worn by the majority of people in America is made under conditions revolting to humanity and decency."

In time, the workers in clothing factories began to organize into unions. They tried to bargain with their employers, asking for higher wages, sanitary conditions, and shorter working days. If bargaining failed, they went out on strike, refusing to return to work till their demands were met.

The strikes were often led by men who had been revolutionists in Russia. They had fought for justice in the Pale of Settlement, and in America they fought for justice too - decent conditions for the underpaid factory worker. Often, a strike dragged on for months. If a worker had some money saved for a rainy day, it did not last very long. When his savings were gone, there was little or nothing at home.

113. Ibid, p. 50.
Often the strike would fail, and the disheartened workers found themselves back where they started. But gradually, as the unions became larger and stronger, the sweat shops were completely wiped out, and factory owners were forced to raise salaries, shorten the working day, and improve conditions in their factories.

Two of the largest and strongest unions in America, the Amalgamated Clothing Workers of America and the International Ladies Garment Workers Union, were the work of immigrant Russian Jews on the East Side of New York. By his own efforts, the Jewish immigrant had helped himself and others to a better life. And as Eastern European Jewry grew more and more comfortable in their American homes, and as their living conditions improved, many of them left the crowded ghettos of the industrial cities and moved to better neighborhoods.114

The manner in which Blacks were captured and enslaved and inducted into the plantation system tended to loosen all social bonds among them, and to destroy the traditional basis of social cohesion. The social structure of the plantation and the harsh discipline was needed to wipe out any vestige of African culture among the slaves.

African religious practices and rituals were forbidden. Drums were not allowed because they could be used to send messages. The slaveholders were very careful to control anything that might promote rebellion or cohesiveness among the slaves.

The medicine men who had practiced their juju or voodoo in Africa, and who held power, were powerless in the slave system. Although black magic was controlled among the slaves it was never eliminated. Superstition, fear, spells, folklore, and legend still influenced the slaves up until The Society of the Propagation of the Gospel in Foreign Parts focused its attention upon Blacks and Indians.

Before the Society started to evangelize slaves, Christianity made little progress among the slaves. The slaves showed, at first, very little interest in Christianity. And at first the planters opposed every effort to Christianize slaves, even though evangelizing
heathens was one of the earliest justifications given by Europeans and planters for the slave trade.

It was commonly believed that conversion of slaves would make them unfit for slavery. Some felt that a slave was no longer a slave when he became baptized. Freedom, they believed, was inherent in Christianity. That a Black by becoming baptized could be equal to any white would pose a serious problem.

Slaveowners hated the idea of their slaves learning to write and read. Furthermore, if they learned to read they could become a threat to the plantation system. What would stop them from reading literature that would upset the status quo? The Society for the Propagation of the Gospel in Foreign Parts could not send enough missionaries to cover the large but sparsely settled areas. Also, travel was difficult and Whites who showed love and sympathy to Blacks incurred wrath from other Whites. These factors combined to make evangelization among the Blacks extremely slow.

In 1667, the Virginia Assembly enacted a law that baptism in no way altered the status of slaves. In 1729, England also declared the same thing. This opened the way for the propagation of the gospel among the slaves. The fear that conversion meant freedom from servitude was gone. The missionaries, feeling freer to evangelize, became busier.
The first church denomination that tried to win over the slaves was the Anglican Church. The Anglican rituals, creeds, and catechisms were almost impossible to comprehend by the slaves. And the qualification for the ministry held little hope that a slave could qualify. The Anglican Church found that it could not successfully evangelize slaves and their efforts diminished.

The latter part of the seventeenth century was a time of religious teaching of the Negro. Limited time, money, personnel, and energy were spent in his behalf. However, he was totally dependent upon the white leaders for his religion, and they were equally dependent upon the economy. On the whole, religious leaders thought of the Negro as a little lower than a human being and considerably less than a member of the Church.

As a rule, Negroes who were interested in religion had to be satisfied with the sacrament of baptism and whatever training was necessary to meet this requirement. The failure of Protestantism in the seventeenth century perpetuated itself in each succeeding generation, and for many of the same reasons.115

1. The Great Awakening

About the time of the latter half of the eighteenth century, favorable events occurred which helped to spread Christianity among the slaves. First, the invention of the cotton gin by Eli Whitney in April 1793, and the use of spinning and weaving machines increased the demand for cotton. This played a large part in the transporting of more Africans to America, because Southerners knew that these inventions would heighten the need for more laborers. Thus many more Blacks were exposed to Christianity than before.

Also, the work of various denominations under the Great Awakening helped spread the Gospel among the slaves. Charles Finney and his holiness revivals met the emotional needs of the slaves. George Whitefield was greatly used of God in his preaching in the colonies. Jonathan Edward's sermon "Sinners in the Hand of an Angry God" sent the fear of God into the hearts of men in Massachusetts and elsewhere. As a result of the revivals, the Presbyterians, Methodists, and Pentecostals engaged in extensive missionary work throughout the colonies.

However, in 1750 the Baptist Church, and to a lesser degree the Methodist Church, began to attract and influence the slaves. Why did the Negro slaves respond so enthusiastically to the proselytizing efforts of the Baptists and the Methodists? From what has been pointed
out concerning the manner in which the slaves were stripped of their cultural heritage, we dismiss the speculation that it was due to their African background. 116

Melville Herskovits concluded that Blacks tended to flock to the Baptist and the Methodist Churches because the services were simple and resembled African rituals. "We may begin by treating the organizations that comprise the institutionalized forms of Negro religion. From the earliest times of slavery, it has been the less inhibited, more humble denominations which have attracted Negroes in the United States." 117

Furthermore, Bartram Doyle stated that the worship of the Negro is of the simplest sort. "He has no appreciation of elaborate rituals, of service consisting of forms and ceremonies. Hence the great mass of the colored races have united with either the Methodists or Baptist Churches. These Churches have the simplest, least complicated forms of Church services, and the Negro naturally gravitated toward them." 118


George Dollard does not generalize as to the reason why slaves gravitated to the services of the Baptist and Methodist Churches. He turns to a historical and psychological explanation:

"It is impossible to say from census materials what percentage of Negroes and Whites are members of religious bodies in our community. We do know for the county that about half the adult Negroes are church members and of these, four-fifths are Baptists. We do not know how far these proportions hold for Southerntown and county but Southerntowners say that if a Negro is not a Baptist someone has been tampering with him. Apparently the Baptists and Methodists were the most energetic in their early measures to capture Negro allegiance by means of their itinerant preachers. Furthermore, the religious behavior of these denominations was less formalized and stereotyped than that of the Presbyterian or Episcopal churches, and the evangelical mode of preaching seemed to have a spontaneous appeal to the Negroes; perhaps they were disposed toward emotionally toned group meetings by their African background. They seemed to have marked selectivity for the tensity and emotionalism of the Baptists and Methodist preaching." 119

The question of why "less formalized and stereotyped" rituals should appeal to the Negroes may be put aside for the moment. That the social and economic status of the communicants was an effective cause that operated in the case of the Negroes and whites alike is apparent, however, and must be taken into full consideration. Jackson informing us that in Virginia "in every instance we know that the Church established by Negroes was a Baptist Church," goes on to say, "it is to be noted also that through Virginia generally the servant class leaned to the Baptist connection." 120

Jackson attempts to account for the lack of appeal of the more sober sects in the following terms:

The greatest handicap in the ministrations of the Established Church, however, was its lack of emotionalism and a spirit to fire the masses. The functionaries of this body, clinging to European conceptions of religion, were unable to sense the nascent evangelism of the American people with its insistence on the sinfulness and depravity of man, a condition which in turn called for thorough regeneration. To develop this new feeling a special technique was needed. Such a technique was found in the revival. 121

120. L. P. Jackson, "Religious Development of the Negro In Virginia from 1760 to 1860," Journal of Negro History, 16:198, 1931.

121. Ibid, p. 211.
Members of this denomination themselves recognized the need for adaptation to a more congenial pattern: Episcopalians in Virginia under Bishops Meade and Johns and others became evangelical to a degree approximating Baptists and Methodists. They accepted the revival and preached the gospel, and became disciplinary on matters of amusement and public entertainments.

As concerns the particular drives which made for Negro affiliation to the Baptist Church, this sociological explanation is offered:

The Baptist Church by reason of its policy is par excellence the Church of the masses. It is the religious organization to which the under-privileged class, more so than to any other denomination, is likely to turn. This Church is extremely democratic and is characterized by a local autonomy which makes each Church practically a law unto itself. The man who is, therefore, passed over in every-day secular affairs turns to an organization in which he can find that very expression which is otherwise denied him.122

2. The Emotionalism Of The Baptist And Methodist Churches Appeals To the Slaves

Furthermore, we learn that there was a strong attraction of the slaves for the Baptist Church because

122. Ibid, p. 108.
they were given greater participation in religious exercises. There was also greater liberality in the Baptist method of administering communion which was not calculated to discriminate against them. Finally the mode of baptism among the Baptists satisfied the desire of the Negro for the spectacular.

The need for emotional release was important to the slaves if they were to survive the harsh so-called Christian slavemaster and the sadistic slavebreaker. An independent testimony regarding the force of the drive for emotional expression among the slaves is contained in an account given by an ex-slave of conditions known to her.

On the plantation there were about one hundred and fifty slaves. Of this number, only about ten were Christians. We can easily account for this, for religious services among the slaves were strictly forbidden. But the slaves would steal away into the woods at night and hold services. They would form a circle on their knees around the speaker, who would also be on his knees. He would bend forward and speak into or over a vessel of water to drown the sound. If anyone became animated and cried out, the others would quickly stop the noise by placing their hands over the offender's mouth.123

The importance of the Black preacher in furthering this patterned emotionalism has often been

pointed out. And even whites who attended service in the Black Churches have often been influenced by the emotionalism of the preacher and congregation, even during the period of slavery.

W. E. Barton describes at length a number of religious meetings that were quasi-hysterical and at which emotionalism abounded:

"The company has long been swaying back and forth in the rhythm of the preacher's chant, and now and then there has come a shout of assent to the oft repeated text. Each time the preacher's almost incoherent talk becomes articulate in a shout "I have trod de wine-press," there are cries of "Yes!" "Praise de Laws!" and "Glory!" from the Amen corner, where sit the "praying brethren," and from the Hallelujah corner, where sit the "agonizing sistren." In the earlier demonstration the men rather lead, but from the time when Aunt Melinda cries out, "Nebbah mind de wite folks! My soul's happy! Hallelujah!" and leaps into the air, the men are left behind. Women go off into trances, roll under benches, or go spinning down the aisle with eyes closed and with arms outstretched. Each shout of the preacher is a signal for someone else to start; and strange to say, though there are two posts in the aisle, and the women go spinning down like tops. I never saw one strike a post. I have seen the pastor, on a day when the house would not contain the multitude, cause..."
the seats to be turned and take his position in the door with a third of the audience inside and the rest without.... I have seen the minister in grave danger of being dragged out of the pulpit by some of the shouters who in their ecstasy laid hold upon him. I have seen an old man stand in the aisle and jump eighty-nine times after I began to count, and without moving a muscle of his thin parchment face, and without disturbing the meeting."124

In analyzing emotionalism in the Black religious institutions, the following characteristics may be noted: (1) Primary emphasis upon "preaching the 'Word'"; (2) salvation by faith; (3) worship as fellowship; and (4) vernacular singing. In addition to these, certain other features make the Black Church distinctly different. They are (1) lengthy exhortations and sermons punctuated by stereotyped phrases such as, "Amen!" "Glory to God!" "Praise His Name!" "Hallelujah!" and so forth; (2) sermons featuring polemics against so-called "sins of the flesh" in contrast to the "blessings of the Spirit" and the "rewards of the hereafter"; and (3) the dogmatic assertion that the only "true gospel" is of Jesus Christ.

Other distinctive features of the Black Church are as follows:

124. W. E. Barton, Old Plantation Hymns (Boston, 1899), pp. 41-42.
1. A Leadership that is magnetic to an almost hypnotic degree and virtually dictorial in control over the members.

2. Frenzied overt emotional expression, such as shouting, running, jumping, screaming, and jerking as a regular feature of the worship services.

3. Frequent repetition of hymns transformed into jazzy swingtime and accompanied with hand-clapping, tapping of feet and swaying of bodies.

4. Testimonies given in rapid succession and certifying to healings, messages, speaking in tongues, and Spirit possession.125

How eagerly and completely the Blacks were drawn to the new and free evangelical types of Christianity, i.e., the Baptist and the Methodist, may be gathered from some of the contemporary writings which record the founding of the first Black Baptist Churches in America. It was imperative that the slaves have some place to relieve the pressure of slavery. The old time revivals and the free hand given to them in the Baptist and Methodist Churches was just what they needed to get their own Churches started.

3. The First Black Churches In America

The first Black Church was founded in Jamaica by George Liele, shortly after the Revolutionary War. George Liele had been a slave in Savannah, Georgia. His master seemed to have been a Tory, who emigrated to Jamaica after the war. The following excerpt from a missionary report indicates the way in which Liele entered upon his self-appointed ministry:

"Being called by grace himself, George Liele began to discover his love for other Negroes, on the plantation with himself, by reading hymns among them, encouraging them to sing, and sometimes by explaining the most striking parts of the hymns to them."

Probably the first Black Church in America was started in Savannah, Georgia shortly after the Revolutionary War by Andrew Bryan. It appears that Bryan was one of George Liele's disciples. Bryan was converted, according to contemporary record, by Liele's exposition of the text "You Must Be Born Again!" About eight months after Liele's departure, Andrew began to preach to a Negro congregation with a few whites. The colored people had been permitted to erect a building at Yamacraw, but white

people in the vicinity objected to the meetings, and Bryan and some of his associates were arrested and whipped. But Bryan rejoiced in his whippings and holding up his hand declared 'he would freely suffer death for the cause of Christ.' Byran's master interceded for him and was 'most affected and grieved' at his punishment. He gave Bryan and his followers a barn to worship in after Chief Justice Osborne had given them their liberty.127

4. Black Churches Provide An Emotional Release

With Andrew Bryan and George Liele, the slaves in America ceased to be a mission field. The white Baptists and Methodists ceased to propagate the Gospel among the Blacks as the Black Churches gained momentum. Congregations under Black preachers sprang up wherever they were tolerated. The following description of a Black Church is given by an Englishman who visited the United States in 1835:

"I learned that in the afternoon there would be worship in the African church, and I resolved to go.... The building, called a church, so without the town, and placed in a hollow so as to be out of sight, it is, in the fullest sense, 'without the gate.' It is a poor log-house, built by the hands of the Negroes, and so

127. Ibid, p. 70.
placed as to show that they must worship by stealth. It
is perhaps, 20' by 25', with boarding and rails breast
high, turned around three sides, so as to form galleries.
To this is added a lean to, to take the overplus, when the
fine weather should admit to larger numbers.

"There were three small openings besides the
doors, and the chinks in the building, to admit light and
air.... By the law of the State, no colored persons are
permitted to assemble for worship, unless a white person
be present and preside. On this account the elders of Mr.
Douglas' church attend in turn, that the poor people may
not lose the privileges they prize.... One of the
Blacks...gave out Dr. Watt's beautiful psalm "Show pity,
Lord; O Lord, forgive," etc. They all rose immediately.
They had no books, for they could not read; but it was
printed on their memory, and they sang it off with freedom
and feeling.128

"There is much melody in their voice; and when
they enjoy a hymn, there is raised expression of the face,
and an undulating motion of the body, keeping time with
the music, which is very touching.... Much has been said,
and is still said, about the essential inequality of the

128. Andrew Reed, D. D., and James Matheson, D. D., A
Narrative of the Visit to the American Churches by
the Deputation from Congregational Union of England
and Wales, Vol.1, London: Jackson and Walford,
p. 1235.
races. That is a question which must be settled by experiment. Here the experiment was undoubtedly in favor of the Blacks. In sense and in feeling, both in prayers and address, they were equal to the whites, and in free and pointed expression much superior. Indeed I know that while I was in America, I listened not to a peroration of an address that was superior to the one that I have briefly noted to you."129

It is most likely that Black religion is not the remains of African tradition or tribalism. E. Franklin Frazier believes, "It is our position that it was not what remained of African culture or African religious experience, but Christian religion, that provided the new basis of social cohesion among the slaves." Woodson, the great Black historian, called the Black Church in America and its effect on the slaves "The Dawn of the New Day."130 To the uprooted slaves, Christianity was a "New Orientation to the New World." Susan Fickling concluded that, "The new orientation to the world was provided by Christianity as communicated to the slaves by their white masters.... There were some misgivings and in the same instances strong opposition to acquainting the Negro with

129. Ibid, p. 1235.
the Bible. This fear of teaching the slaves the Bible was tied up with the laws against teaching slaves to read and write."131

Susan Fickling also stated that "It was also feared that the slave would find in the Bible the implications of human equality which would incite the Negro to make efforts to free himself. Opposition to teaching the Negro the Bible declined as masters became convinced that sufficient justification for slavery existed in the New Testament. In fact, some masters became convinced that some of the best slaves - that is, those amenable to control by their white master - were those who read the Bible."132

In addition, stories from the Bible were told in simple language to the slaves. The slaves became familiar with the well-known Biblical characters and their role in the drama of salvation. The slave preacher, in his sermons and in the holy shout, dramatized the heroes of the faith, and incidents were interpreted in terms of the slave's experiences. The following is a description of a shouting Church service among the slaves:


132. Susan Fickling, Slave-Conversion in South Carolina 1830-1860 (South Carolina: University of South Carolina, 1924), p. 18.
"There is a ceremony which the white clergymen are inclined to discount, and even of the colored elders, some of the more discreet try sometimes to put on a face of discouragement; and although if pressed for the Biblical warrant for the 'Shout' they generally seem to think, 'he in de Book,' or 'he dere-da Matchew,' still it is not considered blasphemeus or improper if 'de chillen' and 'dem young gal' carry it on in the evening for amusement's sake, and with no well-defined intention of 'praise.' But the true 'shout' takes place on Sundays, or in the 'praise' nights through the weeks, and either in the praise-house or in some cabin where half of the population of a plantation is gathered together.133

"Let it be in the evening, and a light wood-fire burns red before the door of the house and on the hearth. For some time one can hear, though at a good distance, the vociferous exhortation or a prayer of the presiding elder or of the brother who has a gift that way and is not 'on the back seat' - a praise the interpretation of which is 'under the censure of the church authorities for bad behaviour' - and at regular intervals one hears the elder 'dealing' a hymn-book hymn, which is sung two lines at a time and whose wailing cadences, born on the night air, are indescribably melancholy.

133. Ibid, p. 18.
"But the benches are pushed back to the wall when the formal meeting is over, and old and young, men and women, sprucely dressed young men, grotesquely half-clad field hands, the women generally with gay handkerchiefs twisted about their heads and with short skirts, boys with tattered shirts and men's trousers, young girls bare-footed, all stand up in the middle of the floor, and when the 'sperichil' is struck up, begin first walking and by and by shuffling around, one after the other, in a ring. The foot is hardly taken from the floor and the progression is mainly due to a jerking, hitching motion which agitates the entire shouter and soon brings out streams of perspiration.

"Sometimes they dance silently, sometimes as they shuffle they sing the chorus of the spiritual, and sometimes the song itself is also sung by the dancers. But most frequently a band, composed of some of the best singers and tired shouters, stand at the side of the room to 'base' the others, singing the body of the song and dropping their hands together or on their knees. Song and dance are alike extremely energetic and often, when the shout lasts into the middle of the night, the monotonous thud, thud of the feet prevent sleep within half a mile of the praise-house." 134

5. The Spirituals

One of the main contributions made to American religion by the Black Church is the spiritual. Spirituals constitute one of the finest bodies of folk songs to be found anywhere. They are considered by some musicologists as America's only folk music. How far back the making of spirituals by the Black Church in America goes is hard to determine. "Indeed, the Spirituals, taken as a whole, contain a record and a revelation of the deeper thoughts and experiences of the Negro in this country, for a period beginning three hundred years ago and covering two and a half centuries.

"The introduction of Christianity and the learning of English were two necessary ingredients for the origin of spirituals, and perhaps roots extend back to the early eighteenth century. The establishment of the Black's own place of worship was also important in determining the beginning date of the spirituals. It was not until immediately after the Civil War that whites from the North, coming into contact with Blacks of the South, collected and wrote down the spirituals. Many spirituals have been lost, irretrievably so, but hundreds are extant and give us more than enough material to study and sing.

"There are some who believe the spirituals did not originate within the Black Church, and claim they are the white man's music. But spirituals are purely and
solely the creation of the American Black Church. Native African musical talent and rhythms combined with the knowledge of the King James Version of the Bible to produce the spiritual - not the white man's music or deviations of his hymns, and not purely African music, but something creatively new, something forged of sorrow in the heat of spiritual fervor.

"A viewpoint held by some whites and blacks is that the spirituals are not so spiritual. That is, they believe these songs were invented by blacks to mislead the whites. "To the uninformed listener, the words spoke of religious longing; the singing provided a harmonious accompaniment to their work, and to the viewer all was piety and submission. The true meaning of the spirituals, however, involves a communication from one to another regarding plans for escape or rebellious attitudes.

"For example, these people claim that (1) "everybody talkin' 'bout heab'n ain't goin' dere" was an expression of contempt for the white man and his hypocrisy; and (2) that many spirituals were signals for runaway slaves. "De Gospel Train Am A-Comin" was supposedly a signal that the underground railway would operate that night. "Steal Away To Jesus" was a signal that the coast was clear for escape. "Sinner, Please Don' Let Dis Harves' Pass" was an announcement of the
opportunity to escape North. "Let Us Praise God Together" meant that a secret meeting was to be held that midnight.

"It seems incredible how far critics will go to destroy the contribution of the Black spirituals to American religion. That some of the spirituals may have been used for such purposes is another matter, but to infer they were made up for this reason is quite ridiculous. Spirituals represent spontaneous creations of the soul in search of comfort, and escape from physical and mental turmoil.

"In the Spirituals, the Negro did express his religious hopes and fears, his faith and his doubts. In them, he also expressed his theological and ethical views, and sounded his exhortations and warnings. Songs of this character constitute the bulk of the spirituals. But in a large proportion of the songs, the Negro passed over the strict limits of religion, and covered nearly the whole range of group experiences - the notable omission being sex. In many of the Spirituals, the Negro gave wide play to his imagination; in them he told his stories and drew his morals therefrom; he dreamed his dreams and declared his visions; he uttered his despair and prophesied his victories; he also spoke the group wisdom and expressed the group philosophy of life". 135

A study of the plantation hymns reveals just how much the Black Church became a haven from a white hostile world. These hymns show what new inflection and color the slaves imparted to the religious forms they received from their masters. These folk-songs i.e., "Negro Spirituals," represent spontaneous utterances of hopes, aspirations, and an other-worldly outlook for which slaves had not other means of expression.

Colonel Thomas Wentworth Higginson commanded a regiment of Black soldiers during the Civil War. His account of the spirituals collected from the lips of his own soldiers were the first and most interesting record of verses, hymns and melodies.

"The spirituals of the slave's music and expression are everything. The words, often striking and suggestive, represent broken fragments of ideas, thrown up from the depths of the slave's anguish. One reason for "Negro Spirituals" being so fragmentary is that they did not have a command of the English language. Another explanation is the adverse conditions under which they were produced. The "Negro Spirituals" are different than folk-songs of other people. Most folk-songs that we are familiar with have such themes as love, battles, adventures, tragedies and free life. The songs of the slaves are religious and speak of other-worldliness and death.
"A student of spirituals that originated in the Black Church soon discovers some striking facts. For instance,

1. They are remarkably free from any word of hatred, bitterness, anger, revenge, rebellion, or war.
2. Rarely is anything humorous intended, but perhaps Black humor is seen in some areas. On the whole, the tone of the spirituals is one of deep earnestness.
3. Black dialect is not uniform. The fact is, dialects differed; pronunciations were not fixed. Sometimes it was necessary to go very far in just one section of a Southern rural area to discover this. Therefore, variations are found in the spelling of the titles as well as in the texts of the spirituals.
4. There is a tremendous amount of interchanging of lines or verses from one spiritual to another, so much so that often what is sung in the chorus has no historical, topical, or textual relationship with the title or the first line of the spiritual.
5. Spirituals are highly subjective: most are sung in the first person. Critics of this feature of the Black Spiritual should read the psalms of the Old Testament, especially Psalms 23, 26 and 27 and many others using the words "I, me, my, mine."
6. Black spirituals are for the most part other worldly. They helped the slave to repudiate this world,
consider it a temporary home, and look to Heaven for the complete realization of the needs and desires that were denied in this life.

7. The major themes of the Black spirituals are:

(a) Death. Because the slave's life was held cheaply by the slave master, death was a persistent fact. Indeed, "if a slave were killed, it was merely a property loss, a matter of bookkeeping." The slave knew, of course, that death was the gateway to heaven, a place for which he longed.

(b) Life. Full of loneliness, despair and suffering, life is seen as a pilgrimage, a sojourn - "I ain't got long to stay here."

(c) God. Seen as a personal, intimate, and active Being, God will make all things right.

(d) Judgment.

(e) Heaven. The slave saw heaven as a place of joy, reunion, no slavery, and no segregation. "When I get to Heav'n I'm going to sing and shout; there'll be nobody there to put me out!"136

Any understanding of the Black Church as a haven from a white hostile society requires an adequate understanding of the Black-culture view of the Bible. Because Black preaching has been centered throughout its history in the Bible, Black congregations do not ask what a preacher thinks or what is his opinion. They want to know what God has told him through his encounter with the Word of God.

In some Black churches there are exceptions of course. Some gifted preachers manage to achieve great impact without the discipline of a biblical text, and occasionally congregations accept a convincing topical preacher who does not cite the scriptures in his message. But the vast majority of Black members want the preacher to base his sermon on biblical authority and insights.

Mitchell said "No matter how creative or inventive a Black preacher may be, in the Black - culture church he must appear to exercise his freedom within the limits of that vast and profound reservoir of truth called the Bible. This is not quite the same thing as saying that these Blacks are bibliolaters after the manner of Fundamentalist whites. Black dependence on scripture is not slavish or literal. A Black preacher is more likely to say, 'Didn't He say It!' than be officious about what
'the word of God declares!' The Black preacher uses scripture for interpretation of recent experience rather than for predicting the future or for detailed prophecy. The literal, impersonal use of the scriptures would be foreign to his mind.

"Within this kind of unshakable attachment to the Bible, Black preachers do some interesting and creative things with the Bible. An illustration typical in approach (though unusual in content) may be found in the World War II Christmas sermon of a man who combined top-level formal education with impressive gifts in Black utterance. His pulpit was in a Southeastern church made up of people of all walks of life, from tycoons and Ph.D.s to a large number of tobacco workers. His fervent statement was as follows:

Jesus can really be my Saviour and Lord. And he has the same unique qualifications for all of us. You see this straight hair and black skin? They don't match. And some of us have white skin and not so straight hair.... You see, there's some question about all our ancestry. Jesus knows how we feel. When he was born, there was some question about his ancestry. He shares with the lowest men and races in our society the stigma of questionable parentage.

"As he spoke, this great preacher drew no raised eyebrows. There were no theological repercussions when he clearly implied that Jesus' lineage may not have been traced through Joseph (in the first chapter of Matthew)
for nothing. Without insulting the sensitivities of the least sophisticated, he informed his college students and professors that the Lordship of Christ was for him real and relevant without dependence on the biological improbability of a virgin birth. Unlike either liberal or conservative white stereotype, he showed his intellectual integrity to the thinkers of his flock, while at the same time making Christ more real to his least schooled laborer.  

In this same vein of creative integrity, an interesting Black sermon was preached about Jonah, a prophet in the Old Testament. The message went like this:

You know, the book of Jonah is one of the most important books of the Old Testament, but not because of the whale. He doesn't need to be in it. And Ninevah never was that big, sixty miles around, three days' journey. The book of Jonah is about something much more important: race prejudice. It's a parable or coded message about race hatred. It's like the parable of the good Samaritan. It leads the hearer indirectly up to somethin' you couldn't say too directly....

Jonah is also the funniest Bible story I know. If you read the third verse of the fourth chapter, you see Jonah sittin' there in the city he had saved, mad and heartbroken and fussin' at God. He didn't even want to live any more. You know why? 'Cause God had made him preach an eight-word sermon, and he had done saved over a million "white folks." Now get this: he was heartless made because these

Gentiles he hated weren't goin' to hell. A cat has to be awful prejudiced and bitter to save that many people and then be suicidal sorry he might see 'em in heaven. Now, just between you and me, the writer was talking to the whole bitter, prejudice Jewish church of his time. Ain't no wonder why he had to put it in a parable.\textsuperscript{138}

This interpretation by the Black preacher was given and received in reverent humor, and the response of high-school and college youths present was one of deep relief and gratitude. They were off the hook for a three-day sojourn in the belly of a whale with no oxygen. In subsequent discussions they enlarged on the role of the Bible as a book of life and not as a textbook of scientific detail. But they often also were tickled about Jonah, and their loyalty to the Bible was strengthened.

The Black Church's capacity to receive, appreciate and use scholarly understanding is often overlooked by white fundamentalists. In the Black Church, the problem is not so much how scholarly or intellectual the message is as how well the idea is translated.

Dr. Fred Sampson of Louisville, Kentucky, was very warmly received by hundreds of women from all over America at the annual session of the National Baptist Convention, U.S.A., Inc., when he included the following in a training lecture-sermon:

\textsuperscript{138} \textit{Ibid}, p. 125.
I do not have time to go into depth, but there are certain words you ought to have in your vocabulary—in your talking vocabulary. The word is "canon" c-a-n-o-n, "apocryphal"... "version," "translations." As you know, in the first century people lived in what is known as the oral tradition. They did not have a written record, as you and I have. You have the Old Testament canon and the New Testament canon. They were not blessed to go to a table and get the bible as we have it....This is why Ezra read openly, publicly from the Holy Bible, the...fragments as we call them today. There are blessings that we have and we are unaware of our blessings. We take too lightly things that God has given us, and others have died for what we throw around.

"Canon" comes from the Greek word meaning "straight rod." The New Testament canon. There were many other books to be tested. Canon...can be figuratively interpreted as a straight rule, or as you find it in Galatians, a rule of life...to measure, to document, to authenticate. And so these books by scholars were gathered together and studied, and they had to meet the straight rod - to classify them. To place them...in a...system. And so these are the books that have been set aside from the others. They are authoritative books; they are the inspired word of God.

Now the Apocrypha makes up a set of books that has been accepted, but they are questionable in their authority. If you look in a big...Bible, you'll find between the Old Testament and the New Testament the...rest of Ezra, the rest of Daniel, etc., on questionable...(Mentions the translation, versions and languages.) Now don't worry about whether this Bible is true or not. Canonized. The word of God. God breathed. Men
inspired. God through eternity dictating to them... Truly the Word of God.

The imaginative use of helpful insight of scholars is only a small part of a much broader use of imagination to put flesh on the often skeletal narratives of the Bible - to breathe life into both the story and the truth it teaches. Black preaching is rich in the imaginative supply of these details and in their best dramatic use in telling the Bible stories.

One aspect of this broader imaginative tradition is the simple elaboration of a single word or phrase. The following taped excerpts are random examples:

"On this rock I will build my church...." We have so covered the image of the church up with our own little traditions and our own little private arguments and opinions until if you talk about Jesus you sound wrong.

Dr. Fred Sampson

"But who say ye that I am?" Jesus said, "Now look, I want to get this straight now.... You don't insult anybody to call him John the Baptist, because I gave him the highest compliment that any man has ever received from me. Anybody would like to be Jeremiah of Elias.... But you see what you are saying is that I am not anybody."

Dr. Fred Sampson

"Teach us to pray." Jesus' Disciples were good Jews. Every good male Jew was the household priest and head of the Church in his house. And surely every Jew knows how to pray.
The psalms are full of prayers, and everywhere one looks in the religion of the Jews... one sees prayer. But strangely, as you read in Luke the eleventh Chapter... you hear the disciples saying, "Lord, John taught his disciples to pray. And prayer is the heart of every faith. And we have heard you pray. And we've been close enough at times to know that you don't quite pray like we pray. And since we want to follow what you have to say - since you are praying differently and teaching - we want you to teach us to pray."

Henry H. Mitchell

Paul - a little deformed wanderer with the label of Tarsus on his baggage."

Dr. Gardner C. Taylor

The man on that ship that night (Paul) was a man that had been with God - a man that stood high in the world and yet a man that had been lost from sight for two years. The dynamic gospel had been shut up for more than two years. No teeming crowds stood on their heads to hear Him. He had not impressed... that he was turning the world upside down. He was a jailbird, so to speak.

Dr. C. C. Harper

The preacher in the Black Church does not merely use the Bible. At his best he lets the Bible use him. His intuitively flexible approach to the Bible leads him to ask, "What is the Lord trying to tell me today in this passage of scripture?" Or, "what answer for today's needs does the whole sweep of the Bible give?" And, "How may I see it and tell it in the language my people will
understand?" The Black preacher is not addicted to legalistic or literalistic answers. They do not work for him.139

The term evangelical itself has gone through a variety of meanings. At one time it described those who believed the "evangel" even to the point of dying for that belief. Later, it distinguished those who opposed the doctrines of the Roman Catholic Church. Still later, it became broad enough to include all those who were associated with the Roman Catholic Church. The term fundamentalist soon came to the forefront to describe those who believed in the inerrancy of the Bible, and its authority for faith and living during the period of the onslaught of liberal theology against historic, biblical Christianity.

In recent times, the term evangelicalism has received a new slant. First, neo-evangelicalism was used to describe those who professed to hold to the theology of fundamentalists, but rejected their theological and cultural excesses. Today, the term evangelicalism is used very broadly. It can refer to all of those who, in some form or another, believe the Bible to be the Word of God.

Black evangelical fundamentalists fall within the context of Black culture. One cannot talk about Black culture without talking about the Black Church, which has so greatly affected and been affected by Black culture. Thus, the pastors in the Black evangelical fundamental

139. Ibid, p. 114.
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churches are not only affected by orthodox theology but also by Black culture. Black culture is the broader situation of Black leadership. The group that the Black leader has to deal with is affected by Black culture in some measure. Culture, in turn, has been affected by and has affected the Black Church which in some measure affects the situation factor of the pastor's leadership.

In this dissertation, Black evangelicalism is defined as that group of New Testament Black believers who believe in the fundamental doctrines of Christianity. They also, in some degree, respond to Black culture negatively or positively so that it has affected, and even determined, their pastoral and leadership style in the context of Black evangelicalism.

To be a Black evangelical, one must hold the fundamental beliefs of orthodox, historic Christianity. Such fundamental beliefs include: (1) the Bible as the inspired word of God (Black evangelicals are not necessarily fighting the current debate over whether the Bible is inerrant or not; therefore, this dissertation uses the term fundamental in its broadest sense. All Black evangelicals are included under the umbrella of Black evangelicalism); (2) the deity of Christ; (c) the virgin birth of Christ; (4) the substitutionary atonement of Christ; and (5) the physical resurrection and future bodily return of the Lord Jesus Christ.
The definition of evangelical is broad enough to also include those Black evangelicals who have differing views on the part that Black culture should play in Black evangelicalism. Whichever position one holds on the matter of the role of Black culture, it is certain that the Black pastor's leadership and role is much different from the Black pastor's role and leadership in the Black liberal Church. Mercer's definition of Black evangelicalism places in proper perspective the Black experience and the authority of Scripture:

A black evangelical is one who holds to central tenets of the Christian faith (five fundamental) and while recognizing the validity of and significance of the Black experience in America, views the Scriptures as the central criteria and the final arbiter in matters of faith, conduct and practice.140

Liberal theology has had a great impact on the Black Church. While it is true that the average rank-and-file members in the Black Church are not interested in high-sounding, higher critical arguments and views, still the influence of Black liberalism has been felt in the Black Church. Much of the Christian Education literature used by the Black Church is full of the views of the Higher Critical School of Theology.

Because the rank-and-file member in the average Black Church is not interested in Higher Criticism, it may appear to the white evangelical, who is programmed to look for sharp theological distinctions, that the Black Church is really not biblically based in any respect. Since liberalism has moved into the Black pulpit, many white evangelicals looking at the Black Church, even the evangelical Black Church, find it difficult to abandon white stereotypes of Black Christians. Often Black Christians, even from what are known as orthodox seminaries, are not considered adequate to preach or really teach the Bible. The Black Christian experience is often looked upon as being shallow by many white evangelicals.

To many white evangelicals, it does not make a difference whether the Black Church is liberal or evangelical; the Black Christians are not considered as doing much quality work for the Lord. They are even considered by some white evangelicals to be mentally and spiritually deficient. Blacks many excel in the sciences, arts, humanities, and so forth; yet, some white evangelicals think that orthodox theology is beyond them.
THE SPECTRUM OF BLACK EVANGELICALISM TODAY

Part of evangelical Christianity is a segment called "black evangelicalism". The distinction is a result of the evangelical church's failure to completely overcome racial and cultural barriers. The struggle that white evangelicalism has faced has some similarity to the Jew-Gentile Christian struggle of the first century (Acts 10:1-11:18), though it does appear from Scripture that the Early Church gained a measure of spiritual victory in the area of relationships. The Church at Antioch is a good example of an integrated church, working harmoniously together (Acts 13:1-3). This was certainly so, at least along the lines of the Jew and white gentile races.

Black evangelicalism, like white evangelicalism, has been, and is being, used by God to reach people for Christ, and bring them to spiritual maturity. Black evangelicalism must be taken seriously by white evangelicalism as a force for Jesus Christ, with equal brethren serving the same cause and Master.

The roots of black evangelicalism go back to the traditional black church, whose roots go back to the days of slavery. Black evangelicalism is influenced by its black heritage and, at the same time, by its white evangelical training and exposure. All black...
evangelicals, to some degree or other, have been touched by black culture or the "black experience" as defined so well by Evans.

By black experience we are referring to the humiliation and suffering black people have undergone in America. It deals with the structures in our society that have helped shape the conditions black people face today (poverty, brutality, discrimination), and the response of black people to those structures. The black experience is the analysis of who black people are and of how we got this way. It is therefore, inseparably tied to black history. The black experience recognizes that growing up black in America is totally different from growing up white; and it seeks to identify, understand, and deal with those differences. The criteria for interpreting and speaking to that experience will vary from person to person, but that such a unique experience exists is without question.141

It should, then, be understood by white evangelicals that Black evangelicals, in some respect, will be different from them. Their cultural background, in most cases, is vastly different. Also, white and black evangelicals need to recognize that some Black evangelicals have only been lightly touched by the Black experience. They do know about discrimination, which is probably true of all Black evangelicals, but some have never known poverty. Their schooling was in white

affluent schools and they have an excellent command of the English language. Therefore, they don't "talk black" or "act black," i.e., they do not fit the stereotypes of blacks; they just look black. Therefore, white and black evangelicals should not expect all black evangelicals to act the same or think the same. White evangelicals need to stop stereotyping black evangelicals and black evangelicals need to stop stereotyping each other. A measure of respect must be developed among black and white evangelicals.

Not only have black evangelicals been influenced by the black experience in some measure, but they also have been influenced greatly by white evangelicalism. The educational experience of many black evangelicals, from college to seminary, has been influenced by white evangelicalism. The literature that black evangelicals read has been written, for the most part, by white evangelicals. Thus, the influence has been great and is unmistakable.

The dilemma of black evangelicalism is finding a balance between the roots of its blackness and the white evangelical influence. The need is not just for a balance for balance sake, but a balance that is biblically based, and therefore pleasing to the Lord Jesus Christ. This is surely no easy task. Proof that the task is a most difficult one is evidenced by the various opinions that
black evangelicals have on the matter. Some believe they should lean toward black culture. Some believe black evangelicals should lean more toward toward the positiveness of the white evangelical influence. Still others believe evangelicals should be suspicious of both black culture and white evangelicalism, and look more toward the Bible itself for guidance to minister to blacks. There are a variety of degrees of opinions within each of these positions, as to the extent of emphasis to be made.

As stated earlier, black evangelicalism has its roots in the traditional black church. Many of the black evangelicals who are ministering today have come out of the traditional black church. Others were reached by white evangelicalism outside of the church scene altogether.

The black evangelical church as we know it today began to be evident as a real force to be contended with during the civil rights movement. The black church itself was in turmoil over the issue of how much involvement in the civil rights struggle was proper. Most blacks surely wanted civil rights, but the question was over the role of the black church in the matter. Black evangelicalism surged ahead though unpopular among the general black church scene. The traditional black church, for the most part, threw itself into the civil rights struggle, while the black evangelical, for the most part, was trying to
build a sound church on the teachings of the Bible. The black evangelical found himself rejected by the traditional black church as an "Uncle Tom," and, yet, not fully accepted by white evangelicalism.

The National Negro Evangelical Association (NNEA) was founded in 1963 to pull together black evangelicals. The group was beset with problems from its beginnings, because of the variety of evangelical theological positions under black evangelicalism. In recent years, effort has been made to put it on a solid theological base. However, it has still failed to pull together black evangelicalism, and some key black evangelicals who left in the early years have never returned.

Black evangelicalism has also had to contend with Black Theology. Evans comments on the rise of Black Theology:

Out of this era of social evolution there arose a theological revolution. This was an attempt to present a systematic understanding of the relationship of divine revelation to the experience of what it means to be black in America. How was God involved in what was taking place within the society of the oppressed, and what was He sanctioning the black community to do to the oppressor? These and like questions were being raised in order to construct an interpretation of Scripture that spoke to the black condition. 142

The black evangelical found himself rejecting Black Theology. The extremes of Albert B. Cleage and James H. Cone clearly marked them to the black evangelicals as men without a true biblical authority base who, consequently, were in conflict with Jesus Christ.

Banks evaluates Black Theology thus:

From the viewpoint of the black evangelical, true theology is grounded in the Bible; it is based upon the teachings of the Scriptures. And since the God of the Bible is the Creator of all men, He knows what all men need, regardless of their skin color or race or their experiences in life. Jesus Christ died for all men, all races. The Negro's experience in America is no worse than that which some other peoples have experienced in history. Only pride puffs up a man and makes him think he must have a special theology to fit his case and condition.143

As shades of theological differences exist in white evangelicalism, so it is in black evangelicalism. Theology, however, is not the major issue of differences in black evangelicalism. The issues of social involvement and black culture are the major concerns.

Therefore, under the umbrella of black evangelicalism are men who hold to aggressive programs of social concerns. In reality, these men look very much like those in the traditional church.

143. Ibid, p. 57.
They say they believe the Bible, but in reality the Bible is not their authority; the Black experience is. At the other end of the spectrum are men who hold more obviously to biblical authority, as the final authority for faith and practice. The Bible is what determines the manner and measure of social involvement for them.
In the second half of the decade, beginning in 1960, a powerful cry arose from the oppressed Black Christians of the United States of America, a cry that reverberated around the world and set in motion changes in speech, dress and theology that are even now continuing. This cry was for Black power and Black pride. It answered the needs of Black Church members in the 60's, just as the Black liberal Church and the evangelical Church had answered the needs of the Black Christians for many years.

Black pride oriented Christians appear to have the following concept of God and the Bible: Every race and every people who have emerged since the beginning of time have had some concept of a God or gods. In every case a people has sought a religion which gives them strength and points them in the direction of positive achievement. No race or people have made any impact on the world if they have allowed themselves to become enslaved to a religion which makes them nothing. Those people who have conquered, those people who have built civilizations, are people who have had a religion which made them strong, which made them positive, which enabled them to assert themselves. "We cannot have a religion which tells us that we are inferior, which tells us that we must remain in the place which the Lord has allotted
us. Such a religion, such a God, ensures that we will be slaves and inferior to another race and another people. Our God must make us strong; our God must enable us to have pride; and our God must heed our every need and every purpose. Otherwise he is not our God."144

The above statement by Garvey is not really a new concept of God, and the Black pride oriented Christian has taken a lot from Marcus Garvey and his vision of Black power and pride.

Marcus Garvey's words have helped the Black pride oriented Christians with the concept of a Black God, and Black characters, and Black terms in the Bible: "If the white man has the idea of a white God, let him worship his God as he desires. If the yellow man's God is of his own race, let him worship his God as he sees fit. We, as Negroes, have found a new ideal. While our God has no color, yet it is human to see everything through one's own spectacles, and since the white people have seen their God through white spectacles, we have only now started out (late though it be) to see our God through our own spectacles. We Negroes believe in the God of Isaac, and the God of Jacob, and the God of Ethiopia, the everlasting God, God the Father, God the Son and God the Holy Ghost,

the One God of all ages. That is the God in whom we believe, but we shall worship Him through the spectacles of Ethiopia."¹⁴⁵

The belief in the God who has created his Black sons and daughters in his own image is an essential part of the total philosophy of Black pride oriented Christians. And Black pride oriented Christian pastors teach their followers to acquaint themselves with their glorious history and to take pride in their culture. Unlike the Black pastor in the liberal Black Church and the Black pastor in the Black evangelical church, the Black pride oriented pastor or leader has mastered enough Greek and Hebrew to understand biblical references to Blacks made in those languages. With the help of these references, the Black pride oriented pastor seeks to inform his members that God is not responsible for the second-class citizen status forced upon so many generations of Black people, and make Christianity more relevant to contemporary Black Christians.

In a study of the Bible from a Black perspective, the value of knowing the meaning of the Ancient Hebrew and Greek terms, in one's effort to locate Black characters and references, cannot be measured. The discovery of the

Black references in the book of Genesis revealed and affirmed Black creation as having been a primary act of God. Therefore, from the beginning of time, God was God of Black people and God is still God of Black people. Although the same historical problems came up in tracing the history of ancient Blacks that arose in the tracing of the history of the Hebrews, the holy writers' usage of (Cush) continued to say that God never left Black people alone.

Nevertheless, the Hebrew and Greek writers mainly concerned themselves with presenting Hebrew history and theology. Therefore, the Black history and Black theology were kept on a minor basis. However, the relationship of Blacks to major Jewish characters like Abraham and Moses should not be taken lightly. In such relationships, God is saying Black people have always been as good as any people.

In the beginning of time, God had predestined the development of the Holy Bible in a form that would let people know that ancient Black people had freedom, countries, and great Black leaders. Furthermore, God revealed in the Book of Exodus that Black people are human. In the right situation, Black people are capable of putting any people into the kind of slavery that white Americans put Black people into.
Throughout the world, the ancient people intermingled in a manner that decreased racial differences. All of the peoples of the world have the same basic nature. Regardless of their differences, all people are similar as human beings and have been from the beginning of time. In the same kingdom, serving the same God, different peoples have lived in peace and in harmony, and this way of living can be the way in our modern world.

The presentations of Black characters and references in the Bible did not happen by chance. The knowledge of the references for us today is not to be a stopping point. Blacks, whites, and Jews should not rest until the messages that are revealed through the Black references are a guiding force in their lives. The major message is implied in Creation: God is God of all people. The more than eighty references affirm that God is definitely God of Black peoples. The holy writers challenged all God-fearing people to live as brothers to all peoples. The God who is in us should not be limited by us.146

The following are Black terms that are taught to the congregants in the Black pride oriented Christian Church. Their teachers, leaders, and pastors suggest that

in order to be able to identify the Black characters and references of the Bible, one must have some knowledge of the Ancient meanings of certain Hebrew and Greek terms:

Adam - דָּדָך

In the process of translating the ancient Hebrew into English, the translators experienced great difficulty. Rhoades has stated that "the Hebrew term 'Adam' is a term which added to the translators difficulty." In Hebrew, the word "Adam" is written דָּדָך. "In English, the word "Adam" was spelled much like the Hebrew spelling; thus, making the word easily pronounced and easily recognized. In English, the word "Adam" came to be known as the name of one man. "In Hebrew, the term 'Adam' is defined as a term used to refer to mankind, to men and to women collectively, to human beings, or to men plus women."

The Bible affirms this belief about Creation:

So God created man in his own image, in the image of God he created him: male and female.


149. Genesis 1:27 (RSV).

150. Ibid, 1:27.
This verse taken from the Revised Standard Version of the Bible is an example of the original meaning of the term "Adam." Verse 1:27 revealed that the term "man" which is in Hebrew meant male plus female. God created male and female human beings. In Black pride oriented Churches the term "Black Adam" means the Black male plus the Black female.

And he arose and went: and, behold a man of Ethiopia, an enunch of great authority under Candace, Queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship.\textsuperscript{151}

When the term "Ethiopia" is found in the Bible, it is evident that the holy writers have presented their conclusions of the manner in which God related to a Black person or to a Black nation. Translators of the Bible used the terms "Cush" and "Ethiopia" synonymously.

And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.\textsuperscript{152}

The second branch is called Gihon, crossing the entire length of the land of Cush.\textsuperscript{153}

Although the Hebrew Bible was not translated into Greek until about 300 B.C. the term "Ethiopia" is found in

\textsuperscript{151} Acts 8:27-28, King James Version.
\textsuperscript{152} Genesis 2:13 The Living Bible Paraphrased.
\textsuperscript{153} Genesis 25:13, KJV.
many English versions of the Old Testament instead of the
term "Cush." Both "Cush" and "Ethiopia" are references to
Black people or to Black nations.

Sheba - כָּשָׁה Sheba

The English term "Sheba" originated from the
Hebrew word . The term is in Genesis 10:7 as
the name of the grandson of Cush.

And the sons of Cush: Sheba, and
Havilah, and Sabtah and Raamah, and
Sabtechah: and the sons of Raamah;
Sheba and Dedan.¹⁵⁴

The term is used to identify Black people and descendants
of Black Cush. Many scholars are reluctant to present
Sheba as being a reference to a geographical locale in
Africa. However, the term "Sheba" was used as a reference
to Black people or to a geographical locale that was
inhabited by Black people.

Cush - כש ד Cush

Like all nouns, the Hebrew term כָּשָׁה (Cush)
has various forms; it is translated in English
"Cushi," כָּשָׁה meaning Ethiopian woman. It is feminine
in form כָּשָּׂה is plural in form, and is translated
"Ethiopians". כָּשָׂה is translated "Cushan". All of

¹⁵⁴. Genesis 10:7, KJV.

the forms have come from the root \( \text{\dagger} \). According to the Hebrew and English Lexicon of the Old Testament, edited by Francis Brown, S. R. Driver and C. A. Briggs (1968: pp. 468-69), "the English term 'Cush' originated from the Hebrew word \( \text{\dagger} \). The term 'Cush' was used before the Greek term \( \text{\dagger} \) was used to identify the ancient people who inhabited upper Egypt and the part of Africa that is to the south of Egypt. The term 'Cush' was used to identify Black people and the geographical locale that Black people inhabited. When the term 'Cush' is found in the Bible, it is evident that the holy writers have presented their conclusions of the manner in which God related to a Black person or to a Black nation."\(^{155}\)

Ethiopia - \( \text{\dagger} \)

According to the Hebrew and English Lexicon of the Old Testament edited by Francis Brown, S. R. Driver and C. A. Briggs (1968, p. 468-69), " \( \text{\dagger} \) " can be properly translated \( \text{\dagger} \). Like \( \text{\dagger} \) the term \( \text{\dagger} \) has several forms. " \( \text{\dagger} \) " is translated "Ethiopian". \( \text{\dagger} \) is to be translated "Ethiopians."

The English term "Ethiopian" came from the Greek word \( \text{\dagger} \). The term was used to identify the

dark-skinned inhabitants of Africa. Also, the term was used to refer to the inhabitants of a specific geographical locale in Africa. In the Bible, the term "Ethiopia" was used to refer to dark-skinned persons or to a specific geographical locale in Africa that was inhabited by Black people.156

Kedar - ָן יַדָּא

In the Hebrew and English Lexicon of the Old Testament, edited by Francis Brown, S. R. Driver and C. A. Briggs, "יַדָּא" means black tinted. יַדָּא which is a verb means to be dark. יַדָּא which is a verb means to be dark, was the name of a son of Ishmael".157

And these are the names of the sons of Ishmael, by their names, according to their generations: the first born of Ishmael; Nebajoth, and Kedar, and Adbeel, and Mibsam.158

יַדָּא was translated "Kedar". When the holy writer used the term "Kedar" in reference to a person or to a nation, it is evident that he was referring to a Black person or to a Black nation.


158. Genesis 25:13, KJV.
Shahar - יָהָר

Ancient people used names to identify nations and peoples. The Hebrew term יָהָר means to be Black. The transliteration of יָהָר is "Shahar". The translation of יָהָר is "Black" in English.

Africans - אָפְרְקִים

The Hebrew term אָפְרְקִים was used to identify African peoples. The name פֹּטִיפָר (Potiphar), Joseph's master's name, identified him as an African. The name of Joseph's father-in-law פֹּטִיפָר (Potipherah) identified him as an African. Furthermore, the term was used to identify the Africans who lived in Libya. They were called Libyans. It is evident that the holy writers used the term "Africans." אָפְרְקִים to identify Black people.

Niger - נִיָּגֶר

According to A Greek-English Lexicon of the New Testament and Other Early Christian Literature by William F. Arndt and F. Wilbur Gingrich, the term "Niger" came from the Greek word ΝΙΓΕΡ. The term means "dark


complexioned" or "Black". The term was used by Luke, a writer of the New Testament, to identify an African:

Now there was in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul.

The term was used by Jews to refer to Black Africans. When the term "Niger" is used in the Bible, it is evident that the holy writers were referring to a Black person or to a Black nation.

Cyrenian - \( \text{Κύρηναῖος} \)

The English term "Cyrenian" written in Greek is \( \text{Cyrenian} \). The term was used to refer to people from the African country of Cyrene. When the term is found in the Bible, it is evident that the holy writers are referring to the manner in which God related to a Black person or to a Black nation.

Libya - \( \text{Λιβύς} \)

The English term "Libya" written in Greek is \( \text{Libya} \). The word "Libya" was used to refer to a


162. Acts 13:1, KJV.

district in North Africa between Egypt and Cyrene. 164

This geographical locale in Africa was inhabited by Black
people and foreigners who had conquered parts of the
country. When the prophets used the term "Libya," they
were expressing their conclusions about the manner in which
God related to a Black person, to a Black nation, or to a
person who inhabited Libya in Africa.

Although the meanings of the terms "Adam,"
"Niger," "Cyrenian" and "Libya" may be small biblical
details, the usage of the terms by the holy writers reveal
profound Black theological and Black historical
implications which have not been emphasized. However, the
Black man should begin with the theological and historical
significance of the Black biblical characters and
references that are found in the books of the Bible. 165

BLACK GENESIS

The first book of the Old Testament is called
"Genesis." In Hebrew the word is הָרְשָׁיָה. When
used as a reference to time, the word הָרְשָׁיָה means the

164. Ibid, pp. 474-75.
165. F. S. Rhoades, Black Characters and References of the
earliest time or the beginning of time. The Old Testament book of Genesis is a result of holy men having written out the conclusions that they reached after they had studied God and Creation. The holy writers concluded that God brought all things into existence by his divine power. "In the beginning God created the heaven and the earth." Looking at Genesis from a Black perspective, we can see the beginning of Black Adam.

Adam

The term "Black Adam" meant both male and female and can readily be understood in the Revised Standard Version of the Bible.

So, God created man in his own image, in the image of God he created him: male, and female he created them.

In Hebrew, the word "man" in Genesis 1:27 is written in English is translated Adam. Looking at Genesis 1:27, one reads the terms "male and female." The holy writer informs the reader that the term "man," in Genesis 1:27 meant both a male and a female person. The verse is saying that God created a male and a female person.

167. Genesis 1:1, KJV.
God created human beings, both male and female. The Black Adam, male and female, were among the human beings that God created in the beginning of creation. The Black Adam was the first Adam or among the first Adams from whom all human beings descended.170

Among the major discoveries which have forced historians and anthropologists to discard their condescending picture of Africa as a continent without historical importance are Dr. L. S. Lekey's find, at Lake Victoria in Tanzania, of Proconsul, man's immediate predecessor, who is estimated to have lived some thirty million years ago; and his discovery in 1959 at Olduvai Gorge - also in Tanzania - of what are believed to be the fossil remains of the first man (estimated age 600,000 years).171

Important discoveries of this nature appear to confirm the views of Black pride oriented Christians that Black Adam-male and female - were the first or among the first Adams created. And the fact that the holy writers were inspired and directed to include Black references in the book of Genesis affirms that God created in the beginning the Black Adam-male and female. It affirms the belief that the Black Adam was the first Adam created.

Furthermore, the references revealed the fact that God created "Black." In the beginning, God brought the Black people of color into being. Anyone who opposes the being of Black people directly opposes the will of God, their Creator.

As Version of the Bible is the following.

And the sons of Ham: Cush, and Mizraim, Phut, and Canaan.

And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah, and the sons of Raamah; Sheba, and Dedan.

And Cush begat Nimrod; he began to be a mighty one in the earth.

He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.

According to the Bible, Ham was a son of Noah who was saved during the flood. Ham, according to Genesis 10:6, had four sons—Cush, Mizraim, Phut, and Canaan. Although people have misinterpreted the curse of Noah to have been upon Ham, or his son Cush, the Bible plainly in Genesis 10:21 named the cursed son, according to the King James Version of the Bible, as follows:

...and he said, cursed by Canaan, a servant of servants shall he be to his brethren.

Canaan was the cursed son, not Cush.
BLACK FAMILY

Although Noah himself may have been Black, the first direct references to a Black family, after the flood, is found in Genesis 10:6-9, which according to the King James Version of the Bible is the following.

And the sons of Ham: Cush, and Mizraim, Phut, and Canaan.

And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah, and the sons of Raamah; Sheba, and Dedan.

And Cush begat Nimrod: he began to be a mighty one in the earth.

He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord.172

According to the bible, Ham was a son of Noah who was saved during the flood. Ham, according to Genesis 10:6, had four sons - Cush, Mizraim, Phut, and Canaan. Although people have misinterpreted the curse of Noah to have been upon Ham, or his son Cush, the Bible plainly in Genesis 10:25 named the cursed son, according to the King James Version of the Bible, as follows:

and he said, cursed by Canaan, a servant of servants shall he be unto his brethren.173

Canaan was the cursed son, not Cush.

172. Genesis 9:9-25, KJV.
173. Genesis 9:25, KJV.
The Black family of Cush consisted of his wife, who is not mentioned in the Bible, and his sons Seba, Havilah, Sabtah, Raamah, Sabtechah. Cush had five sons and the total family members were seven. Cush's son, Raamah, was married; he had two sons, Sheba and Dedan. It is evident that from the sons of Black Cush came the foreparents of the nation Sheba, from which came the Queen of Sheba. Furthermore, the Hebrew term יִשְׂרָאֵל, that was used in the Creation narrative, is the same term used to name a son of Ham - Cush.

In the holy writer's presentation of the Black family after the flood, it is revealed that God did not destroy the seed of the Black Adam - man and woman - with the flood. It was God's will that the black race continue. God allowed Ham to have Black Cush; thus he allowed the Black race to continue. Therefore, anyone who opposes the Black family will reap what the slave masters who destroyed Black families during slavery reaped in the Civil War, from the wrath of God. God gave Black people the gift of life, and as long as God is the only giver of life, Black people are to live life to its fullest, until God calls them out of physical life.174

Black Africa

The narrative of Genesis 11:6-8 presented the following explanation of the scattering across the earth of the descendants of Noah, according to the King James Version of the Bible:

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Go to, let us go down, and there confound their language, that they may not understand one another's speech.

So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.175

After, the dispersion of the people, some of the descendants of Black Cush inhabited the continent of Africa. On this continent, God blessed the Black Adams and helped them to build powerful Black nations. Many Black nations developed their own unique languages according to God's will.

From the time of the dispersion until about 300 B.C., Black Africa with her many unique Black nations was a powerful Black continent.

175. Genesis 11:6-8, KJV.
Similar discoveries of stone tools and fossil bones throughout Africa indicate that the first men roamed across the continent in pursuit of food. On the basis of this evidence, it is generally accepted today that during this crucial period, the Paleolithic or old Stone Age, Africa led the rest of the world in man's early development.176

The Black Adam settled on the continent of Africa and became the foremost leader in the development of civilization.

**Egypt**

Black people inhabited Egypt. Brown, Briggs and Driver (1968: 468-69) stated that "people of upper Egypt were descendants of Cush."177 Thus, upper Egypt from this point, according to Rhoades, is referred to as Black Egypt. The descendants of Cush dominated the upper part of Egypt. Inhabited by descendants of Black Cush, Black Egypt became powerful economically, politically, and scientifically. The Black country, for thousands of years, defeated and subdued surrounding nations. Consistently, Black Egypt defeated and put into slavery many of her enemies. During her possession of power and wealth, Black Egypt was visited by many nomads who married Blacks.


The Egyptians of this time were racially mixed, with the balance of Caucasoid and Negroid traits varying from time to time and region to region. The Caucasoid traits tended to be stronger in the delta area, the Negroid in upper Egypt.178

**Hagar**

Hagar was an inhabitant of upper Egypt. The patriarch Abraham lived in Egypt. And there was a famine in the land: And Abram went down into Egypt to sojourn there; for the famine was grievous in the lane.179

While he was in Egypt, Abraham acquired Black Hagar, his maid; later he married Hagar.

and Sarai, Abram's wife, took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her husband Abram to be his wife.180

Black Hagar gave Abraham a Black Son.

**Ishmael**

By his wife, Hagar, Abraham had a son. "And Hagar bore Abram a son; and Abram called his son's name, which Hagar bore, Ishmael."181 God blessed Ishmael and he was fruitful and his seed multiplied.

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179. Genesis 12:10, KJV.

180. Genesis 16:3, KJV.

181. Genesis 16:15, KJV.
And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam.  

Ishamel had many descendants. The Black features of the father and mother were evidently passed on to their posterity. Kedar in Hebrew is יְדָרָא, which means "black-tinted". Although Ishmael did not stay in Egypt, his posterity, who were known as the Ishmaelites, would make frequent journeys to Egypt.

Asenath

Jacob had twelve sons, and he was partial toward his son Joseph.

Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coast of many colours.  

Joseph's brothers became jealous of him. His brothers sold him to a group of Ishmaelites, who in turn brought Joseph down to Egypt and sold him to Potiphar to be his slave.

According to Genesis 41:1, in Black Egypt, there lived a Black priest whose name was Potipherah. He was a

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182. Genesis 25:13, KJV.
184. Genesis 37:3 (RSV).
God-fearing man, and his household loved God. Pharaoh was well acquainted with this Black priest and with his family. In order to please Joseph, Pharaoh gave Joseph the beautiful Black daughter of the Black priest, Black Asenath. Joseph was glad to accept this Black woman as his wife and as the future mother of his children.

And Pharaoh called Joseph's name Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.  

Potipherah

The geographical locale in which he lived, and his name, distinguished Potipherah as having been a Black man. Davidson stated that in Hebrew "Potipherah" is יְפִיטרֵה. The term came from the root word יְפִיט. The term יְפִיט when written יְפִיט is the name of one of the sons of Ham and his descendants. According to the Septuagint and Vulgate, יְפִיט means "Libyans". Thus, the name of Potipherah revealed his Black ancestry. His daughter, Black Asenath, and his son-in-law, Joseph, were blessed with Black children.

185. Genesis 41:45 (RSV).
186. Davidson, op. cit., p. 622.
Manasseh

When he was in his thirties, Joseph and Black Asenath were fruitful and they multiplied. Their first child was a boy called Manasseh.

And Joseph called the name of the first born Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.  

Although he was born in a Black kingdom, Black Manasseh and his descendants would be known as Hebrews.

Ephraim

Joseph and Asenath continued to be fruitful and to multiply.

And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Like Black Manasseh, Black Ephraim was a strong baby boy.

In the story of the birth of Black Manasseh and the birth of Black Ephraim is a profound Revelation. Joseph did not bow to the evils of a system that tried to compel him to have affairs with Potiphar's wife in order to maintain his position in the system. Joseph did that which was righteous. Black Adams - men and women - in this

187. Genesis 41:51, KJV.
188. Genesis 41:52, KJV.
American system that pushes them toward evil should do that which is righteous - right in God's eyesight. Joseph was made to suffer for doing right. Black Adams will be made to suffer; however, God will not allow you to suffer forever. The history of the Black man in America affirms this revelation. Rhoades continues to say, "Only after the Black man had lived righteously in the oppressive system, and had suffered for a short period of time, did God initiate and conclude his elevation of the Black Adams in the oppressive American system."\(^{189}\)

Instead of writing "Exodus", the translators of the Greek evidently wrote "Exodus".

The name "Exodus" is an appropriate name. The events in the book are the conclusions that the holy men reached after they had studied God and the departure of the Hebrews out of Black Egypt. Looking at Exodus from a Black perspective, a consideration should be given to Black Exodus. Black Exodus is Black participation in the process of liberation. Furthermore, Black Exodus is the physical and mental liberation of the oppressed and the physical and mental liberation of the oppressor.

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According to Black pride oriented Christian scholars, Exodus in the Bible should be known as Black Exodus. The second book of the Old Testament is called Exodus. The English term "Exodus" appears to have come from the Greek term "ἐκ". "ἐκ" is used in the genitive case as, a preposition, to express separation from, out of or away from."190 It is evident that for articulation purposes, the translators of the Greek into English substituted the English "X" for the Greek "K". Instead of writing "Ekodus", the translators of the Greek evidently wrote "Exodus".

The name "Exodus" is an appropriate name. The events in the book are the conclusions that the holy men reached after they had studied God and the departure of the Hebrews out of Black Egypt. Looking at Exodus from a Black perspective, a consideration should be given to Black Exodus. Black Exodus is Black participation in the process of liberation. Furthermore, Black Exodus is the physical and mental liberation of the oppressed and the physical and mental liberation of the oppressor.

Around 1650 B.C., Jacob and his household came down into Black Egypt, in order to survive the famine that was in the land of Canaan.

The one nation which enjoyed real and lasting stability during the Patriarchal age was Egypt. Protected by her natural defenses, she experienced the most prosperous period of her history. During a large part of this era Canaan dwelt within the Egyptian sphere of influence and the Canaanite residents were free to enter and leave Egypt almost at will.191

In the land of Goshen in Black Egypt, Jacob and his household dwelled.

Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen.192

Although Joseph and Pharaoh had welcomed Jacob and his household into Black Egypt, a new Pharaoh arose who knew not Joseph. This Black leader put the Hebrews into slavery. All Black Egyptians became the Black masters of the Hebrews.

Therefore, did they set them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.193


192. Genesis 47:1 (RSV)

193. Exodus 1:11, KJV.
In slavery, under the Black masters, the Hebrews suffered many afflictions. Most essential of all, the Hebrews were denied the freedom to determine their own destiny in accordance with the will of their God. Thus, the Black masters had begun to fight the will of God, and they reaped the wrath of God.

Under Seti I, the lot of Israel was exceeding hard. During the initial days of his oppression they maintained their spirit and multiplied rapidly. In fact, it seemed that the greater the oppression, the more they multiplied. God delivered the Hebrews out of the hands of the Black masters. He used his righteous Blacks and his righteous Hebrews to set at liberty the captives.

Jethro

According to the holy writer, the King of Egypt ordered his people to cast every Hebrew son into the river. "As an extreme resort the Pharaoh ordered their growth curbed by the destruction of their sons." Nevertheless, Moses' mother put him in the river on an
Ark; from the river Pharaoh's daughter took Moses into her house. When Moses became a full forty years of age, he killed an Egyptian who was fighting a Hebrew and fled out of Black Egypt to another region.

In flight, Moses went to the camp of a Black priest called Jethro. Black Jethro is called the priest of Midian. In Genesis 37:25-28, the term Ishmaelite is used and then in Genesis 37:28, the writers used the term Midian. Thus, Jethro could have been a descendant of Black Ishmael. This explains the reason his daughter is called a Cushite woman.

Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; they brought Joseph into Egypt.197

Thus, the holy writers used the terms "Ishmaelites" and "Midianites" interchangeably. It is evident that the same people were once called Ishmaelites and Midianites. Thus, the Midianites were Black people with whom Moses spent 40 years.

Now when Pharaoh heard this thing, he sought to slay Moses. but Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. Now the priest of Midian had

197. Genesis 37:28, KJV.
seven daughters: and they came and drew water, and filled the troughs to water their father's flock. 198

Black Jethro was a God-fearing priest. Like Abraham, he had a highly developed religion. He did not worship idols; instead, Jethro worshipped the unseen God. He believed in God's laws. "And Moses was content to dwell with the man" 199 While dwelling with Black Jethro, a Black priest, Moses grew as a child of God. From Black Jethro, Moses learned more about the unseen God. Living with Black Jethro, Moses was introduced to Yahweh, he learned about Yahweh, he encountered Yahweh, he was called by Yahweh, and he was commissioned by Yahweh.

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto evening? 200

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every

198. Exodus 2:15-16, KJV.
199. Exodus 2:21a, KJV.
200. Exodus 18:13-14, KJV.
great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. 201

Even the system of judges that Moses used was taught to Moses by Black Jethro. Furthermore, the wife of Moses was the Black daughter of Black Jethro.

Zipporah

Black Jethro received Moses, a fugitive from the unjust system of Black Egypt, as a fellow human being. "And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter." 202

Black Jethro, who saw all men as children of God, accepted Moses as his son-in-law. Moses' wife, Black Zipporah, was a Black beauty who had developed the same religious beliefs that her father had developed. Black Zipporah did not worship idols; she believed in an unseen God who was Spirit. She helped Moses to develop his faith in God. Her faith precipitated Moses' decision to inquire about the God of Black Jethro, the God of the mountain.

Some writers have taken the relationship of Moses and Black Zipporah out of its proper historical context. Looking at Numbers 12:1 we find the following words:

201. Exodus 18:21-22, KJV.
202. Exodus 2:22, KJV.
And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.203

One scholar said that modern Jews felt embarrassed because Moses had a Black wife. Modern thinking about Blacks may have produced such feelings. However, the ancient Black people could have felt some embarrassment. Moses was a member of the Hebrew people, who were disgraced in slavery under Black masters. Moses was the outcast who was like a runaway slave in A.D. 1850. If anyone should have been embarrassed, Jethro and Zipporah, free and prosperous Blacks, should have been embarrassed. Today, the Jews should not be embarrassed. Only the Black people, if anyone, should respond with bad feeling about Black Zipporah's marriage to a murderer and to a fugitive.

However, the faith of Black Zipporah in a just God who saw all his human beings as equals helped her to be a true wife of Moses. Black Zipporah became one with Moses, and she made sacrifices that were essential in helping Moses lead his people out of slavery. From her Black body she gave Moses Black children.204

203. Numbers 12:1, KJV.
Gershom

Black Zipporah and Moses were obedient to the command of God. They were fruitful and they multiplied. Moses, like most Hebrews, desired a son to carry on his seed. No doubt God answered the prayer of Zipporah and fulfilled the desires of Moses. Their first child was a boy. Moses decided to call him Gershom.

And she bore him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.205

Gershom, though Black, would be identified with the people of his father, the Hebrews.

Eliezer

The name of Black Zipporah's and Moses' second child was Eliezer.

When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt; Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, and her two sons: of which the name of one was Gershom; for he said, I have been an alien in a strange land: And the name of the other was Eliezer for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh.206

205. Exodus 2:22, KJV.

206. Exodus 18:1-4, KJV.
Black Eliezer was born before the liberation of the Hebrews. The reference to his name came after the liberation of the Hebrews from Black Egypt. Like Black Gershom, Black Eliezer would follow in the family posterity of Moses.

Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision.207

Gershom and Eliezer, the Black sons of Moses, lived as members of the Hebrew nation.

The advocates of Black pride oriented Christianity, Rhoades and et al., offer an interesting revelation about the Exodus:

"Human slavery is condemned in all ways by God's true and fully human beings. Although Black masters held the Hebrews in slavery, Black Jethro, God's true and fully human being, gave Moses knowledge of God that helped him to liberate his people. Regardless of his color, Jethro helped to attack evil. Furthermore, Jethro gave to Moses Black Zipporah who helped Moses to prepare to become the leader of the Hebrews.

"The liberation of the Hebrews out of the house of Black Egypt was not just an exodus; instead, it was a

207. Exodus 4:25-26, KJV.
Black exodus, a process of liberation in which Blacks like Black Jethro and Black Zipporah participated. Furthermore, it was a Black exodus in that not only the oppressed Hebrew slaves were able to get away from slavery, but also the Black masters were liberated from slavery.

"In Black Exodus, with Black liberation and Black participation in the process of setting human beings free from human and mental slavery, God, through the holy writers, presented a profound unveiling of eternal truths. Human slavery is in direct opposition to the will of God. If a nation does not end slavery, regardless of race, God will bring together slaves and his true and fully human beings in a process of liberation.

"The free will prepares the persons who are slaves to go before the slave masters. When they go before the slave masters, the representatives of the enslaved will be accompanied by the power of God. If the masters, who are slaves to an evil system, will not listen, God will permit many deaths to occur in the master's houses. In Egypt and in America's Civil War, God permitted many deaths to occur in the master's houses. Furthermore, Black Exodus lets us know that God's true and fully white human beings and God's true and fully Jewish human beings are divinely obligated to participate in the process of Black liberation with God's true and fully Black human beings.
"Together, regardless of their color or forefathers, God's Black people, God's white people, and God's Jewish people are to fight human oppression. Furthermore, together, God's white people, and God's Jewish people are to fight against the development of slave masters who are slaves to oppression and live as oppressors.208

It should be noted that Black Jews are very different from Black pride oriented Christians. Black pride oriented Christians ransacked the Old Testament to find Black Characters and references. The Black pride oriented Christians do not claim to be Black Jews, but they use the Black characters that are found in the Bible to foster pride and "Black power." The Black pride oriented Christians know very little Hebrew or Greek; only their leaders and ministers are familiar with the ancient languages of the holy Bible.

Black Jews in America speak, write, and read Hebrew. They do not believe in Jesus Christ as their personal saviour. They worship on the Sabbath and study the Torah. All Black Jews in America claim to be the original Jews, and they consider all so-called white Jews in America to be usurpers. The following is an account of the origin of the Black Jews as told to the writer by Jehuda Windsor, a Black Jew, who speaks fluent Hebrew and some Arabic. Mr. Windsor studied for a time at Dropsie

It may seem out of place to inject a discussion of the subject of "Black Jews in America" into the main theme of this dissertation, bearing on the subject "The Black Church as a source of Anti-Semitism in America". Yet, it is important to know some things about the origin of Black Jews. It should be noted that Black Jews are very different from Black pride oriented Christians. Black pride oriented Christians ransacked the Old Testament to find Black Characters and references. The Black pride oriented Christians do not claim to be Black Jews, but they use the Black characters that are found in the Bible to foster pride and "Black power." The Black pride oriented Christians know very little Hebrew or Greek; only their leaders and ministers are familiar with the ancient languages of the holy Bible.

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College, and the writer had a chance to converse with him about the origin of the Black Jews.

"Originally all Hamites and Shemites (or Semites) were Black. Abraham [Abram] was a Black Shemite, and a descendant of Shem. The three Hebrew patriarchs were Abraham, Isaac, and Jacob: This Jacob begot twelve sons, who later fathered the twelve tribes of Israel; Abraham was the father, not only of the Hebrew-Israelite nation, but also of the Arab nation.

"The mother and grandmother of the Arabian nation were Black Hamite Egyptian women, and the fathers of the Arabian nation were Abraham and Ishmael (Black Shemites). At a certain time, there were hard feelings between Sarah (Abraham's wife) and Hagar, Sarah's maid servant; so Hagar fled from Abraham's house and dwelt in the wilderness. Josephus, the Jewish historian, wrote that Ishmael married an Egyptian woman, and begat twelve sons: Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah. These twelve sons became twelve tribes, and inhabited the region from the Euphrates to the Red Sea, in the Arabian peninsula. This country is known today as Arabia. To those who do not believe that the ancient Arabians were Black, I would like to make one point crystal clear. If you mother and grandmother were Black, I am positive that you would have many colored features.
"Abraham, Isaac, Jacob, and the twelve tribes of Israel were all Black people. This I shall prove to you by a gradual method.

"After Joseph was sold down into Egypt as a slave, we find in the forty-second chapter of Genesis that he has become the viceroy of Egypt. Joseph's ten brothers came into Egypt (Egypt is in Africa) to buy corn, because a famine was in the land. All newcomers who came into Egypt had to buy corn from Joseph; but when Joseph's ten brothers came to Africa they did not recognize him because Joseph had grown up, and the Egyptians were a Black people like the sons of Jacob. Jacob's ten sons considered Joseph to be another Black Egyptian. We know this to be true because the ten brothers returned and reported to their father: The man who is lord of the land spoke roughly to us... Furthermore, if Joseph had been white he would have aroused the curiosity of his brothers very rapidly. We really do not need any more proof that the Israelites were Black; but for the sake of argument, I will offer it.

"In many places in the Bible, we find the sons of Jacob, and later the Israelites taking Black Canaanite women for wives. If the ancient Israelites were not originally Black, they would soon be after the intermingling with Black Canaanite men and women.
"When the King (Pharaoh) of Egypt promulgated an edict to cast all the Hebrew male babies into the Nile River, Miriam and her mother hid the baby Moses in a basket alongside the river. Meanwhile, Pharaoh's daughter knew that the baby was a Hebrew, and she adopted him. If Moses had been a white baby, it would have been difficult to conceal him from her father's anger. During the time Moses lived, the Black Egyptians enslaved Black Jews.

"Another point to prove that Jews were Black is the leprosy laws, written in the thirteenth chapter of Leviticus, and explained in the second chapter of this book. The strangest and most amazing phenomena concerning biblical leprosy was that the skin turned white. These laws of leprosy were given to the nation of Israel, and they could not apply to a white nation.

"It is written in the book of Daniel 7:9 'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head was like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.' The meaning of this verse is as follows: 'I beheld till the thrones were cast down.' The thrones were placed and erected. 'and the Ancient of days did sit.' The God of the universe is the Ancient of days who sat on the throne. 'And the hair of his head like pure wool.' Daniel saw an anthropomorphic form of God judging the
nations in the appearance of a venerable man with woolly hair like a Black man. Daniel, the prophet, and the people in his environment (the Bablonians) must have had woolly hair for him to dream of God having woolly hair.

"There is more than enough evidence to prove that all the original Israelites were Black, including the people in the surrounding nations in the Middle East: We must consider the evidence that the Dravidians were the original Black people of India; that the Cushites (Ethiopians) inhabited the southern Mesopotamia Valley; that Abraham and Ishmael married African women (Egyptians); that the Canaanites belong to the African family of nations; that ancient Israel intermarried with these Black Canaanites tribes; at the time that Joseph was Viceroy of Egypt his brothers could not distinguish him from the Black Egyptians because Joseph was Black; after Pharaoh promulgated the cruel decree to extirpate the Hebrew males, only a Black Moses would have been able to be concealed effectively for any length of time among Black Egyptians; that Daniel had a dream of an anthropomorphous God with woolly hair; that biblical leprosy laws of the time could only apply to a very dark people with Black hair. The Black Jews of India, Abyssinia (Ethiopia), and West Africa consider themselves the original Jews because of the purity of their Israelite blood.
"Now we know that Asia was the birthplace of the Black race. How did these people in Asia become lighter in complexion? There are five answers to this question: (1) The Indo-European invasion or Germanic invasion of Asia, (2) the Greek invasion of the Middle East, (3) the Roman invasion of the Middle East and North Africa, (4) the Jewish slave trade, and (5) the Arab slave trade.

"The Indo-European invaders penetrated the Middle East and mixed with Black Asiatics as far away as India during the second millennium B.C. The European Scythians passed through southern Russia and Central Asia as far as the borders of China.

"During the Greek and Roman invasions, their soldiers settled down in the Middle East and North Africa to disseminate Greek and Roman culture. Moreover, they married colored women. The Jews sold white slaves to the Arabs throughout Africa and Asia. When the Black Moors from North Africa conquered Portugal and Spain, they transported thousands of white slaves of Germanic descent to Africa. All of these white people who came or were brought to Africa and Asia were absorbed into the native population.

The Blacks in America are the true Jews. But some of the Blacks do not remember their original nationality. This deplorable ignorance is attributed to various causes: (1) the fall of the Hebrew kingdoms,
(2) the lack of communication with Jewish educational centers, (3) intense persecution, and the deliberate blotting out of the mind of their true nationality.

"Black Jews understand that historical evidences indicate that Black Hebrews lived on the Western coast of Africa, and hundreds of thousands of Black Jews were brought to America as slaves. And now there are millions of Black African Hebrews scattered throughout the United States, not only in urban areas, but also in the rural communities of this nation. The problem with the American Blacks is that they do not know that they are the true Jews or Hebrews.\textsuperscript{209}

According to biblical prophecy, the Black Hebrews were supposed to have gone into slavery and captivity. Thus we read Jeremiah saying: Judah is gone into captivity because of afflictions, and because of great servitude: she dwelleth among the heathen, she findeth not rest: all her persecutors overtook her between straits.\textsuperscript{210}

Prophecy is similar to history in one respect: it repeats itself. Duality in prophecy has been recognized by many scholars. As the historical evidence indicates,


\textsuperscript{210} Lamentations 1:3, KJV.
the Black Hebrews were snatched from the west coast of Africa, and sold into captivity. Jeremiah again says:

For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more make him serve.

But they (the Hebrews) shall serve the Lord their God, and David their king, who I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be at rest and tranquil, and none shall make him afraid.

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and I will not leave thee altogether unpunished.211

"The valley of dry bones," spoken of by the prophet Ezekiel, represents the nations that hold the Black Hebrews under slavery and oppression, and the dry bones represent the Black Hebrews. Ezekiel says:

211. Jeremiah 30:3, 8, 9, 10, KJV.
So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold I will open your graves, and cause you to come up out of your grave and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

And I shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. 212

The prophet Ezekiel calls the country where the Black Hebrews were oppressed "graves." And Jeremiah prophezied that the Black Hebrews will be free from oppression, slavery, and harsh treatment only after they have been punished awhile. All Black Jews look for the day when the American Black will finally wake up and realize who they are. When Black Americans have come to the realization that they are the true Israelites, then, and only then, will they be able to fulfill their true destiny in the Lord God of Israel.

212. Ezekiel 37:1-28, KJV.
THE RISE OF ANTI-SEMITISM
IN THE CHRISTIAN CHURCH

Contrary to the belief of many, the term "Anti-Semitism" was not coined by Marr, the German Jew baiter, in the 1870s. The term "Anti-Semitism" has deep roots in biblical history.

1. The Meaning Of Anti-Semitism

To begin this investigation, some attention should be given to the understanding of the term Anti-Semitism. How did it originate, and by whom? On the face of it, the word Anti-Semitism embodies a very important character in the Holy Bible. At the root of the word Semitism, one can detect the name of Shem, one of the three sons of Noah who survived the flood that devastated the earth and utterly destroyed the wicked generation of mankind.

Genesis 9:24 tells us that after Noah awoke from his drunkenness, he took occasion to pronounce a far reaching prophecy, which has to this day divided the human race into three divisions, the three continents: that of Shem, primarily the Oriental races of Asia; that of Japheth, the races of Europe; and of Ham, the Black races of Africa.

The significant feature of this Noahic prophecy was that Shem was to be the channel to produce a nation
(Israel) of which Messiah, the redeemer of mankind, was to come, in God's own time and way. The great contribution of this nation Israel was not merely that it gave birth to Jesus Christ, but also that it produced the thirty-nine books of the Old Testament. The Jewish nation also produced the foundation of the Church on the day of Pentecost. Furthermore, the New Testament Scriptures were given through the Jewish writers of the Church.213

Now in this Noahic Covenant, the astonishing statement is made of "the Lord God of Shem," that God will "enlarge Japheth, and he shall dwell in the tents of Shem" (Genesis 9:26, 27).214 This signified that the nations of Europe would make astounding progress among many lines. The Greek and Roman nations had given civilization stable governments, excellent contributions in agriculture, architecture, philosophy, and literature; and yet, with their beautiful temples, they were steeped in idolatry and pagan ways.

A great change came over Europe when the Apostle Paul, on his second missionary journey, gave heed to the vision given to him by God, that "a man of Macedonia prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we

214. Genesis 9:26, 27, KJV.
endeavoured to go to Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."  

With this journey, of Paul into Macedonia, began the great transformation that took place with the establishment of the Church. The Church did away with idolatry in the whole continent of Europe, established governments that did away with slavery, and began to give liberty and freedom to mankind.

215. Acts 16:9,10 KJV.

invention of the printing press. The Japhetic nation of Europe became the standard-bearer for the Church which was founded by a Shemitic nation of the Jews. Jesus Christ had declared that "salvation is of the Jews." The main contribution for progress of mankind made by Japhetic nations was made possible by its continuing to dwell in the tents of Shem, and to accept the Messiah and His teachings entrusted to Shem by God.

Now we arrive at last to the statement in the New Testament: that mention is made of Shem in the genealogical table of Jesus, which goes back to Noah, and even back to Adam. It is evident that the term "Shem" has a positive Messianic meaning, both in the Old Testament and the New Testament. The Old Testament gives examples of many incidents exhibiting Anti-Semitism: For instance, Ishmael mocked Isaac, the son of Sarah (Genesis 21); the children of Israel were oppressed by Pharaoh; Balak, the King of Moab, out of hatred for Israel, sought in vain for Balaam to curse Israel three times; Sennacherib, forced the Ten Tribes of Israel into captivity; King

217. John 4:22, KJV.
218. Genesis 21:9, KJV.
219. Numbers 22:6, KJV.
220. II Kings 16:6, KJV.
Nebuchadnezzar took Judah into captivity;\textsuperscript{221} and Haman, under King Ahasuerus of Persia, plotted to destroy all the Jews of the realm.\textsuperscript{222} Anti-Semitism is exhibited in the New Testament, after the birth of Christ, by the rage and the fierce wrath of King Herod, who decreed the destruction of all the male children of Bethlehem under two years of age. All these were Anti-Semitic actions intended to frustrate God's plan to have the Messiah be born of Israel, the descendant of Shem.

3. The Pharisees, Sadducees And Herodian's: Guilty Of Anti-Semitism

Furthermore, a search of the holy Scriptures reveals that the Jews themselves were guilty of Anti-Semitism. One need only read the statement in the beginning of the Gospel of John, where it is said of Jesus that "He came unto his own (Israel) and his own (Israel's leaders) received him not."\textsuperscript{223} All through His ministry, Jesus was harassed, opposed, and at last rejected by the Pharisees, Sadducees, and Herodians, who were led on by the High Priest Annas, Caiaphas, and Pilate who brought about the crucifixion of Jesus.

\textsuperscript{221} II Kings 24, KJV.

\textsuperscript{222} Esther 3, KJV.

\textsuperscript{223} John 1:11, KJV.
According to the holy writers of the New Testament, it was because of this Anti-Semitism, on the part of Jewish leaders, that Jesus announced a great change that was to take place when he announced the founding of the Church. He said, "I will build my church, and the gates of hell shall not prevail against it." 224

The book of Acts, in the New Testament, relates instances of Anti-Semitism where Jewish leaders imprisoned the apostles, who were also Jewish, and beat them, forbidding them to preach the Gospel or to utter the name of Jesus. 225 Then followed the stoning of Stephen. 226 Among those taking part in the stoning of Stephen, was a disciple of Gamaliel who had taken a tolerant attitude to "refrain" from persecuting the disciples of Jesus. "Now this I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." 227 Disregarding this wise counsel given by Gamaliel, "a doctor of the law, had in reputation among all the

224. Matthews 16:16-19, KJV.
225. Acts 5:18-29, KJV.
226. Acts 7:58-60, KJV.
227. Acts 5:38, 39, KJV.
people,"228 was Saul of Tarus (Paul) who, being exceeding "zealous of the law," breathing out threatenings and slaughter, obtained permission of the high priest to persecute the disciples of Jesus as far as Damascus, when suddenly he was aware of the voice of the Messiah, the Lord, saying, "I am Jesus whom thou persecutest."229 He yielded at once to give his life to the Messiah. Instead of continuing in his Anti-Semitic attitude against Jesus, he became the most valiant defender of the Messiah, and did more to contribute to the upbuilding of the Church, through his four great missionary journeys and the writings of thirteen epistles of the New Testament, than all others put together.

Throughout all his journeys, Paul found himself and his work harrassed, not only by zealous leaders of the Jews, but also by Gentiles, as was the case at Corinth, Ephesus, and other places.230

4. Anti-Semitism Carried On By The Gentiles

Nearing the close of the first century, anti-Semitism was carried on by Gentiles' opposition and persecution of the Church - which was started by Jesus, a

228. Ibid, p. 5:38.
229. Acts 9:1-6, KJV.
Jew, and the Jewish Apostles. Paul was beheaded by Emperor Nero; Peter was crucified upside down; John was banished to the Isle of Patmos; and the rest of the twelve Apostles suffered similar fates. Then followed the ten great persecutions by the Roman emperors who tried to destroy the work of the Church, but the Church began to increase in numbers under such great sufferings.

When the Church had increased to such an extent that it took over possession of heathen temples, converting them into sanctuaries of the Church, a great change took place. The Church began persecuting the Jews on an ever-increasing scale, and became the controlling Anti-Semitic factor in Europe and other countries. How could such an astounding change take place in Europe and other countries? How could the Church become the foremost antagonist of Jewry, and the instrument of Satan to practice Anti-Semitism on an ever-increasing scale? The nominal Church became a very enemy of the Jewish nation that had given birth to the Church and its Founder, Jesus Christ. This radical change came about because of a new spiritual interpretation of the Old Testament, with regard to the many promises given to the Israelites by God.

5. Church Fathers Introduce Anti-Semitism In The Church

A number of the Church fathers taught that because the Jews, by rejection of Christ, were taken out of Palestine and scattered among many nations, that was definite proof that God had abandoned them, and that they were no longer the "chosen people of God." They taught, furthermore, that because Christ Jesus had founded the Church to witness for Him to "all nations," the promises formerly given to the Jews were now transferred to the Church. Henceforth, the promises belonged to the Church, instead of to Israel, and were to be fulfilled in a spiritual, and not a literal manner. This spiritualizing of the promises given to Israel was unfair to the Jews. As it stands now, the Church appropriated the blessings, and left the curses to the Jews.

Origin, of the third Century, is accredited in his allegorical interpretation of the Bible as being the originator of what is known as "Spiritual Israel." The method of spiritualizing the promises made to Israel, and applying them to the Church, is plainly seen in many of the headings of chapters relating to Israel in the Authorized King James Version of the Bible, where numerous psalms and writings of the prophets make use of such headings.
A few samples are sufficient to show the utter folly of this theory of making the Church inherit the promises made to Israel. In Jeremiah the heading is, "The Stability and Amplitude of the Church," in Micah it is given, "The Glory and Victory of the Church." Of the 35,000 promises made to Israel in the Old Testament and New Testament, over 30,000 are distinctly given to Israel, and therefore, belong to Israel as a nation.

This theory of spiritualizing the promises made to Israel is a gross form of Anti-Semitism. It is an injustice to the Jews in that it robs them of multitudes of promises made to that nation; but it works a greater havoc in leaving the curses spoken against the nation to remain with them.

This terrible spiritualizing of the Old Testament and misrepresentation of Jewish history can be illustrated from almost any pages of early Christian literature. Parkes gives the following examples of Church fathers introducing Anti-Semitism into the Church:

It will be enough to quote four of the most eminent writers of the fourth century, chosen from East and West: Hilary, bishop of Poitiers, Ambrose, Archbishop of Milan, Eusebius, Bishop of Caesarea, and John Chrysostom of Antioch, Archbishop of Constantinople. Hilary, commenting on Psalm 52, says that the tyrant who boasts of his wickedness represents the Jewish people who 'had always persisted in inequity and out of its abundance of evil gloried in wickedness.'
The key incident in the attitude of Ambrose arose out of the burning of a synagogue by a mob, led by the bishop, at Callinicum in the eastern provinces of the empire. The emperor had rightly punished the bishop for this violation he had rescinded his sentence against the bishop, asking contemptuously who minded if the synagogue (which he described as a miserable hovel, a home of insanity and unbelief which God himself had condemned) was destroyed: 'God whom they have insulted or Christ whom they crucified?'

Eusebius, the greatest apologist to the pagan world in the century of the victory of the Church, composed a whole elaborate work to demonstrate the antiquity of Christianity. It is 'the most ancient organization of holiness, the most venerable philosophy of mankind.' It pre-dates the appearance of Judaism, which was a temporary discipline introduced to control those who had been corrupted by life of Egypt, and not intended to be permanent.

But Jews never observed even that, and so were perpetually under a curse, and perpetually doomed to final and complete ruin. Even the remnant, described as faithful prophets, did not refer to Jews. It referred to Christians who lived side by side with Jews during the period of the Law. In this way all virtuous characters of the Old Testament were taken over by the Church, even during the period of the Mosaic dispensation.

Finally, Chrysostom. He preached a series of sermons at Antioch in 387 in which there is no abuse too obscene for him to hurl at the Jews of that city, with whom the Christians were, in his opinion, holding much too friendly intercourse. He tells these Christians that their Jewish neighbours 'sacrifice theirs sons and their daughters to
devils; outrage nature; overthrow from their foundations the laws of relationship; are becoming worse than wild beasts; and for no reason at all, murder their own offspring to worship the avenging devils who are attempting to destroy Christians.' These words occur in the first series, and it looks as though some of his congregations felt that he was going to far, for in a later one he suddenly interjected that, even if they no longer murder their own children, they had murdered the Christ which was worse.

In a word, generation after generation of Christians were taught that in early Christian history (that is, in the pre-incarnation period related in the Old Testament) there were no scoundrels, and that in the whole of Jewish history there was nothing else. For of course, from the birth of Christianity onwards, there was no question of their criminality. The Jews were a deicided people wholly and eternally under a curse though, according to some theologians, some would be converted and saved at the coming of Jesus Christ. Here are the roots of the abnormality and uniqueness of antisemitism.\(^\text{232}\)

Before the Church was even born on the day of Pentecost, Jesus had commanded His disciples that, after they had received the power of the Holy Spirit, they were to "be witnesses unto me, both in Jerusalem, and in all Judea."\(^\text{233}\) Throughout the entire book of Acts, in the New Testament, Jesus was brought to all nations in order to "be a light unto the Gentiles, that they might turn to the Lord, and be saved."\(^\text{234}\)

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233. Acts 1:8, KJV.
Testament, we find Jews were given the first opportunity to hear the Gospel. Paul declared the Gospel "first to the Jews and also to the Gentiles." 234

It was unfortunate, both for the interests of the Church, as well as for the Jews, that, as time went on, friction came between the two God ordained religions and grew into hatred. Eventually it developed into the anti-Semitism that resulted in the Church's becoming the enemy of the Jew.

With the spiritualizing of the promises given to the Jews came the claim that even the land of Palestine itself must be conquered by the Church (during the crusades). It was just a matter of time before the Papacy in Rome assumed the right to rule over kings, and bring their countries under subjection. The crusades of the Middle Ages proved a failure. They had reduced the Jewish population in Palestine to less then 500. The Papacy took upon itself to engage in fierce persecution of the Jews, so that the population of the Jews was reduced to less than a million in the countries of Europe. Some of the edicts against the Jews were given out by a number of Popes. 235

234. Romans 3:9, 10, KJV.

The development of the history of Anti-Semitism in Christianity was without question the definitive elaboration of the theme of a divine curse or punishment upon Jews for their role in the crucifixion of Christ.

The theme, broached in the third century, was fully elaborated in the fourth. Judaism's rapidly deteriorating socio-political situation seemed to lend weight to the opinion that Israel's rejection as a vessel of salvation entailed an endless future of punitive socio-political conditions.236

It was forgotten, or ignored, by the Church fathers that Jewish dispersion began many centuries before Christ, and that Palestine was never completely emptied of Jews. Chrysostom, whose influence was great, added much authority to the deicidal theme by making it central to his theology of Judaism. He was greatly impressed by Julian the Apostate's failure to rebuild the Temple in Jerusalem in A.D. 363.237 This event, reported by all historians of the time, Chrysostom interpreted as a direct intervention of God to perpetuate Judaism's punishment and


a fulfillment of the New Testament, which clearly prophesied the fall of Jerusalem.

After Chrysostom, the theme of deicidal punishment gained wide currency and, although never accepted as a universal dogmatic tradition in the Church, it seriously revealed the primary and Pauline tradition of divine forgiveness of Israel's sin. For centuries it was used to supply a pseudo-theological basis for myriad oppressions and degradations of the Jews. On its basis, misguided men considered themselves called to assist the Almighty in effectuating His "curse," and free to indulge their hostilities with a divine seal of approval.

6. Medieval Christendom Perpetuates Anti-Semitism

The Church saw to it that the Jews entered medieval Christendom rightless; and they were rightless entirely for religious reasons. There was no economic reason, let alone justification, for their inferior status. Furthermore, in the town and cities of medieval Europe, Jews tended to live in the "Jewish quarter," but by the sixteenth century such a quarter had become a walled ghetto under lock and key. Usually these ghettos - the most famous were in Frankfurt, Prague, Rome, and

238. Ibid, p. 63.
Venice - were located in the poorer sections of the city, and their gates were guarded by paid Christian gatekeepers.239

Sometimes restricted to a single street, these ghettos were overcrowded and confining. Because most employment was still closed to them, Jews were restricted to such trades as peddling, trading second-hand clothing, pawnbroking, and money-lending. Parkes commented that "Jews were never the only money-lenders in the Middle Ages, and rarely the most important. But they handled much of the petty lending on agricultural crops and small enterprises; and they were given a license to do so because the profits passed so conveniently to the ruler, while the odium which indebtedness brings in its train passed to the Jew, not to the prince behind him."240

Money-lending was a second, economic, cause for prejudice and added to the religious one. Mobs became accustomed to looking for the IOU's and burning them as an accompaniment to their attacks upon Jewish communities. As a matter of fact, as money-lenders, Jews ranked favourably; because for Christian money-lenders, being often unlicensed and unsupervised, were usually far more exacting and unscrupulous than Jews. But no medieval

money-lender could be anything but a burden, for the interest charged was by modern standards preposterously uneconomic.  

Furthermore, the Lateran Council of 1215 decreed for the first time that Jews should wear a special badge, apparently following a practice that had been started among Muslim states. In Europe, the Jewish badge was aimed especially at preventing Christians from unknowingly having sexual relations with Jews. The imposition of the badge is a very revealing aspect in the history and social psychology of Anti-Semitism, because, in fact, it branded the Jew with a mark as one brands cattle. It was the physical expression of prejudice and of its condemnation: THIS MAN IS A JEW. One is reminded of the mocking title on the cross, THIS IS THE KING OF THE JEWS, or the tunic that the victims of the Inquisition had to wear while doing penance.

People who use a scapegoat mechanism have to brand the object of their hatred aggressively with a label: 'Jew!' "Communist!' Readers of Nathaniel Hawthorne will remember the scarlet letter 'A' which was sewn on the dress of women condemned for adultery. In

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medieval Europe prostitutes often had to wear special clothes; and the analogy is not farfetched, since Jews and courtesans were two classes of pariahs who in certain towns could only attend public baths on certain specific days.

Therefore, to the medieval man the Jews were less than human; they waited for the coming of the anti-Christ; and in the meanwhile the devil employed them to do all they could do to harm the Christian cause and the Christian nations. They mixed magic potions to poison wells - so the Middle Ages explained the Black Death which destroyed a third of the population of Europe in 1348 and the following years - and their practice of medicine only covered their designs on Christian lives. They insulted the Christian religion, spitting on and defiling its sacred statues and objects of devotion, mocking it and blasphemying against it in their evil books. Dark stories circulated that they conspired with its enemies - human as well as satanic - to blot Christianity out, and above all, medieval man believed that Jews used Christian blood for their nefarious practices, and to cure themselves of the revolting smell and the disgusting diseases which were the penalty of their unbelief; and that they constantly murdered children to secure the needed blood.243

THE ATTITUDE OF MARTIN LUTHER TO MEDIEVAL JEWRY

As one reads through the Holy Scripture, he comes in contact with many noble characters used of God in carrying out His plan of salvation. Not any of these were perfect in the sight of God; and yet, there are those against whom no record is given which would reflect any imperfection in their walk with God, such as Enoch, Joseph, Daniel and the three Hebrew children, Mordecai, and Esther.

On the other hand, there are others who were outstanding in their generation, yet who committed grievous sins in the sight of God. Noah was guilty of drunkenness; Abraham was guilty of lying to Pharaoh; Moses was guilty of an impetuous temper; David was guilty of murder and adultery; and Solomon was guilty of polygamy on a large scale. The records of the sons of the Kings of Judah give evidence on these facts, and we also have proof in the New Testament. Peter was guilty of denying Christ three times; James and John were guilty of bad tempers; Paul and Barnabas argued bitterly about the writer of the second Gospel Mark. Failure to live a fully yielded life to God is seen in many instances of God's chosen men in Church history.

Attention is now called to one notable example of a man mightily used of God, one of the greatest, most outstanding examples in church history; namely, that of
Martin Luther. He stood boldly against the corruption of the Roman Catholic Church, nailed the ninety-five theses on the door of the Catholic Church in Wittenburg, Germany, and withstood the threats of excommunication by the papacy. He declared that salvation is not by works of man, but solely by the grace of God in his teaching that "the just shall live by faith." 

Strangely enough, the foremost champion of the German Reformation, Martin Luther, in his early ministry, was considered a crusader of gentleness on behalf of the Jews. At the outset of the Reformation, when it was still a persecuted heretical movement, when its champions were still inspired by hatred toward "Catholic paganism," they occasionally uttered a word of sympathy for the people that had suffered from the fanaticism more than anyone else – the Jews.

At the time of the Reuchlin conflict, Martin Luther condemned the Dominicans, not so much because of their persecution of the Talmud (he himself frowned upon the work as a "false interpretation of the Bible"), but because they were alienating the Jews from Christianity even more, through their violence.

He reiterated Erasmus' thought in another form: "If hatred toward Jews, heretics, and Turks is a Christian trait, then our fanatics are Christians." In hope of

244. Romans 1:7.
attracting Jews to the faith of the Reformation, Luther composed, in 1523, the book Das Jesus Christus Ein Geborener Jude Sei. It contained strong words against the Anti-Semite: "Fools, Papists, bishops, sophists and monks, the rude asinine heard, have behaved toward Jews in such fashion, that a good Christian (aroused by this) was bound to become a Jew. They were treated as though they were dogs. They are abused and deprived of their property. Yet Jews are our kinsmen and brethren of our Lord; and God granted the Holy Scripture only to these people.

"What good can one expect, when we repulse them and accuse them falsely, in that they need Christian blood in order to destroy their bad odor, and similar nonsense. How can they improve, if they are forbidden to work in our midst and engage in various pursuits; when they are excluded from human society, and driven to usury? In order to help Jews, Christian, not Papal, law of love should be applied to them, they should be received amicably, they should be enabled to work and to earn a living together with us, so that they could convince themselves of the teaching and the good life of Christians."245

Dubnov states that the creator of the Reformation wished to alleviate the life of the Jews - not in the name

245. Martin Luther, Dass Jesus Christus Ein Geborener Jude Sei (Germany: Martin Luther, 1523), p. 44-46.
of justice and the freedom of conscience, but rather for the sake of luring them into the ranks of the Christians of the new interpretation. Missionary fervor, not humane feeling, dictated Luther's words. The founder of Protestantism assumed that he would succeed in acquiring among Jews numerous proselytes for the religion that laid claim to greater proximity to the Bible than Catholicism.246

An enthusiastic admirer of Paul the Apostle, Luther believed that the prophecy of Paul, about the ultimate conversion of Jews, was bound to occur just then, by the way of the doctrine of the Reformation. But when his naive expectations failed to be realized, he vented his anger against the stubbornness of the Jews. Luther was furious that the Jews had not only failed to appreciate his new Christianity, but were introducing a spirit of schism and controversy - or so it seemed to him. He was perturbed at the influence that rabbis exerted on the Christian Hebraists, who often interpreted biblical passages not in the spirit of Luther's translation of the Bible.

After this time, Luther became possessed by a sort of morbid fear of the Jews. There always floated in front of him the image of a "diabolical" Jew with a fiery

hatred for Christ and Christians, who by his very existence seemed to mock "God's damnation" that hovered over him. Luther phrased the question thus: do Christians have to tolerate the Jews, whom the Christian God damned? - and his answer was negative.

In his sermons and "table talks" (Tischreden), Luther constantly harped on the necessity of uprooting Judaism. In 1543, he published two anti-Jewish books (Von den Juden und ihern Lugen and Shem Hamforash) that are among the most glaring creations of hatred ever sprouted on the basis of the "religion of love." In harsh and rude expressions - that border on the indecency characteristic of him - Luther poured out his wrath on the "obstinate," "damned" people who, in the course of a millennium and a half, resisted Christ, and who, to this day have not seen their humiliation as a sign of the falsity of their faith.

Luther repeated, and submitted as facts, all the medieval fabrications against Jews, which he himself regarded as senseless: that they poisoned the wells, committed ritual murder, and used sorcery (the latter he saw in the imaginary belief of Jews in the power of the Shem Hamforash - the mystical full name of God, with the power of which one can perform miracles); he accused the German Jews of plotting with the Turks to destroy the Christian culture. Therefore he felt they deserved the harshest punishment. Their synagogues and dwellings
should be razed and levelled to the ground, and they should be driven into tents like the Gypsies; their Talmudical volumes and prayerbooks should be burned and they should be deprived of all source of income. They should be permitted to engage only in laborious tasks, and the rich should be divested of their money, which should be used for the maintenance of those embracing Christianity. But if all this would prove of no avail, the Christian princes should expel the Jews from the country as if they were mad dogs.

Abram Leon Sachar, in his book *A History of the Jews* tells how the attitude of Martin Luther changed toward the Jews:

At the beginning of Luther's career, this vigorous Protestant reformer was almost a liberal crusader, with a breadth of vision which was rare in the sixteenth century. He denounced the clergy for their brutal and senseless fulminations against the Jews and reminded them of the obligations which Christianity imposed upon them: 'The Jews are the best blood on earth,' he wrote; "through them alone the Holy Ghost gave all books of the Holy Scripture to the world; they are the children, and we are the guest, and the strangers; indeed like the Canaanitish woman, we should be satisfied to be the dogs that eat the crumbs which fall from the master's table. In a fervent pamphlet entitled *Jesus was born a Jew*, which was republished seven times in one year, he sent a thrill of hope through Jewish hearts by saying: 'If we would help them, so must we exercise, not the law of the Pope, but that of Christian love — show them a friendly spirit, permit them to live and to work, so that they have cause
and means to be with us and amongst us.... And if some remain obstinate, what of it? Not every one among us is a good Christian.'

Luther's gentleness, however, seems to have been dictated by a desire to convert the Jews, who proved to be no more amenable to persuasion than they had been to force. Meantime, Luther was beset on every side by virulent enemies, and as he grew older and his difficulties increased, he became harsher and less patient. It seemed impossible that the same man was speaking when, in 1543, appeared the stinging pamphlet Concerning the Jews and their Lies. Here the monk who had defied all the power of organized Christendom in his search for truth, joined with the worst bigots in accusing the Jews of poisoning wells, murdering Christian children, and remaining impossibly stubborn in the face of Christian revelation. He urged the princes to destroy the Jewish synagogues and to confiscate their wealth and devote it to maintain those who accepted Christianity. One of his last sermons denounced Jewish physicians for 'understanding the art' of poisoning their patients, and concluded with the ominous admonition: 'I say to you lastly, as a countryman, if the Jews refuse to be converted, we ought not to suffer them or bear with them any longer.'

Inevitably, the Protestant communities took to heart the later utterances of Luther, rather than his early and more charitable ones. The tyranny, which the Reformation had so often denounced, became part of the inheritance which he bequeathed to his devoted followers.

1. Martin Luther's Contempt For The Jews

To clarify this issue still further, a quotation is given from a pamphlet of 64 pages, entitled, *The Jews and Their Lies*, by Dr. Martin Luther. Under the heading "Jews Desiring the Death of the Christians," Martin Luther declared that "Wherever you see or think about a Jew, say to yourself as follows: Behold the mouth which I see there has every Saturday cursed, execrated, and spit upon my dear Lord Jesus Christ, who has redeemed me with His precious blood; and also prayed and cursed before God that I, my wife and children, and all Christians should be stabbed, and perish in the most miserable manner - would like to do so himself if he could, that he might come into possession of our goods. Perhaps he has this very day often spit on the ground over the name of Jesus (according to their custom), and the spittle is still clinging to his mouth and beard where there is still room for it. Should I eat with, drink with or speak to such a devilish mug (mouth)? I might devour many devils as, for a certainty, I would become partaker of all the devils who live in that Jew, and would spit upon the precious blood of Christ. God keep me from doing that."\(^{248}\)

\(^{248}\). Martin Luther, *The Jews and Their Lies* (Germany: Martin Luther, 1543), pp. 49-50.
Thus, at the end of his life, Luther (he died in 1564) attained a "most Christian" person, in the sense of being the great Anti-Semite — about which he, in his youth, along with Erasmus had spoken ironically concerning devout Catholics. Now he had reached a stage when Protestants could even surpass the Catholics in the systematic oppression of Jesus, because the "Protestant Pope" had turned out to be more intolerant toward the "outcast people" than had the medieval Pope Innocent III — or Pius IV, Luther's junior contemporary.249

Although he was counted among the greatest of agnostics and free thinkers of the world, he uttered among his last words the following statement to the world: "I die worshiping God, loving my friends, not hating my enemies, but detesting superstition."

One of the most outstanding people supporting Anti-Semitism was François Voltaire. He became especially well known by his work, *The Age of Reason*, which became very popular in America, during the period of the Revolutionary War. He had a bias that developed into fierce opposition and animosity against the Jews. Voltaire declared that "Religion was a disease of the human race."

THE ATTITUDE OF FRANCE'S VOLTAIRE TO THE JEWS

Voltaire is numbered as one of the most prolific writers of all history, having composed seventy volumes. He was called the "Morning Star of the French Revolution." For his boldness to withstand the profligacy of French leaders and kings, he was imprisoned in the French Bastile; and yet he rose to great fame, being feted in Paris and many cities of France. He was called the "Father of French Journalism." He was one of the greatest leaders championing liberty and equality in all Europe. He attacked the ritualism, tradition, and beliefs of the Roman Catholic Church.

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He had a bias that developed into fierce opposition and animosity against the Jews. Voltaire declared that "Religion was a disease of the human race."
With regard to the Jews, he despised them because they gave rise to Christianity, for which he had no use whatsoever. One of his statements, that showed his hatred for the Jews, was his declaration, "Down with the Jews, wretched little Jews."

1. Voltaire's Contempt For The Bible, Jews And The Church

This great popular philosopher could not restrain himself from alluding to the Jews as "a greedy and selfish race, whose only ideals were more money and more children." He never had one good word to say on the behalf of the Jews, but because of his fierce hatred of them, he became the most outspoken advocate of Anti-Semitism, instilling prejudice and hatred into the minds and hearts of vast multitudes of people in many countries. He had no use for the Bible and the Church and yet it is a fact, that before his death at the ripe age of 84 years he became aware of his great folly of antagonizing God, His Church, and God's chosen people, the Jews.

In 1954, there was found in Newsweek Magazine, a statement of Voltaire's repentance, as taken from a document found in a Parisian archive. It reads as follows:

VOLTAIRE A REPENTANT DEIST

I, the undersigned, having been vomiting blood for four days at the age of 84 years, and not having been able to get to Church, and the priest of Saint Sulpise having been willing to
add to his good work, that of sending to me Pere Gaultier, priest, declaring that I die in the Holy Catholic religion in which I was born, hoping the Divine Mercy will pardon all my sins, and that I have ever scandalized the Church, I ask for God's and her pardon.

The signature of this Document dated March 2, 1778, is that of a man who had scandalized the Church very efficiently: Francois de Voltaire....

Thus another celebrated Jew hater, and an exponent of doubt, died asking God to forgive him for a lifetime of Anti-Semitism and misdirected efforts.

Many Jews now become so arrogant that they proclaim themselves racially at last, and go so far as openly to admit, that they have no thought of actually carrying out Nationalism, and that they really have no desire to build a Jewish National State in Palestine in order to inhabit it; they only want a central organization beyond control of other states, where villains can take refuge or future villains be schooled.

It is a sign of their increasing confidence and sense of security, that some Jews still fraudulently masquerade as Germans, Frenchmen, Englishmen; other openly admit that they are members of the Jewish race....Religion is scoffed at, customs and morals are scorned as outmoded, until the last supports of national struggle for existence disappears.

THE DESTRUCTION OF SIX MILLION JEWS BY ADOLPH HITLER

The reason the writer calls special attention to the horrors of Hitler's reign in putting 6,000,000 Jews to death is because Hitler claimed to be a good Roman Catholic, and he was never excommunicated by the Church of Rome, even though the Church knew about the destruction of European Jewry long before the outside world.

The book entitled Mein Kampf, was written by Adolph Hitler during his imprisonment for revolutionary crimes. One paragraph from page 18 has been selected in order to give Hitler's reason for seeking to exterminate the Jewish race from Europe:

Many Jews now become so arrogant that they proclaim themselves racially at last, and go so far as openly to admit, that they have no thought of actually carrying out Zionism, and that they really have no desire to build a Jewish National State in Palestine in order to inhabit it: they only want a central organization beyond control of other states, where villains can take refuge or future villains be schooled.

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Hitler himself wrote in Mein Kampf that he had become a dedicated Anti-Semite in Vienna upon his discovery that the Jew was the "cold-hearted, shameless, and calculating director" of prostitution; that the music and art worlds were controlled by Jews; and, most importantly that the Social Democratic press was "directed by Jews."

Though Anti-Semitism had many precursors in the nineteenth century, Hitlerian or Nazi Anti-Semitism was something beyond the older kind, which for the most part constituted little more than a reaction against liberalism, or an expression of nationalist or racial or religious aspiration.

This radical and nihilistic Jew-hatred preached with a boundless fury and coarseness that was essentially new. No longer was the Jew a mere scapegoat or a member of an inferior race, but he was the cause of every problem, the destroyer, the poisoner of Aryan blood, the epitome of evil. And he was inherently and uneradicably so; neither baptism nor renunciation of Judaism could redeem him. The solution to the Jewish problem was also new and simple, and concisely summarized in the Nazi slogan, Juda Verrecke! (Jewry perish!)

Here at last was a transcendental Anti-Semitism that lent itself to every purpose, that appealed to all sections of German society. The Jew, identified with both
a "parasitic capitalism" and a menacing Marxism, was the root of debilitating liberalism, inflation, racial corruption, and irreligion. Cleanse the country of Jews and there would be jobs for the unemployed, outlets for professional talent, a new world for youth; and industrialists would be more secure in their profits. Furthermore, German maidens would be safe, German nationalism would thrive, and Aryan blood would remain uncontaminated. Indeed, the Almighty Himself would be pleased: Hitler did not fail to woo the Christians and assure them in Mein Kampf: "I believe that I am today acting in accordance with the will of the Almighty Creator: by defending myself against the Jew I am fighting for the work of the Lord." And many of the Christians in Germany and elsewhere said "Amen" to the statement of Hitler.

One may ask how Hitler was able to write such a book as Mein Kampf, and where did most of his ideas about Jewry come from? Hitler's teacher was Alfred Rosenberg, the young Russo-German who joined Hitler in 1920. Never having finished high school, the Fuhrer received from Rosenberg his higher education, especially in history and racism and his view of German lands. Rosenberg in turn was echoing earlier romantics. It was he and Eckart who,

in 1923, introduced Hitler to Frau Wagner and Chamberlain at Bayreuth. All three men combined to steep Hitler in Wagnerian metapolitics.253

A fitting conclusion to the Rise of Anti-Semitism in the Christian Church is given by Lucy Dawidowicz: A line of Anti-Semitic descent from Martin Luther to Adolph Hitler is easy to draw; both Luther and Hitler were obsessed by a demonologized universe inhabited by Jews. "Know Christian," wrote Luther, "that next to the devil thou hast no enemy more cruel, more venomous and violent than a true Jew."254 Hitler himself in an early dialogue with Dietrich Eckart, asserted that the later Luther - that is, the violently Anti-Semitic Luther - was the genuine Luther. Luther's protective authority was invoked by the Nazis when they came into power, and his Anti-Semitic writings enjoyed a revival of popularity.

To be sure, the similarities of Luther's anti-Jewish exhortations with modern racial Anti-Semitism, and even Hitler's racial policies, are not merely coincidental. They all derive from a common historic tradition of Jew-hatred, whose provenance can be traced back to Haman's advice to Ahasuerus. But modern German Anti-Semitism had more recent roots than Luther's and grew


254. Ibid.
out of a different soil it drew part of its sustenance
from Christian Anti-Semitism, whose foundation had been
laid by the Catholic Church and upon which Luther built.\textsuperscript{255}
of hand by Black theologians and Black churchmen. Their
view of faith rules out the possibility of such a con-
nection. Nevertheless, there can be a link between the
theological teaching of the Black Church and Anti-Semitism.
Interpretations of the faith that are widespread among
Blacks are often not conducive to tolerance; they serve,
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Furthermore, the most sensitive area in the Black
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Dr. Bernhard E. Olson conducted a study at Yale
University on the methods of teaching Christianity and its
relationship to Jews and Judaism. Olson himself noted the
difficulties:

It is impossible... for a
Christian to communicate the Christian
message without reference to Judaism as
it would be to teach American history
without referring to England and the
founders...\textsuperscript{255}

\textsuperscript{255.} Lucy S. Dawidowicz, The War Against the Jews
THE BLACK CHURCH AS A SOURCE OF ANTI-SEMITISM IN AMERICA

The idea that the Black Church may be a source of Anti-Semitism and prejudice is likely to be rejected out of hand by Black theologians and Black churchmen. Their view of faith rules out the possibility of such a connection. Nevertheless, there can be a link between the theological teaching of the Black Church and Anti-Semitism. Interpretations of the faith that are widespread among Blacks are often not conducive to tolerance; they serve, instead, as a supporting dynamic for Anti-Semitic beliefs.

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It is impossible... for a Christian to communicate the Christian message without reference to Judaism as it would be to teach American history without referring to England and the founding fathers...
This inevitable Hebrew involvement in religious instruction makes the Jew something more than just another minority which happens to be mentioned in Christian teaching. While a lesson writer might disregard the Negro, unless the outline guide specifies otherwise, he cannot ignore the Jew....

...While nothing essentially invidious... inheres in the marked prominence of the Jew in Protestant texts, there is in it an ever-present danger. As a minority which inescapably figures in the foreground of Christian thought - and remains as an accessible minority in a society which contains deep strains of anti-semitism - the Jewish community easily becomes a vulnerable target. There are instances cited in this study where the Jew is used as a convenient whipping boy for human ills and failings, simply because he is "there" on the biblical material and therefore was suggested to the writer as the most relevant object of criticism.

That the writer may have in mind only biblical Jewry does not make the problem less serious, since this distinction is seldom made. For the Jew to be under the continual scrutiny of the pupil and teacher with their open textbook is to expose him to potential hazards; in the Christian era the Jew has infrequently escaped these unharmed.256

Also, the black clergy, Sunday School superintendent, Christian education director, youth leader, and Sunday School teacher, who have important role in the

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religious classroom, have read denominational literature which states that Jews have turned their backs on God, have refused His Son and have worshipped pagan gods, and that they have been sorely punished as a result - they are not wanted anywhere.

Black Sunday School youth have read Christian education quarterlies that reaffirm the doctrine that Jewish suffering is divinely inspired, that the Jews continue to exist to provide the world with tangible evidence of divine justice, and that God preserves the Jews so that they may continue to expiate their natural crime of killing Christ.

Even James Baldwin, brilliant and controversial black author, who does not claim to be a Christian, sees Christendom and the Black Church as a source of Anti-Semitism. Baldwin stated that "the root of Anti-Semitism among Negroes is, ironically, the relationship of colored peoples - all over the globe - to the Christian world. This is a fact which may be difficult to grasp, not only for the ghetto's most blotted and embittered inhabitants, but also for many Jews, to say nothing of Christians. But, it is a fact, and will not be ameliorated; in fact it can be only aggravated."257

Baldwin's statement that "the root of anti-semitism among Negroes is, ironically, the relationship of colored peoples - all over the globe - to the Christian world\textsuperscript{259} is vividly demonstrated during Passion week. From 12:00 noon until 3:00 P.M. on Good Friday, millions of Black Christians open their Bibles and read again the crucifixion story in Matthew 27:15-25.

"When the morning came, the chief priests and the elders of the nation met in conference to plan the death of Jesus. They then put him in chains and led him away, to hand him over to Pilate, the Roman Governor. ... Jesus was now brought before the Governor; and as he stood there the Governor asked him, 'Are you the king of the Jews?' 'The words are yours,' said Jesus; and to the charges laid against him by the chief priests and elders, he made no reply. Then Pilate said to him, 'Do you not hear all this evidence that is brought against you?'; but he still refused to answer one word, to the Governor's great astonishment.

"At the festival season, it was the Governor's custom to release one prisoner chosen by the people. There was then in custody a man of some notoriety, called Jesus Bar-Abbas. When they were assembled Pilate said to them, 'Which would you like me to release to you - Jesus

\textsuperscript{258} Ibid., pp. 27-ff.
Bar-Abbas, or Jesus called Messiah?' for he knew that it was out of malice that they had brought Jesus before him. While Pilate was sitting in court, a message came to him from his wife: "Have nothing to do with that innocent man; I was much troubled on his account in my dreams last night.'

"Meanwhile the chief priests and elders had persuaded the crowd to ask for the release of Bar-Abbas and to have Jesus put to death. So when the Governor asked, 'Which of the two do you wish me to release to you?' they said, 'Bar-Abbas.' 'Then what am I to do with Jesus called Messiah?' asked Pilate; and with one voice they answered, 'Crucify him!'; 'Why, what harm has he done? Pilate asked; but they shouted all the louder, 'Crucify him!'

"Pilate could see that nothing was being gained, and a riot was starting; so he took water and washed his hands in full view of the people, saying, 'My hands are clean of this man's blood; see to that yourselves.' And with one voice the people cried, 'His blood be on us, and our children.' He then released Bar-Abbas to them; but he had Jesus flogged, and handed him over to be crucified."259

During the Passion week of Jesus, many Black Clergy will reach for a commentary, and they will study

anew the crucifixion of Jesus Christ. Those who can
afford the twenty-two volumes of the Pulpit Commentary
will read the following: "Pilate washes his hands. His
defense of the Lord had been only half-hearted. He knew
that he was absolutely innocent; he evidently has some
vague undefined awe of him. He would have saved him if he
could have done so without endangering himself. But,
Pilate feared a Jewish mob. It was at all times
formidable, but especially so at the seasons of great
national festivals.... He washed his hands before the
multitude, saying, 'I am innocent of the blood of this
just person: see ye to it.' ....Pilate, who despised the
Jews, now used a significant act prescribed on certain
occasions by the Mosaic Law (Deut. XXI, 6, 7), and shared
apparently some of the feelings which led the Jews to
attach so much importance to ceremonial washings....

The people understood the meaning of Pilate. They were willing, in their wild infatuation, to take the
guilt upon themselves; they answered and said, 'His blood
be on us, and our children!' A fearful imprecation, and
fearfully fulfilled. Some doubtless of those who uttered
it, very many of their children, were sharers of the
dreadful calamities which attended the seige and capture
of Jerusalem less than forty years afterwards. They had
cried, 'Crucify him!' 'crucify him!'; they perished in
thousands by the cross. Still the guilt of his blood
rests on that outcast race; and only that blood can wash away the stain. For the blood of Christ could cleanse even those who shed it.”

Consequently, the theology that developed in the Black Church, from Matthew 27:17-25, is as follows: Christ's death was an atonement for the sins of all mankind. And, only through the death of Christ, could mankind enter into the kingdom of God and be saved. The Jews refused to accept Christ as their Messiah, and clamored for his death. Although Pilate, the Gentile Governor, was willing to release Jesus, the Jews would have none of it. They would rather have a murderer and rebel released instead of God's beloved Son. Therefore a mad and impious imprecation brought the terrible overthrow and destruction of Jerusalem. And, until such time as the Jews repent their rejection of the Messiah, they are fallen from grace and disqualified from the approbation of God.

THE LIBERAL BLACK CHURCH ACCEPTS THE MUTUAL HERITAGE OF THE OLD TESTAMENT

The Christian faith is irrevocably committed to the Old Testament as a prophetic basis for New Testament fulfillment. The proclamation of the deity of Jesus Christ was not to be taken as raising up a new God; rather Christ was claimed to be the son of the old and eternal God, and Christianity the final resolution of an established religious tradition. The majority of Jews vigorously rejected these claims, while Black Christendom receives these claims.

The Black Church theologized that Christ fulfilled the prophesies of the Old Testament and was God's ultimate revelation to men, marking the start of a new set of conditions for man's relation to God. Because Christ's death was an atonement for human sins, now only through Christ could men qualify for God's kingdom. Since the Jews refused to accept the authenticity of Christ, they were unredeemed and excluded from the community of Saints. Until such time as the Jews repented their rejection of the Saviour, they were fallen from grace and disqualified from God's favor. Thus, the Black Christians understand, from the book of Hebrews in the New Testament,
that the legitimate succession as the chosen people of God passed from the Jews to Christians.\textsuperscript{261}

As Bernhard Olson put it: "...present day (Sunday School) texts abound in reminder that the Church's founders, its earliest followers, and its scriptures were Jewish. Christianity's basic beliefs and practices were rooted in one or another tradition of Jewish thought, and the earliest ideological conflict took place within the matrix of first-century Judaism. It is impossible, therefore, for a Christian teacher to communicate the Christian message without reference to Judaism as it would be to teach American history without referring to England and the founding fathers."\textsuperscript{262}

Modern Black Christian children who receive religious instruction learn Old Testament stories that are largely concerned with the heroes and heroics of God's ancient people Israel. Sometimes the children come to identify themselves with these figures - the marvelous Samson, the heroic David, and Moses, the liberator and stern father - these stories teach them about the heroes of the faith.

\begin{footnotes}
\item[261] Hebrew 6.
\item[262] Benhard E. Olson, "The Victims and the Oppressors" (Doctoral Disseration, Yale University Divinity School, 1959), p. 84.
\end{footnotes}
In the liberal traditional Black Church, it is usually reasonably clear that these chosen people were white Jews; yet the child is Black. Thus, the lessons must show how ancient Jewish heroes can now be the property of Christians. This, of course, leads to teaching about how the Jews lost their religious heritage. A Black Sunday School teacher or leader may have the children open their Bibles, and turn to Paul's letter to the Galatians, and read the following verses to show that in Christ Jesus all racial aspects are deleted:

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye all one in Christ Jesus.

and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.263

1. The Liberal Black Church Understands That Judaism Has Become A Religion Without God

Since the 1960s, the Black man and his Church have had great opportunities to study the Jewish people and Judaism, and the following statements have led the liberal Black Church to believe that Judaism may have become a religion without God:

For me the (Jewish) tradition represents a set of generally congenial ethical principles; an attachment to a history of suffering by kinsmen; valuable character traits (learned and not inherited) and intellectual virtues; and a religion that asks and answers its ultimate question in a positively sane manner...I do not practice any religion.264

Therefore, the Jewish tradition is just a set of ethical principles, according to Asher. Shapiro also believes that supernatural orientation of Orthodox Judaism destroys its effectiveness:

"On looking back, I can see at least four major experiences in my adult life which took me from reluctant Judaism to proud affirmation - both in feeling and action. These are: (1) Psychoanalysis, (2) Israel, (3) parenthood, and (4) Reconstructionism...."

"Psychoanalysis has deepened my understanding of others as well as myself.... Working closely with a non-Jew whose integrity and honesty I trusted, I was helped to see that many feelings I had toward people who were not Jewish were unreasonable projections of my own. As I became aware of my own prejudicial judgment of Gentiles, I was less dismayed by Anti-Semitism and better equipped to deal with it.

"Ever since the destruction of the Temple in 70 C.E., Jews have seen themselves as a sinning, guilt-ridden people who had fallen out of Divine Grace. Israel put an end to that nonsense....

"Parenthood is not a one-way street. I have learned a good deal from the sweet clarity of a child's view of the world. For example, I quote the wisdom of my four-year old son's definition of God. One morning at breakfast, after intently listening to a discussion about God, he softly volunteered, 'I know what God is.' Naturally we stopped to listen. 'God,' he continued, 'is that part of your life that you don't know much about.'

"Reconstructionism, with its concept of Judaism as a civilization, has greatly helped me organize and formulate my vague ideas. Judaism, as represented by the Orthodox tradition, seems to be fixed on the dead past, not the living past. The worship of God takes the form of a plea for forgiveness....

"Furthermore, it is supernatural orientation and belief in revelation that destroys its effectiveness for me as a meaningful tradition. Conservatism and Reform Judaism, while superficially more permissive, do not provide any rationale for this permissiveness. They are just as willing to hold onto meaningless practice, even though English is substituted for Hebrew."265

265. marvin I. Shapiro, Judaism (Fall, 1961), p. 8.
Raziel Abelson, writing in Commentary says that, "... I have tried to make it clear that I do not regard Jewishness as primarily a matter of religious belief. The most profound and valuable insight of Judaic religion was, I believe, the ideal of universal justice, and this has become so permanent a part of Western civilization that it is no longer distinctively either a Jewish or religious ideal." 266

According to Kaplan, Jewish faith is a license for skepticism: "Our calling is to destroy idols.... In world intellectual history, insofar as Jewish thought is distinctive, it is distinguished by its non-conformity. In its own tradition, there is resistance even togetherness, with God: Abraham presumes to give Him advice, and Job to bring Him to justice. I applaud this frame of mind.... Social ethics, an independent spirit, stem from the mind, and an integrated self—these are the things I find significant and viable in the Jewish tradition." 267

Israel Knox stated that it is especially significant about Jewish tradition is its relevance for our own age, with its problems and perplexities. This relevance does not derive from a system of theology, or a set of dogmas,

or a closed creed, but from a series of insights into the nature of man, and the structure of the world. These insights developed gradually, often in anguish and crisis, among the Jewish people prophets and teachers, out of their collective experience; and was extolled by many as Heilgeschichte (redemptive history). 268

Arnold Rose said, "I believe my Jewish affirmation is similar to that of many other third-generation American Jewish intellectuals. I am not religious, and I don't think it so terribly important that I bear the physical mark of a Son of the Covenant. Furthermore, many Jewish customs - both religious and secular - strike me as do other fold customs of, say, the Irish or Italians: They seem to be quaint and primitive, and characteristic of village society rather than of a metropolitan society.... So much for the negative side.

"There are two major reasons for my positive Jewish affirmation. In the first place, I recognize certain Jewish cultural values as among the worthiest mankind has ever produced. These include stress on learning and rationalism, the emphasis on justice and law; the deeply ingrained acceptance of respect for man and individual deviation...

"My second major source of Jewish affirmation arises out of my identification with the underdog, both

268. Israel Knox, Judaism (Fall, 1961) p. 18.
as an American and as a Jew. I believe in the equality of man (not biologically or culturally of course, but under God and the law). When prejudice and selfish interests deprive an individual or group of equal rights, I rebel. I am proud to be a Jew, if only because Jews have been a persecuted people and have fought against the persecution of other peoples.... I have no quarrel with religion for others: I believe I have a strong sense of ethics and social responsibility without it."269

Barbara Solomon wrote about present-day Judaism as a tradition without God:

"I have a memory of a noble religion in which I no longer believe, nor was I taught to believe, and of a heroic struggle in which I have never participated....

"Commentary has skipped over a vital point. It has concerned itself with the upholding of Jewish traditions and Jewish community, and has totally ignored the question of fidelity to a Jewish God. The great thing about the Jews is precisely their religion. This is their magnificent contribution to the world, this is what preserved them and this is what killed them. They died for their God - and not for some bastardized 'culture'.... The use of a temple as a social institution, the deifying

269. Arnold M. Rose, Judaism (Fall, 1961), p. 47.
and romanticizing of an abstract Jewish culture is a vulgarization... and really sinful and impudent in the face of what Jews really died for.

"When one gives up belief in God, one ought to have the strength to give up the forms associated with religious observance... Jews should realize the enormity of their giving up of religion, and to be aware at least of when they have actually done this. As a culture in limbo in America, which is a country which breaks up all traditions, they are doomed to eventual extinction and all the trumped-up Chanukahs in the world would not make a particle of difference."  

The utterances cited above represent the voices of the Jewish laity. The Black Christian is in proximity of the Jewish laity and therefore, gets a chance to see, hear, and believe that Judaism may have become a religion without the God of the Holy Scripture. Black Christian laity looks upon their pastors, leaders, and Christian educators with great esteem, and when a Jewish Rabbi writes that American Judaism has become secularized, the Black Christians are likely to believe it.

The following is a summary containing a number of the high points from an article in which Rabbi Norman E.  

Frimer, Director of the B'nai Brith Hillel Foundation of Brooklyn College in 1962, presents a keen analysis of the religious state of American Jewry:

"A survey of present-day Jewish literature - we are told - reveals a concentration on the subjects of Anti-Semitism, Jewish education, Jewish contributions, Judaism and democracy, the Jewish family, the synagogue, the problem of Jewish religious observances, etc., etc. But there is a strange absence in these discussions of the forthrightly religious and God-oriented concepts of ancient Jewish tradition.

"There is a tendency in American Judaism to glorify the human element, as seen from the one-sided approach to certain Biblical teachings about human nature. Stress is laid on man's exalted position as the crown of Creation, in accordance with such biblical passages as, "And God created man in his own image" (Genesis 1:27), and 'Thou hast made him (i.e., man) a little lower than the angels' (Psalms 8:5; 8:6 Heb.). Little consideration is given to the fact that the same Bible also teaches that man has an inborn disposition to evil, as in the passage, "For the inclination of man's heart is evil from his very youth" (Genesis 8:21).

"American Judaism ignores the somber lessons of human failure implicit in Biblical history, as for example,
when the record of creation is followed almost immediately by the account of fratricidal murder by Adam's first born son. Of like significance is the tendency to gloss over the Biblical reports of Israel's repeated failures before God, as when the rejoicing occasioned by the deliverance from Egyptian bondage, and the miraculous crossing of the Red Sea, quickly gave way to a mood of rebellion at the first encounter of a temporary water shortage; or when the spirit of Godly fear and self-surrender manifested by the people at the Sinai revelation soon evaporated in the intoxicating orgy of the golden calf incident.

"Messianism, which in the Bible is described as God's mighty interposition in human history, has become debased, by contemporary Jewish spokesmen, into something of a socio-economic program to be achieved by man alone by the way of progressive, evolutionary fulfillment. The prophetic teachings concerning the day of judgment, when God will put an end to history as we know it, are completely disregarded.

"While the Bible-enforced exile is equivalent to alienation from God, in contemporary Jewish religious thinking, the concept of exile has been divested of its religious connotation and distorted into a socio-political state of physical uprootedness.
"In Biblical and post-Biblical Jewish theology, man is represented as having both a good and evil inclination. Evil passions are a basic ingredient of human nature. Human life is, therefore, marked by spiritual tension. But with God's help, man can attain victory over his evil impulses, and man's spiritual conflicts may even become the means of strengthening his moral fiber and ennobling his spiritual stature. All this, of course, is rooted in the belief that God is both just and merciful, which means that He destroys the unrepentant evil doer, and is full of compassion toward those of a contrite heart.

"But this ancient Jewish theology runs counter to the shallow spirituality of American Judaism. The result is that not even the intense spiritual atmosphere of the High Holiday season can shake the American Jew out of his spiritual lethargy. It explains the lack of real, personal involvement of the present-day Jewish worshipers at the High Holiday services. The various proposals suggested to remedy this situation, such as the introduction of more ritual and symbolism, more congregational singing, study or discussion, or shortening of the time of services, have all proven ineffective.

"This failure is due to the fact that the proposed measures are external and technical, while the malady is religious in substance. The essence of the High
Holiday theme is human sin, individual and collective, and the need for self-examination and repentance. Without a belief in a personal God to whom man is held accountable, without the acknowledgment of the reality and relevance of sin in human life and the need for divine forgiveness, there can be no real change in the attitude of the Jew to his religion. American Jews are in desperate need of gaining religious conviction.

When Black Christians study the above message by Rabbi Frimer, they come to the conclusion that American Jews are embracing the secular humanitarian faith of many American Gentiles. And the secular humanitarian faith of the Gentiles is to keep the Black man down. Thus, the Black Christian becomes more entrenched in Anti-Semitism because he feels that the Jews have forgotten about their God, who is a God of equality.

On August 1, 1942, Gerhart Riegner, a representative in Switzerland of the World Jewish Congress, learned from a leading German Jewish industrialist, that Hitler had ordered the extermination of all the Jews in Europe. The information, relayed in Lausanne at the risk of the German's life, even specified the instrument of murder - prussic acid, the lethal ingredient of Zyklon B gas.

According to Arthur D. Morse, under any other circumstances Riegner might have dismissed the report as macabre exaggeration, but the evidence he had compiled, at his listening post in Geneva, forced him to take the German's revelation seriously. Riegner, like the governments of the United States and Great Britain, had been receiving a constant flow of information about the deportation of Jewish men, women, and children to Poland. He knew, and they knew, about the mass executions of Jewish nationals in Poland and Russia; since the German invasion of the Soviet Union in June 1941, hundreds of thousands of Jews had been shot by the Einsatzgruppen, the mobile killing units which followed the Nazi armies for just that purpose. Their scale of murder was so massive that it could not be masked by the most elaborate security
precautions. Detailed reports of their operations had reached the United States and its allies, and, in fact, had been published in daily newspapers.272

One has only to read Morse's book, While Six Million Died, to understand that the United States and its allies folded their hands while the German systematically brought about the destruction of European Jewry. It should be carefully noted that the Roman Catholic Church, the Protestant Churches, and the Black Churches also were, for the most part, apathetic about the plight of the Jews. An exception was seen in the actions of Monsignor Angelo Roncalli, later to become Pope John XXIII, who did help rescue tens of thousands of Jews.

The Black liberal Church, like most of the Churches in Christendom, had its view of the Holocaust. The reason the writer calls special attention to the horrors of Hitler's reign in putting 6,000,000 Jews to death is because this most fearful tragedy - the greatest in earth's history - shows that the Black liberal Church and the rest of Christendom, believed the Holocaust to be the judgment of God upon the Jews for opposing the God given opportunity, under the leadership of Theodore Herzl, to join in a crusade to weld the Jews together with a national consciousness by returning to Palestine to

establish a Jewish state which would be the center for culture and the prosperity of the world.

Informed Christians, Black or White, Protestant or Catholic, knew that it was a fact that Theodore Herzl offered to hold his First Zion Congress in the city of Munich, Germany in 1896, but the Jews of Germany were so taken up with the idea of assimilation, and becoming a vital part of the German government, that they had no interest whatever in having any part of Herzel's plan to establish a Jewish state. Most of Christendom, and the Gentiles too, seemed to believe that a half-century after rejecting the Herzl Plan, and overwhelmed with cruelty and calamity, Jewry could not escape Hitler's venomous rage. In other words, Christendom believed that it took the death of six million Jews to establish the state of Israel.

This judgment by God is explained in a most forceful manner be a German refugee, whose name was not given, in a startling message that he gave to his Jewish contemporaries Jews in Germany:

"We who bring into connection the biblical prophecies with the present day and know Hitler's development have no doubt that he is the forerunner of the Anti-Christ; and, with regard to Judaism, one of the men in the line of destroyers of "the temple" - like Nebuchadnezzar, Titus and others. So far as Hitler is concerned, he is punishment, a correction of "a wrong
way" - and that wrong way was assimilation: the desire of
the Jews to be looked upon not as Jews but as Germans.
The assimilationist Jews have sacrificed everything for
German patriotism, even truth and their honor. The
assimilationist Jews were determined to forget Jerusalem -
but 'if I forget thee, O Jerusalem, let my right hand
forget her cunning' (Psalm 137:5). And it forgot its
cunning!

"God has never allowed a misfortune to come over
His people Israel without previously warning them through
admonishers and prophets. Forty years ago God sent to the
Jewish people a leader in the person of the Viennese
author, Dr. Theodore Herzl. He wanted to call the first
Zionist Congress to Munich. But the Munich assimilated
Jews protested: 'We do not want to know anything about
Zion. Germany is our Palestine and Munich our Jerusalem!'

"Herzl went to Basle. There in 1897, the first
Zionist Congress took place. Herzl pointed to the dangers
of Anti-Semitism and entreated the Jews to acquire
Palestine as a national home. The rich assimilant Jews
all over the world answered with scorn and ridicule. In
1896, Herzl began his Zionist work. Eight years later, in
1904, he died in Vienna at the age of forty-four. He had
sacrificed himself to the Jewish people and the Zionist
idea. Hitler, the Anti-Semite, would not have been
possible if the German Jews had listened to the voice of
Herzl and given up the fateful way of assimilation.
"The road was now laid open; Satan was able to find it. The punishment of the Jews was upon them.

"Jewry lost one position after the other. The rich Jews of Russia who would not give a copeck for the building-up of Palestine, lost in 1917 their rubles and their lives. Overnight they had become the victims of Bolshevism. The economic crisis after the Great War affected the right of Jews in other parts of Europe and in America, and drew them into the whirlpool. And after the position of world Jewry had thus been undermined, began the destructive blows against the Jews as such. Hitler came to the throne, Anti-Semitism was raised to a state religion, and an Anti-Semitic world center began its activities.

"The German Jews had read Hitler's programmatical book, My Struggle, and heard the speeches of the Nazi agitators. They saw Hitler rise to power and use it. They ought to have known what was waiting for them, but they could not believe it. So much did they believe in Germany, so much did they love German civilization, so much were they connected with the Germans.

"In February 1933, the Jewish persecutions began. The storm troopers were given a free hand. Only a small fraction of the German Jews recognized the greatness of the danger and left Germany. Within a short time Palestine began to flourish. Hitler has done much for the
building-up of Palestine. He forced the Jews to bring man-power and capital to Palestine.

"That is how the requests of Herzl, the 'enticing fisher' failed, and Hitler, 'the hunter who hunts' succeeded, with the help of a few penstrokes. As it is written in the book of the Prophet Jeremiah: 'Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from my eyes!' (Jeremiah 16:16, 17). Theodore Herzl and the Zionists are the fishers. Adolph Hitler and the Anti-Semites are the hunters.

This was a very important message which was given by a Jewish refugee with regard to the warning that God gave to the Jew of Europe, through the clarion call given by Theodore Herzel, of the increasing danger of annihilation awaiting them. The above quotation given by a Jewish refugee seems to be what Christendom, which includes the Black Church, feels about the Holocaust.

The resignation of Andrew Young, a Black minister, from his position as U.S. Ambassador to the United Nations, and the circumstances which surrounded it, produced widespread reaction in the Black Church and the Black community.

This reaction manifested itself in a number of ways. First of all, it caused a number of Black Christian leaders to identify with the Palestine Liberation Organization, and the cause of a Palestinian homeland, because it was as a result of a meeting with the P.L.O. representative in New York, and his subsequent misstatement about it, that Reverend Andrew Young was forced to resign. Secondly, it caused a rift between the organized Black and Jewish communities, because Black Christian leaders and Black secular leaders have blamed both the Jewish leadership and the government of Israel for causing the Reverend Mr. Young's resignation. Jewish leaders, in turn, reacted sharply to the conciliatory view of the Palestine Liberation Organization taken by Black Christian ministers, leaders and other Blacks. These current developments brought to the surface, or at least to the notice of the outside world, the fact that Anti-Semitism exists in the Black Churches in America, and that the Black-Jewish rift is real. Also, the forced
resignation of Ambassador Young caused the Black Christian leaders and organizations to enter the arena of foreign policy and international affairs in a concerted manner.

Black Christian leaders became determined to expand their foreign policy role. This desire manifested itself in a number of ways, including trips to the Middle East and meetings with the P.L.O. leaders, including Yassar Arafat. There appeared to be a feeling on the part of some Black Christian leaders and their members that Jews, and others, believed that foreign policy was, somehow, a preserve of White Americans, and that by involving themselves in this area they were breaking a racial barrier.

The Reverend Mr. Joseph Lowery, of the Southern Christian Leadership Conference declared, "For whites to suggest that Blacks have no critical interest in foreign policy displays either ignorance or a deliberate attempt to isolate Blacks. What haunted Andy (Young), at every step, was the hidden racist assumption that Blacks knew nothing about foreign policy."274

The resignation of Reverend Andrew Young and the subsequent vocal support given by Black Christian leaders and other Blacks to the Palestine Liberation Organization

and the concept of a Palestinian State, exacerbated Anti-Semitism in the Black Churches and communities. When Reverend Andrew Young resigned from his position on August 16, 1979, the stated reason for the resignation was his unauthorized meeting with a P.L.O. representative and his subsequent misstatement about this meeting to the Department of State. Young himself insisted that he did not tell Secretary of State Cyrus Vance a lie but an "official version" which did not contain the entire truth. 275

In addition, Blacks were not really sure what role the Israelis played. Did they bug the residence of the Kuwaiti Ambassador to the United Nations, where the meeting between Young and the P.L.O. representative Zehdi Labib Terzi took place? There is some evidence that they did, although this was denied both by the Israelis and the State Department. Whatever the method, the Israelis did learn of the meeting, and Reverend Andrew Young had to explain his meeting with the P.L.O. to the Israeli Ambassador Yehuda Blum. Mr. Blum was not at all satisfied with Young's version of the meeting, and Blum and the Israelis were worried that a possible shift in the policy of the Carter Administration toward the P.L.O. was in the making.

275. Ibid.
What was the precise cause of Young's resignation? Again, there was dispute over the facts. Newsweek Magazine declared that, "...the President's men, and Carter himself, realized that Young had to go. He had violated official American policy by negotiating with a P.L.O. official. Worse, he had deceived the Administration about what took place at those meetings. 'There is no way around it,' said a senior White House aide. 'He lied to his government.' The issue was pretty clear: is Jimmy Carter in charge or not?"276

Black Christian leaders, however, tended to reject such reasoning. Many of them expressed the view that American Jewry had wanted the Reverend Mr. Young to resign. Just before Young's resignation, for example, Rabbi Joseph P. Sternstein, president of the American Zionist Federation, called for Young's ouster, saying, "The man has demonstrated he is totally unreliable."277 Similarly, Bertram Gold, the executive vice-president of the American Jewish Committee, was quoted in a news report as having said that Mr. Young "should be fired."278

277. Ibid.
278. Ibid.
279. Ibid, p. 10.
Blacks, Christians, and non-Christians, were uniformly outraged at Young's resignation. The Reverend Mr. Jesse Jackson said that, "There has been a heightened sense of antagonism between Blacks and Jews" over Young's resignation. The Reverend Mr. Joseph Lowery said that Blacks and Jews have allies but "something has happened along the way.... We are concerned and we say to you (Jews) that we bow down to no Uncle Charlies and to no Pharoah. If we have to maintain your friendship by refraining from speaking to Arabs, then that friendship must be reassessed."280

The Reverend Mr. Benjamin Hooks, executive director of the N.A.A.C.P. said: "We not only deplore the nature of events and circumstances that resulted in Mr. Young's decision, but we also are convinced that he should not be made the 'sacrificial lamb' for circumstances beyond his control."281

The Black Churches and leaders were all the more angry because Jewish leaders generally hailed the Young resignation. Fred Hahan, western executive vice-president of the Jewish National Fund stated that, "By meeting with the P.L.O. against the American policy, Young forfeited any right to keep his job as U.N. Ambassador."282

280. Ibid.
281. Ibid.
282. Ibid.
Howard M. Squadron, president of the American Jewish Congress, stated that "Ambassador Young appears incapable of distinguishing the cynical, violent and terrorist-ridden P.L.O. from his general predilection for any Third World cause. Collaboration with the P.L.O. is not collaboration in some humanitarian enterprise. It is collaboration in the destruction of a people and a state friendly to our own country."283

Black ministers and leaders, to the delight of their congregants and organizations, showed their solidarity with the Reverend Mr. Young, and their displeasure with what they perceived to be Jewry's effort to remove him. The Reverend Joseph Lowery met with Zehdi Labib Terzi, the P.L.O. representative in New York, and after the August 20 meeting declared that the SCLC unconditionally supported "the human rights of all Palestinians, including the right of self-determination in regard to their own homeland."284 Later on, in September, Reverend Lowery and other Black leaders, including Representative Walter Fauntroy (D-District of Columbia), traveled to the Middle East where they met with P.L.O. leader Yasser Arafat, in Beruit, and ended the meeting by joining with Arafat in singing "We Shall Overcome."

284. Ibid.
Some of the Black rhetoric went beyond the Middle East question when Young resigned. For instance, Mrs. Thelma Thomas Daley, president of Delta Sigma Theta, the second oldest Black sorority in the U.S., with a membership of more than 75,000, surprisingly declared that Jewish groups had shown "a consistent pattern of subverting affirmative action programs and have indirectly supported apartheid in South Africa in their backing of Israel, and whose trade relations with South Africa include military equipment." 285

Mrs. Daley continued: "We have been patient and forbearing in their masquerading as friends under the pretense of working for the common purpose of civil rights. That latest affront reveals clearly that their loyalties are not compatible with the struggle of Black America for equal opportunity under the law. Indeed, we question whether their loyalties are first to the state of Israel or to the United States...." 286

Furthermore, the Reverend Jesse Jackson pointed out that, "When there wasn't much decency in society, many Jews were willing to share decency. The conflict began when we started out questing for power. Jews were willing to share decency but not power. Once we began to push for

285. Ibid., p. 15.
286. Ibid.
our share of universal slots in institutions, Jews called them quotas and opposed us. Even as we were expected to support jets for Israel, Jews had no problem with an expanding relationship with South Africa and sitting across the table from us on quotas."287

As one can readily understand, Jewish leaders, for their part, were outraged at what they viewed as incipient Anti-Semitism on the part of some of the Black ministers and leaders. They were particularly disturbed by a statement made by many Blacks, such as Georgia State Senator Julian Bond who declared that, "It is clear that Jewish organizations and leadership help Blacks when it is in their perceived interest to do so, as we do."288

In a rebuttal to all the Black rhetoric, Howard Squadron of the American Jewish Congress stated that, "Assaults on the Jewish community and attempts to denigrate its role in the civil rights movement are particularly outrageous when engaged in for the sake of reviving the sagging institutional fortunes of civil rights organizations that have seen better days."289

The National Jewish Community Relations Advisory Council, which represents eleven national Jewish agencies

287. Ibid., p. 16.
288. Ibid., p. 20.
289. Ibid.
and 107 Jewish community relation councils, issued a statement which said, in part: "We can't work with those who resort to half truths, lies, and bigotry. We cannot work with those who, failing to differentiate between the Palestinian Arabs and the P.L.O., give support to terrorism by legitimizing the P.L.O. We are shocked that some leaders in the Black community have seized the occasion of Ambassador Young's resignation from the United Nations to damage the historic alliance between the Black and Jewish communities.... We cannot work with those who would succumb to Arab blackmail on the energy crisis."  

American Jewry and many others have speculated about why Reverend Jesse Jackson, who is considered a "moderate" within the U.S., had become so radical in his foreign policy pronouncements. One answer may relate to his foreign policy adviser, Jack O'Dell, a Black, also known as Hunter Pitts O'Dell.

O'Dell has long been associated with the far left. Representative John Ashbrook (R-Ohio) declared in 1967 that, "Of all those associated with...the SCLC perhaps none have had such a close relationship with the Communist Party as Hunter Pitts O'Dell."  

290. Ibid., p. 22.  
time, acknowledged that O'Dell "may have had some connections in the past with Communism, but we are convinced that he has renounced them." Still, Reverend King announced that O'Dell was leaving the movement by "mutual agreement," because of concern over his far-left background.

It is highly possible that many Black Christians, who listened with great interest to the Reverend Mr. Jesse Jackson, did not know that his advisor on foreign policy was Hunter Pitts O'Dell. Yet, the Reverend Mr. Jackson must have been aware that in 1956, when Hunter Pitts O'Dell testified before the Senate Internal Security Subcommittee, he refused to say if he was a southern district organizer of the Communist Party. Robert Morris, counsel for the Subcommittee, said that information had been received that O'Dell was, in fact, a district organizer for the Communist Party in New Orleans. Again, on July 30, 1958, O'Dell refused to answer the questions of a House Committee about his Communist affiliations.

Furthermore, Hunter Pitts O'Dell is listed as an associate editor of FREEDOMWAYS, whose managing editor is Esther Jackson, wife of Communist Party leader James Jackson, and a long-time Communist Party member herself. In 1964, F.B.I. Director J. Edgar Hoover testified that

292. Ibid.

293. Ibid.
FREEDOMWAYS was one of the publications which "the Communist Party, U.S.A., continues to use as a media of propaganda."294

At the same time, there was a group of Black leaders and ministers who disagreed with Reverends Jackson and Lowery and with Reverend Jackson's foreign policy advisor, Hunter Pitts O'Dell, on the issue of support for the P.L.O. These included Bayard Rustin, executive director of the A. Philip Randolph Institute; Althea Simmons, Washington representative of N.A.A.C.P.; Ron Brown, Washington representative of the Urban League; labor leader Fred O'Neill; Robert Powell, vice president of the Laborers International Union, and John Smith, director of the civil rights department of the United Steelworkers of America.

The above-mentioned Black leaders made a trip to Israel. When asked what they hoped to accomplish by the trip, Rustin spoke up and said, "I want to make it clear to the Israelis that there are a great number of Black people who want the U.S. to give Israel whatever support it needs...."295

The other Black delegates agreed with Rustin that there are many who simply disagreed with Jackson, Lowery

295. Ibid., p. 28.
and Fauntroy. They declared that "Jackson's trip was dangerous. It weakened our coalition with the Jews... But the worst thing was to give credibility to murderers. You cannot give credibility to the P.L.O., which would be the same as giving credibility to others who practice terrorism - the Klu Klux Klan or the Baader-Meinhoff Gang."296

Mr. Vernon E. Jordan, executive director of the Urban League called Rev. Jackson's meetings with the P.L.O. representatives "side shows" compared with the "vital survival issues." He declared that "Black-Jewish relations should not be endangered by ill-considered flirtations with terrorist groups devoted to the extermination of Israel."297

To the surprise of many, but not the writer of this dissertation, the Black Church took the lead in denouncing those who would dare to criticize Rev. Jesse Jackson's embracing the P.L.O. The leaders of the Progressive National (Black Convention) declared, in an open letter to Vernon Jordan that his attack on the other Black leaders for their contact with the P.L.O. had

296. Ibid.
297. Ibid., p. 29.
"brought an end to the masquerade of the Urban League as a civil rights organization and of you as a civil rights leader." 298

The letter was written by the Reverend Wyatt Tee Walker, Pastor of Harlem's Canaan Baptist Church and was enthusiastically adopted by the group. This letter showed that the Black Churches and their ministers and congregants, as well as many non-Christians, give vent to Anti-Semitism, and that the Roman Catholic Church, WASP Churches and the Black Churches in American still foster Anti-Semitism to some degree.

298. Ibid., p. 31.
The Black Church and Anti-Semitic Literature

Christian education is very important in the Black Church. Many Black churches receive an abundance of literature from Christian publishing houses. Some of the literature is from cults, political parties, agencies and just junk literature. The following is just one example of the Anti-Semitism that filters into many Churches - Black and White - from Christian organizations in America:

"Are you an Anti-Semite?

"If you are a Christian believing in the divinity of Jesus Christ crucified - You are a potential Anti-Semite. You will be classified by the leaders of the Anti-Defamation League, which is a branch of the powerful Jewish organization of the B'nai Brith.

"If you believe in the unity of action of the Christian world regardless of denomination, race or color, - You are an Anti-Semite.

"If as an American you believe in and proclaim the unadulterated essence of the Constitution, the sovereignty of the American nation, its independence, freedom and liberty, - You are an Anti-Semite.

"If you believe and say that America is a Christian nation, - You are an Anti-Semite, a dangerous one."
"If you believe in patriotism, loyalty to America, if you pledge allegiance to none but the American flag and are devoted to your country, You are an Anti-Semite.

"If you oppose INTERNATIONAL COMMUNISM under its forms, variations, transformations, disguises, nationalization of the country's industrial resources, You are an Anti-Semite.

"If you decry the monstrous injustice and crimes committed against Arabs (P.L.O.) by the Zionist Jewish power in Palestine with the sanction of or presentation Administration, You are an Anti-Semite.

"If you believe in the need of Christian education of christian American children and demand that the Bible and the Lord's prayer be re-introduced in all American schools, - You are an Anti-Semite.

"If you object to the discriminatory treatment meted out to American Junior high school students who, in Santa Ana, California were refused the use of a school room in their school building after hours to hold their Bible reading club, - You are an Anti-Semite.

"If you are justly revolted and indignant at the order given by the Zionist Anna M. Rosenberg, Under-Secretary of Defense, to suppress crosses marking the graves of young Christian Americans sacrificed on the battlefields, You are an Anti-Semite.
"If you believe in the protection of children to save them from delinquency and criminality and vehemently oppose existence of 'national rings of perversion of young children' as revealed, last August, at the trial of the abominable Guzik case in Phoenix, Arizona, - You are an Anti-Semite.

"If you oppose the atheistic, godless educational program of national Education Association, its dictatorship exercise through the system of Progressive Education, - You are an Anti-Semite.

"If in politics, you oppose corruption, bribery, blackmail and control of the White House, the Administration Congress, and political parties by Jewish hierarchy, - You are an Anti-Semite.

"If you dare attack the power and tyranny of the Labor Union Bosses, - You are an Anti-Semite.

"If you denounce the control exercised over the F.B.I. by the Anti-Defamation League, the persecution of loyal Christian patriots contrasted with the protection and immunity granted spies and Communists of all kinds in the U.S. - You are an Anti-Semite.

"If you condemn treason and 'turn your back' on traitors of Alger Hiss variety and other followers of Judas Iscariot, - You are an Anti-Semite.

"If you dare oppose the tyranny and depotism of International Finance as did Father Coughlin, the late
Congressman Louis T. McFadden, and the late Senator Schall, - You are an Anti-Semite.

"If you believe that the revelation made by Disraeli in his book Coningsby on the world control by Jewish power are sustained by historical fact, - You are an Anti-Semite.

"Search your own heart and mind and give yourself the answers to the above questions in the glowing light of truth. Guard yourself with fearlessness and indomitable courage, then, if to be a Christian patriotic American causes you to be stigmatized by the name 'antisemite,' be justly proud of this title which is not the term of odium but the trademark of fearless Christian American Patriotism opposed to Communist Internationalism.

"If you can ignore the aspersions cast upon your character, your reputation in the columns of a controlled press, if you calmly defy the whispering drives started against you, if you can withstand persecution, smear, false accusations, even jail and torture such as the 33 Christian Patriots had to endure in the Sedition case of 1942 because they were accused of Anti-Semitism, then be proud of being also called Anti-Semites. This term applied to you in evidence that you are working loyally and faithfully in the service of your Christian Faith and Country." 299

The above letter is signed "for Christ and Country" by the secretary of Keep America Committee, H. W. Courtois.

If the reader thinks that the above cited letter is the epitome of Anti-Semitism in Christian organizations and Churches, let him read the following letter from the National Citizens Union. The letter was written by the founder and director, Elizabeth Shepherd, May 22, 1964, to members and patriots. The letter was written to encourage "1,000,000 Caucasians to March on Washington". The letter listed 14 abuses and evils that Jews perpetuate on Christians and others in America. Also, six amendments were proposed to correct the alleged abuse of Jewry:

May 22, 1964

Dear Members and fellow Patriots:

It's on; it will not be stopped. Those who choose to live only in freedom are making plans for 1,000,000 Caucasians to

MARCH ON WASHINGTON

July 4, 1964

THERE ARE THE PEOPLE who are weary of writing to their Congressmen protesting disarmament, civil rights legislation, the income tax, foreign aid, prayer ban, government by executive order, and all other sovietizing measures, and who are beginning to realize that even if all of these measures were defeated this year they would all appear again next year, under a different guise, unless the source of these evils is curbed. THERE ARE THE PEOPLE who know that life in a free country is not to be wasted
away writing and writing and writing to their Congressmen. THESE ARE THE PEOPLE WHO WILL NOT BE BROUGHT UNDER CONTROL.

For all the members of the National Citizens Union who will be able to make this trip the following is a review of our purpose and the reasons:

The source of these evils is the Jewish community, and the sovietizing of this land, and other civilized nations, cannot be ended until Jewish activities are restricted by an Amendment to the Constitution. Below is a partial list of Jewish abuses of this nation's freedom, stated here as reasons for seeking this amendment:

(1) They have broken down all concepts by which intellectual progress is achieved and have destroyed the carefully developed political and judicial structure of this nation.

(2) They have displaced the best scholars in our universities, condemning them to silence or the alternative of professional ruin through smear, while depriving us of important knowledge.

(3) They have ended religious freedom in America by forbidding Christian ministers to quote on radio and television, and even in their own churches, what Christ said about the Jews, or Scriptural bases for separation of the races.

(4) They have kept their own religious book, the Talmud, secret from non-Jews, though it is the basis of the religion they practiced in this country. The Talmud teaches the non-Jews are not human beings, and can be deceived, robbed and degraded, and
that the best Gentiles must be killed. It teaches that all property belongs to the Jews, who can seize it without scruples.

(5) They are the leaders of all organizations aiming to achieve total integration of White Christians and Negros, with the avowed aim of destroying the White Race.

(6) They have entered this country illegally in large numbers, defying the laws they expect to protect them after they have arrived.

(7) They use their freedom to organize, then advocate measures designed to destroy the freedom of White Christians - to enforce integration with Negroes, to dictate to Christian Churches, to send our substance overseas, to set up a dictatorship in our government, and so on.

(8) They send money out of the United States in large sums to Jews in other parts of the world, then recommend restricting provisions for soldier's families overseas in order to prevent the outflow of the American dollar.

(9) They hold an excessive number of high posts (appointive in government, but a low percentage of them are found among the soldiers on the fighting front.

(10) They center their efforts on those areas in our society through which all the rest of society can be controlled, as in publishing, news, law, public relations, finance and government.

(11) They have been proven to be leaders of syndicates for
crime, prostitution and abortion, and the publishers and purveyors of unspeakable immoralities sold in 'respectable' book stores as literature or new psychological knowledge.

(12) They protest against 'anti-Semitism' yet use their influence as a group to win political support for Israel against Arabs (Semitic) nations.

(13) They have purposely misrepresented our earlier patriots in order to further their own goals in the names of these patriots. Their persecution of today's patriots is a matter of record.

(14) Their part in setting up Soviet control in Russia, their murder of millions of Christians and other people since 1917, and their favoritism toward Soviet Russia and Soviet-style governments is well established. Their numbers in our government have brought about the slaughter of Christian leaders in south Vietnam, Laos, the Middle East, and all countries where their communistic goals have been challenged.

THE FOLLOWING AMENDMENT IS THEREFORE PROPOSED:

Congress shall pass such laws as it deems necessary to restrict the power of Jews, without regard to the limitations on freedom of speech, press, religion and commerce such laws might incur to them. Such laws should:

(a) Forbid Jews to run for elective office or hold appointive office in any local or state government, or the Federal government.
(b) Forbid Jews to own or be employed by banks or other financial concerns.

(c) Forbid Jews to own or be employed by any concern that published, or any concern that produces news and entertainment.

(d) Forbid Jews to teach in schools and colleges attended by non-Jews.

(e) Forbid Jews to organize as Jews.

(f) Forbid Jews to obtain passage from the U.S. to any other Christian nation.

While the Fourth of July celebrations used to be joyous occasions, this one will be a solemn proclamation to the world that we will not relax until we can be assured that this villainy will not again consume our culture and destroy justice in THIS LAND OR ANY OTHER CIVILIZED NATION.

The religion of Islam is one of the outstanding phenomena of history. Within a century of the death of its founder, the Muslim Empire stretched from Southern France through Spain, North Africa, the Levant and Central Asia to the confines of China; and although Islam has been virtually expelled from Western Europe, and has lost much of its political power elsewhere, it has from time to time made notable advances in Eastern Europe, in Africa, in India, and in South-East Asia. Today it extends from the Atlantic to the Philippines, the Caucasus to Cape Town, and numbers over 500 million adherents drawn from races as different as the Europeans are from the Black Africans and the Aryan Indians are from the Philippine tribesmen; yet we can still speak of the "world of Islam". As Dr. S. M. Zwemer justly remarks:

A vertebrae and virile creed counteracts the centrifugal tendencies of nationality, race, climate and environment. The Arab is blood brother to the negro convert in Africa. The souls in Indian Muslims and Chinese Ahungs throb with indignation when they read of real or fancied wrongs committed by the Riffs of Morocco or the Arabs of Palestine. The question of Zionism is front-page news in the Muslim Press of India as well as in

Egypt; it arouses the Muslims of Saudi Arabia, but also those of South Africa and Morocco. This unity and solidarity of the Muslim world through its religious creed, the pilgrimage to Mecca, the power of the press, and the continued existence and power of the Sufi dervish orders cannot be denied.

THE ORIGIN OF ISLAM

Muhammad's Early Life

Muhammad was born in Mecca, somewhere about the year of our Lord 570. The tribe to which he belonged was the Quraysh, the noblest in the city; but his family was poor, and he was left an orphan as an early age.

As a youth he herded sheep, and gathered wild berries in the desert. In his twenty-fifth year, he entered the household of a wealthy widow, named Khadija, and in the discharge of her business, made journeys to Palestine and Syria. The marriage seems to have been remarkable successful, for Muhammad took no second wife until Khadija's death some twenty-five years later. A number of children were born to them, but only one daughter, Fatima, survived. His life was of such purity, gravity, and integrity that those who knew him best loved and honored him most; and at length, his townspeople gave him the name of El-Amim, the Trusty.

Muhammad's Revelations

It was at the age of about forty that the first revelation of the Qur'an (the "Reading: or "Recitation") is said to have come to him. It is recorded that a voice three times bade him "Read (or recite) in the name of the Lord..." \(^{303}\) Thereafter, no more revelations came for a considerable time; then suddenly, when passing through a deep spiritual depression of doubt and uncertainty, he is said to have seen a vision of the angel Gabriel, which sent him home trembling to Khadija for comfort and covering, only to hear the Voice saying, "O thou enwrapped in thy mantle, arise and warn...." \(^{304}\)

Khadija believed in him, soothed his terror, and bade him hope for the future. Yet he could not believe in himself. Was he not mad, or possessed by a demon? Were these voices of a truth from God?

Doubting, wondering, hoping, he had almost put an end to a life which had become intolerable in its changings from the heaven of hope to the hell of despair, when again - some time, we know not how long, after - he heard the voice say, "Thou art the messenger of God and I am Gabriel." \(^{305}\)

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303. Sura, 74:1.
304. Ibid.
305. Ibid.
Then conviction at length seized hold upon him; he was indeed to bring a message of good tidings to the Arabs, the message of God through the angel Gabriel. He went back to khadija, exhausted in mind and body. "Wrap me wrap me," he said; and in the position the word cam to him -

O though who art the covered, rise up and warn!
And thy Lord magnify!
And thy garments purify!
And abomination shun!
And grant not favors to gain increase!
And thy Lord await.306

Thus it was Muhammad's first revelation. He believed that God had called him and appointed him to a great work; and obeying the call, he became a new man. Thereafter, for ten years in Mecca and then for ten years more in Medina, revelations came almost continuously to him.

The first decade was his period of trial, and seldom was a man more sorely tested. Disappointments, mockery, insults, and persecutions were given to him in full measure; but unflinchingly he bore up against everything, and his faith failed not. The unity, spiritually, presence, and power of God, the necessity of righteousness, and the certainty of retribution were

truths now so clear to him that he felt that his townsmen must believe, if only he bore true and earnest testimony.

The Hijra

The response in Mecca was still small, and in A.D. 622, Muhammad took the decisive step of withdrawing with his followers (some 200 in all) to al-Madina. He had been invited there by a party of its inhabitants, who had met him during the pilgrimage, had accepted his claims, and had prepared their fellow-townsmen for his advent. This withdrawal (or Hijra) proved the turning-point in Muhammad's career and has been appropriately chosen as the beginning of the Muslim era.

Muhammad's View of Christianity

Of the tenets of Christianity, Muhammad seems to have had a very superficial, and in part wholly erroneous, knowledge. In his early life, he was as favorable disposed to Christians as to Jews; and even in his later life they seem to have come under less severe strictures than the latter.307 "Isa," the Qur'anic name for Jesus, was the Messiah, was born of a virgin, and is called God's "word" and "a spirit from God." He was a great miracle-worker and one of the greatest of the prophets.

307. Sura, 4:156.
But the Qur'an depicts him as expressly disclaiming deity and seems to deny that he ever died on the cross: instead, it says that "it was made to appear so" (or "he was counterfeited to them") and that God caught him up to himself. This has always been interpreted by orthodox Muslims as meaning that someone else was crucified, by mistake, in his place.308

Five Articles of Faith

The five articles of faith are the main doctrines of Islam. All Muslims are expected to believe these tenents:

1. God. There is only one true God and his name is Allah. Allah is all-knowing, all-powerful and the sovereign judge.

2. Angels. The existence of angels is fundamental to Islamic teaching. Gabriel, the leading angel, appeared to Muhammad, and was instrumental in delivering the revelations in the Qur'an to Muhammad. Al Shaytan is the devil and is, most likely, a fallen angel or jinn. Jinn are those creatures between angels and men, which can be either good or evil.

3. Scripture. There are four inspired books in the Islamic faith. They are the Torah of Moses, the Psalms (Zabin) or David, the Gospel of Jesus Christ

308. Ibid.
(Injil), and the Qur'an. Muslims believe that the first three books have been corrupted by Jews and Christians. Also, since the Qur'an is God's most recent and final word to man, it supersedes all previous works.

4. Prophets. In Islam, God has spoken through numerous prophets down through the centuries. The six greatest are: Adam, Noah, Abraham, Moses, Jesus, and Muhammad. Muhammad is the last, and the greatest, of Allah's messengers.

5. Last Days. The last day will be a time of resurrection and judgment. Those who follow and obey Allah and Muhammad will go to Islamic heaven, which is called Paradise, a place of pleasure. Those who oppose them will be tormented in hell.

In addition to these five pillars of faith, a sixth is often added - the Holy War (Jihad), a religious war in which force is used to overcome infidels and to spread Islam. The use of force is sanctioned in the Qur'an (Surah 2: 1634; 9: 5, 29). Soldiers who dies in such a war are assured entrance into heaven.

The Origin of the Black Muslims

The history of the Black Muslims can be traced back through four leaders: Timothy Drew, Wallace Fard, Elijah Poole, and Malcolm Little.

Timothy Drew

Born in North Carolina in 1886, Timothy Drew founded the first Moorish American Science Temple, in Newark, when he was twenty-seven years old. Though he had little education, he grasped parts of Islamic teaching, and he became convinced that Islam was the only way out for American Blacks. Taking the name of "Noble Drew Ali," prophet of Islam, he taught that the American Blacks were really Moors, whose forefathers had inhabited Morocco. Drew believed that the American Blacks should no longer be called negroes, but Moors. Christianity, he charged, was for white-skinned Europeans, and Islam was for olive-skinned persons. Until each group followed its peculiar religion, there would never be peace on earth.

Mysteriously, he died in 1929, shortly after he had been released on bond, awaiting trial for the murder of a rival. During his lifetime, membership in the movement climbed as high as twenty to thirty thousand.
Wallace D. Fard

When the cult split into several factions after the death of Timothy Drew (Noble Drew Ali), one group was led by Wallace Fard, who called himself the reincarnation of Noble Drew Ali. Mystery surrounds the background of Fard. He was a peddler of silks and raincoats, door-to-door, in Detroit's Black neighborhoods, but he claimed to have been educated in England, and at the University of Southern California. He also said he was born in Mecca, and came from the same tribe that Prophet Muhammad had come, twelve centuries earlier. But, no one really new if Fard was an Arab or a Black man.

At first, Master Fard, as he was most often know, spoke against Christianity, and then against the white man himself. The Black people, he told them, were gods themselves; and in their midst was one who was the God of gods, although a human being like themselves. The white man, he said, was the serpent devil, and in the Last Days, at the end of time, God would separate His Black people from their enemies. He led Detroit's Allah Temple of Islam for only three years, between 1930 and 1933, and then disappeared from the scene as mysteriously as he had entered.

Soon, some of his followers were claiming that Master Fard was not only the reincarnation of Noble Drew

...
Ali, but was in fact Allah personified. The chief spokesman for this view was Elijah Poole, better known later as Elijah Muhammad. And under his leadership, the movement became officially known as the Nation of Islam.

Elijah Poole

The undisputed leader of the Nation of Islam was Elijah Muhammad, who considered himself Allah's last prophet. He was one of America's leading Black nationalists, and a proponent of racial separation. Born Elijah Poole, on a tenant farm in Sandersville, Georgia, in 1897, he was the son of a poor Baptist minister, and one of twelve children.

After working at a variety of jobs, in 1923, he migrated with his wife and two children to Detroit, where he worked on the Chevrolet assembly-line for six years, followed by periods of unemployment. For a brief time, he was a Baptist minister. He later became an assistant to Master Fard, who had assumed leadership of the Moorish movement in America.

A small, frail man with a fairly light complexion, Elijah Muhammad's role, as the chief prophet of the reincarnated Allah, wasn't easy. In 1934, he was arrested and charged with contributing to the delinquency of a minor. He had tried to start parochial schools for Muslim children, and along with his members, refused to
send his children to public school. For this "offense" he was arrested, tried, and put on six-months probation.

But the movement didn't grow. Only a few hundred Blacks identified with it; some violently opposed it. When the going got too difficult in Detroit, he moved to Chicago, started a second temple, and faced more persecution. The severest blow to the Nation of Islam came shortly after the beginning of World War II. When Elijah Muhammad announced to his membership that Allah forbade them to bear arms, or to do violence to anyone who he had not ordered to be killed, he was arrested and convicted of inciting his followers to resist the draft. Seventy-one of his followers were imprisoned for three years. Elijah Muhammad himself stayed in a federal prison until 1946.310

The imprisonment turned out to be a blessing in disguise, according to E. U. Essin-Udom in Black Nationalism. It undeniably helped Elijah establish his leadership. And it also opened a new door for evangelism - the prisons themselves.

Eric Lincoln, in his study The Black Muslims in America, wrote: "The prisons are made to order for Muhammad. Nine times out of ten, the potential convert was arrested by a white policeman, sentenced by a white judge, directed by a white prison guard under a white

warden. The prison chaplain was white, and he knew when he got out that he could not go to a white church for help. The Negro church was not interested, but there was Elijah waiting.311

One of those convicts who was converted to Islam was Malcolm Little, better known as Malcolm X. Muslims drop their slave master's name, and use X to represent their unknown true name. If they have a common first name, they may be known as John 6X. Sometimes, however they take Arabic last names.

Malcolm Little

Malcolm X was born in Omaha, Nebraska on May 19, 1925. He was a member of a large family, which moved first to Milwaukee, and then to Lansing, Michigan, where he spend most of his early years. His father, a Baptists minister and a follower of Marcus Garvey, was killed by a mob of racist whites when Malcolm X was only six years old. His father's murder, the care of eight children, harassment from the state welfare department, and the inability to provide for the family finally overcame his mother and she was confined to a mental hospital, where she remained 26 years.

The children became wards of the state, and the family was destroyed. Malcolm dropped out of school at the age of fifteen, although he ranked third highest in his class, and moved to Boston to live with an older half-sister. There, he worked at a variety of tasks reserved for Blacks - shining shoes, clearing tables in restaurants, and service work in hotels. He moved to New York, and became a waiter in a nightclub in Harlem. There, he learned activities of the underworld such as gambling, dealing drugs, and burglary.

Later, he returned to Boston, where he continued his illegal activities; he was finally arrested for burglary, and sentenced to 10 years in prison, at the age of 20. While in prison, he read virtually all of the book in the well-stocked prison library, books which had been donated to the prison by a wealthy philanthropist.

He became acquainted with the Nation of Islam, and corresponded with its spiritual leader, Elijah Muhammad. Upon his release from prison in 1952, at the age of 27, Malcolm X went to Chicago to meet Elijah Muhammad. He was accepted into the movement, and after a brief training period, was assigned to the post of assistant minister of a mosque in Detroit. From Detroit, he was sent to organize a mosque in Philadelphia, and in 1954, he became minister of the mosque in Harlem. In this
position, Malcolm X was largely responsible for the increase in membership and prominence of the Nation of Islam.

After a dispute with Elijah Muhammad, which resulted from a speech Malcolm X made following the assassination of President John F. Kennedy, in which he termed the assassination a case of "The chickens coming home to roost," he was suspended from the Nation of Islam for a period of 90 days. (The reference here was to the alleged role of Kennedy in the assassination of President Ngo Dinh Diem of South Vietnam.) He finally withdrew from the Nation of Islam in 1964, and organized the Muslim Mosque, Incorporated, an orthodox religious organization. Later, he organized the Organization of Afro-American Unity (OAAU), a secular group dedicated to the unification of peopled of African descent in the Western Hemisphere and the projection of the contributions of Black people to the world. 312

It is difficult to obtain information about the disputed leader of the Nation of Islam. He launched into recognition after the death of Malcolm X, and now claims to be the leader and spokesman for the Nation of Islam in America. According to Dr. C. Eric Lincoln, author of *Black Muslims in America*: "Minister Farrakhan, of the Harlem Mosque, is an accomplished musician. The rather handsome, personable minister plays the violin and is accomplished on several other instruments.

"As a calypso singer, he was commanding top pay in the better nightclubs, before he renounced Christianity and became a Muslim. Since then, he has performed only under the aegis of Islam. He has written and directed two stage productions, *Ogenena* and *The Trial*, both propaganda pieces designed to show the stupidity of the white man, and the depths to which the Blacks have fallen in trying to be like him. In *The Trial*, the white man finally pays for his crimes against humanity, and the Black Nation is restored to its former moral and cultural excellence. Minister Farrakhan has also written and recorded several popular Muslim songs, the best known of which are 'White Man's Heaven Is Black Man's Hell!' and "Look At My Chains!"  

Furthermore, Dr. Lincoln writes in his book, *The Black Muslims In America*, a very interesting description of Minister Farrakhan as he saw him in the 1960s-70s. "After Malcolm's assassination, one of his former proteges, Minister (Louis) Farrakhan of Boston, succeeded him as minister of Harlem Mosque, and became Muhammad's National representative as well. Soft-spoken, patient, and gentle to the point of self-effacement. Farrakhan's low-keyed, scholarly approach is in stark contrast to the eager polemice of Malcolm X.314

The appointment of the very personable Louis Farrakhan as National Minister has proven to be good strategy, according to Dr. Lincoln. And he further states that since Farrakhan was trained by Malcolm X, and was very close to him at the time he left the movement, Muhammad has dramatically demonstrated his disdain of any influence Malcolm may have left in the Nation. Farrakhan's popularity as a spokesman has risen steadily among Black youth, and the community as a whole; twelve thousand people turned out to hear him address Harlem's Black Solidarity Rally in October of 1971. But Farrakhan has already let it be known that "the Messenger has very big show; and my feet are small." It is unlikely that history will repeat itself.315

MINISTER LOUIS FARRAKHAN: USUPER OR NOT?

Daniel Pipes, a lecturer on history at Harvard and the author of *In The Path of God: Islam and Political Power*, stated that, since he became involved with the presidential campaign of Jesse Jackson, "Louis Farrakhan has been universally portrayed as a Muslim, and his views have been ascribed to the Islamic religion. For example, an article in the *Washington Post*, in its description of Farrakhan's enrolling to vote for the first time, noted that this action 'is a major break with the Muslim preachings that Blacks not participate in a political process controlled by the so called white oppressors.'

"But this is wrong. Louis Farrakhan is not a Muslim; Islam says nothing about Blacks voting in U.S. elections. Instead, Farrakhan subscribes to an American Black religion founded in Detroit 50 years ago. His faith is not recognized as Islamic by real Muslims, and his teachings bear almost no resemblance to those of Islam."

Caryle Murphy, a writer for the *Washington Post*, in his article "American Muslim Mission figures stress differences with Farrakhan," writes that: "Former heavy-weight boxing champion Muhammad Ali and American Muslim

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Mission leader Warith Deen Muhammad yesterday disassociated themselves from the Nation of Islam leader Louis Farrakhan's derogatory remarks about Jews, saying Minister Farrakhan misrepresented true Islam.

"'We're here to explain that we're not him.' the retired fighter said, during a new conference. 'I'm not with Farrakhan, and none of these people are with Farrakhan.'

"The million-member American Muslim Mission, to which Ali belongs, is the principal Muslim group in the United States. The Nation of Islam, of which Farrakhan is the leader, restricts its membership to Blacks and advocates of a separate Black social structure.

"Minister Farrakhan has caused a furor in recent weeks with anti-Semitic comments. He termed Israel and 'outlaw' nation, said those who supported it were 'criminals' and gave a speech in which he referred to Judaism as a 'dirty religion' (earlier accounts quoted him as saying 'gutter religion').

"Imam Warith Deen Muhammad, when asked about Minister Farrakhan's statement, said, 'What he teaches is not all what we believe in. We say he presents the time of our struggle in the dark and a time of confusion in us, and we don't want to be associated with that at all. As far as his statements against Jews, we don't share in that at all,' the American Muslim Mission leader said."
"The Black Christian preacher is the white man's most effective tool for keeping the Negroes pacified and controlled, for he tells convincing lies against nature as well as against God. Throughout nature, God has made provision for every creature to protect itself against its enemies; but the Black preacher had taught his people to stand still and turn the other cheek. He urges them to fight on foreign battlefields to save the white man from his enemies; but once home again, they must no longer be men. Instead, they must patiently present themselves to be murdered by those they have saved.

The Black Muslims maintain that even the Christian God hates his enemies and works to destroy them. This is recorded in the Christian Bible, which all Christians say they accept. 'But the Black clergy, in trying to ingratiate itself with whites, will deliver their people up wholesale.' Thus, in an unholy and unnatural way, the 'Negro clergy class is the white man's right hand over the so-called Negroes,' and the Black preacher is the greatest hindrance to their progress and equality.

"The so-called Negro clergy, say the Muslims, prostitute themselves to the downtown whites in return for 'whatever personal recognition they can get above their
"Imam Muhammad said Minister Farrakhan 'represents a break with us. He left us and started his own organization.'

"Imam Muhammad is the son of Elijah Muhammad who, in the 1930s, founded a group called the Nation of Islam. Despite its name, its tenents differed greatly from Islamic teachings. Its adherents believed that whites are devils and demanded a separate state.

"When Elijah Muhammad died in 1975, his son took over and steered the religion toward Orthodox Islamic thought, emphasizing one God and no racism. He dropped his father's demand for a separate state and renamed the organization the American Muslim Mission.

"In 1979, Farrakhan broke away from the group and continued to use the name 'Nation of Islam.' Yesterday, Iman Muhammad said he believed that Minister Farrakhan broke with him because he was 'desperately in need of more money.' But he acknowledged that the Nation of Islam leader could not be 'laughed off or ignored because he represents 'a very small number, but significant number, in the Afro-American community.' "

followers. North or South, it's the same. If a white preacher exchanges pulpits with a so-called Negro minister, once a year on Brotherhood Sunday, the Black preacher tells his people the millennium is here.' And as for their heroics during the 'sit-ins' staged by Black students in the South, the Black preachers' tactic was simply to 'put the children out to expose themselves to the brutality of the uncivilized whites, then...rush in and 'lead' after the fight is over.'

"The reprehensible behavior of the so-called Negro preachers stems from their desire to be acceptable to the white churches and other religious organizations. Hence, the Black preacher is far more zealous about adhering to what he has been told are Christian principles than is the white man. The white man does not believe in trying to perfect himself morally, but wants the negro to be 'past-perfect.' As a result, the Black preacher is so busy trying to gain the white man's approval, by doing what the white man himself has never done, and has no intention of doing, that he has no time to concern himself with the real issues, such as economic justice and the freedom to walk the streets as a man."318

A lot of things have changed in the Black Muslim organization since Dr. Lincoln wrote his doctoral

dissertation on *That Black Muslims in America*. At that
time, Elijah Muhammad was still living and castigating the
Black church; Malcolm X was uttering sarcastic and
vindictive remarks against the Black Clergy; and the whole
Nation of Islam looked down on the Black church, calling
it a tool of the white devils to keep the so-called
Negroes in subjection. But now, in the 1980s,
approximately twenty years after the Black Muslims
harangued the Black church unmercifully, there seem to be
some overtures by the Muslims towards the Black church.

It was Minister Louis Farrakhan who first made
overtures to the Black church, when he endorsed Jackson's
presidential candidacy. Tom Masland of the *Philadelphia
Inquirer* stated that, "After decades of shunning electoral
politics, the leader of Black-nationalist Nation of Islam
is urging his followers to register and vote for the Rev.
Jesse Jackson.

"Minister Louis Farrakhan, who pledged last week
to get 100,000 Muslims registered to vote, also has become
a top 'surrogate' speaker in the Jackson stable, standing
in for the candidate at forums across the country.

"Now, he often fills the churches of the
mainstream Black preachers whom he lambasted in the past
for teaching Blacks to love their white 'oppressors'. He
rakes Black leaders who have failed to endorse, accusing
them of caving in to pressure from 'Jews and those in
position of power.' And he tells his followers that God is using Jackson to herald a Second Coming in which Blacks will rule.\textsuperscript{319}

"Speaking to some 1,500 Black people at Zion Baptist Church at Broad and Venango Streets in Philadelphia, Pennsylvania, Minister Farrakhan said Rev. Jackson's candidacy 'means something to the masses. Some of you have already cast your vote for (Walter) Mondale,' Farrakhan said. 'For what? What has Mondale promised you? Nothing. Mondale can only do what (Jimmy) Carter did - give a few plums to a few bourgeois Negroes, but the masses can to to hell. But jesse Jackson's candidacy means something to the masses. Jesse not only wants you to register and vote, he wants to change the rules of this wicked and unjust political system.'

"Farrakhan, 50, who claims he has never voted, asked his audience to register and vote and said even he may vote this time. 'The Messenger (the late Elijah Muhammad, founder of the Chicago-based Nation of Islam) said if any presidential candidate stood up and showed sympathy for his program, we would back that candidate with the power of the Nation.' Farrakhan said, 'Who's got more sympathy for the Messenger's program than Jesse

Jackson? Not (Gary) Hart, not Mondale, not (Reubin) Askew and not Miscue. It's Jesse Jackson.'

"Farrakhan also told his audience to vote because it may be their last chance to bring about changes in America. 'I'm urging you to vote because it's the last card in your hand,' he said. 'I'm saying that after you play that card and it fails, I got a new deck in my pocket and I'm ready to deal.'"320

Rev. Jackson never said much about the Nation of Islam, or Minister Farrakhan, until he became a candidate for the president of the United States. And he has never accepted help from the Nation of Islam for People United To Save Humanity (PUSH), a Chicago-based operation to help Blacks and others, started by Rev. Jackson.

Now Rev. Jackson has accepted Minister Louis Farrakhan into his political camp. He was among a group of Black clergymen who accompanied Jackson to Syria in December 1983, in the successful effort to free captured navy Lt. Robert O. Goodman, Jr., a Black Pilot, who was shot down over Syria. While there, Farrakhan, led off several lengthy prayer sessions with lyrical recitations in Arabic, later commenting, "Only Allah knows the effect of prayer."321


321. Masland, op. cit., p. 23A.
Jackson said Minister Farrakhan's command of the language and the prayer were "very impressive" to the Syrians. and he also stated that "Minister Farrakhan is one of the most articulate spokesmen and one of the most dynamic orators in this country. And that Farrakhan has given tremendous strength to the campaign by reaching large audiences of people, articulating to them the historical implications of this campaign.

As for Minister Farrakhan's views of the imminence of the Second Coming, Jackson said, "That's a reflection of his eschatology. I would say that God works through all of us." 322

HISTORIC INTERTWIXING

Beyond its tactical importance, observers say that Jackson-Farrakhan alliance signals a historic intertwining of two separate threads that have run through Black political - the civil rights movement and Black Nationalism.

"The late Honorable Elijah Muhammad, who built the Nation of Islam into a mass movement in the 1950s and the early '60s, once said Blacks should elect their own political leaders, according to an article in the latest

322. Ibid.

323. Ibid.
issue of the Final Call, the organization's newspaper. But the never openly endorsed or campaigned for a candidate.

"In 1963, leaders of what was then known popularly as the Black Muslims, boycotted the march on Washington headed by the Rev. Dr. Martin Luther King, Jr., rejecting all efforts toward integration. After the 20th anniversary march on Washington, August 1983, many participants called Minister Farrakhan's speech in which he embraced people of all religious faiths and assailed artificial barriers that divide us as a people, the most stirring of the day.

"I always predicted that there would be tension between these two charismatic ministers from the South Side of Chicago, said Professor Robert Franklin of the University of Chicago's Divinity School, who has closely watched both Jackson - so often in the spotlight - and the press-shy Minister Farrakhan. '...I see people like Jesse Jackson and Louis Farrakhan continuing the tradition of Rev. King and Malcolm.' Dr. M. L. King and Malcolm X have no love for each other and they stayed out of the way of one another.

Professor Franklin said, 'But now, Minister Farrakhan has 'kind of emerged as an unofficial campaign manager' for Jackson. He called Minister Farrakhan 'the

323. Ibid.
leader of an eruption from the underside of the Black Community.\textsuperscript{323}

\section*{SLEEPING GIANT}

For his part, Minister Farrakhan now describes the Black Churches as "the sleeping giant of Black America."\textsuperscript{324} "It's the only nonintergrated Black force that we've got," he said in a radio address to followers in November 1983. "And like Jesus turned the water into wine, I'm going into the church with my wine-making stuff... and lead the people to the promised land."\textsuperscript{325}

Minister Farrakhan also is threatening retaliation against Black officials who argue that Jackson's candidacy can only hurt the Democratic front-runner. "You would never have dreamed that a Christian minister who preached God would be hated or feared because of the stand that he's taking, and so many strong Black men and women...buckle under the pressure of Jews and those in positions of power," he told a gathering in the Chicago headquarters in the month of December 1983.\textsuperscript{326}

\begin{itemize}
\item \textsuperscript{323} Ibid.
\item \textsuperscript{324} Hayes, op. cit., p. 8.
\item \textsuperscript{325} Ibid.
\item \textsuperscript{326} Ibid.
\end{itemize}
"We intend to put so much fire under their backsides that they will be afraid to come back where we live if they cross us or if they sell out our brother with foolishness," he said.

In his speeches, Minister Farrakhan does not specify the role he envisions for himself in what he calls a "new world order." Nor does he spell out what form he believes the Second Coming will take.
The Black Muslims, known as the Nation of Islam, have nothing in common with the Black Church. If there is anything in common it must be that both groups are comprised of Blacks. Although called the Nation of Islam, Elijah Muhammad's religion had almost nothing in common with Islam, Christianity or Judaism. Rather, it was an original amalgam of animist and cultic themes elaborated by an extravagant imagination.

Judaism, Christianity and Islam stress the absolute transcendence and unity of God. Elijah Muhammad said that the Black Nation as a whole is God, and one person, the most powerful Black Scientist of the age, is the Supreme Being. Elijah Muhammad deemed Blacks morally and spiritually superior to all others, and believed that if Blacks convert to his religion, they will eventually destroy whites, who are devils.

Of course, the Black Muslims bear no resemblance to Christianity and the Black Church, even though the Bible is referred to just as often as the Koran. Minister Farrakhan often uses quotes from the Bible to put the Black Church down, and it appears that he has no use for the Black Church and has little to do with the Black clergy since the election of 1984. One can believe that the Nation of Islam will continue to castigate the Black
Churches. And the Black churches will continue to give
328. William J. Peterson, Those Curious New Cults (Conn: Churches. And the Black churches will continue to give
courses on how to convert the Black Muslims to Christianity.
Perhaps the crucial factor now is how Christians
and Jews will react to the reaction of the Nation of Islam
in America. If it hardens our racial feelings, it if only
confirms our prejudices, then Black Muslims, Christians,
and Jews are in bad trouble. But if somehow, love - that
quality that is supposed to be central to Judaism and
Christianity - shines through, we are on the road to a
solution.

Several years ago Martin Niemoller said that when
the Heidelberg Confession was being written, the central
issue was "Who can find a merciful God?" Today, he said,
the key question is this: "Who can find a merciful
neighbor?"
The following is an account of the crucifixion of Christ from the gospel of John. One may ask why John's gospel was selected? John's gospel is considered by many theologians to be very Anti-Semitic. Yet, if the gospel of John is allowed to, it will tell us the parties who were involved in Christ's death.

"From Caiaphas, Jesus was led into the Governor's headquarters. It was now early morning, and the Jews themselves stayed outside the headquarters to avoid defilement, so that they could eat the Passover meal. So Pilate went out to them and asked, 'What charge do you bring against this man?' 'If he were not a criminal,' they replied, 'we should not have brought him before you.' Pilate said, 'Take him away and try him by your own law.' The Jews answered, 'We are not allowed to put any man to death.' Thus they ensured the fulfillment of the words by which Jesus had indicated the manner of his death.

"Pilate then went back into headquarters and summoned Jesus. 'Are you the king of the Jews?' he asked. Jesus said, 'Is that your own idea, or have others suggested it to you?' 'What! am I a Jew'? said Pilate. 'Your own nation and their chief priest have brought you before me. What have you done?' Jesus replied, 'My kingdom does not belong to this world. If it did, my
followers would be fighting to save me from arrest by the Jews. My kingly authority comes from elsewhere.' 'You are a king, then?' said Pilate. Jesus answered, "King" is your word. My task is to bear witness to the truth. For this was I born; for this I came into the world, and all who are not deaf to the truth listen to my voice.' Pilate said, 'What is truth?' And with those words went out again to the Jews. 'For my part,' he said, 'I find no case against him. But you have a custom that I release one prisoner for you at Passover. Would you like me to release the king of the Jews?' Again the clamour rose: 'Not him; we want Barabbas!' (Barabbas was a bandit.)

"Pilate now took Jesus and had him flogged; and the soldiers plaited a crown of thorns and placed it on his own head, and robed him in a purple cloak. The time after time they came up to him, crying, 'Hail, King of the Jews!', and struck him on the fact."

"Once more Pilate came out and said to the Jews, 'Here he is; I am bringing him out to let you know that I find no case against him'; and Jesus came out, wearing the crown of thorns and the purple cloak. 'Behold the Man!' said Pilate. The chief priests and their henchmen saw him and shouted 'Crucify! crucify!' 'Take him and crucify him yourselves,' said Pilate; 'for my part I find no case against him.' The Jews answered, 'We have a law; and by that law he ought to die, because he has claimed to be Son of God.'
"When Pilate heard that, he was more afraid than ever, and going back into his headquarters he asked Jesus, 'Where have you come from?' But Jesus gave him no answer. 'Do you refuse to speak to me?' said Pilate. 'Surely you know that I have authority to release you, and I have authority to crucify you!' 'You would have no authority at all over me,' Jesus replied, 'if it had not been granted you from above; and therefore the deeper guilt lies with the man who handed me over to you.'

From that moment Pilate tried hard to release him; but the Jews kept shouting, 'If you let this man go you are no friend to Caesar; any man who claims to be a king is defying Caesar.' When Pilate heard what they were saying, he brought Jesus out and took his seat on the tribunal at the place known as 'The Pavement' ("Gabbatha" in the language of the Jews). It was the eve of the Passover, about noon. Pilate said, to the Jews, 'Here is your king.' They shouted, 'Away with him! Away with him! Crucify him!' 'Crucify your king!' said Pilate. 'We have no king but Caesar,' the Jews replied. Then at last to satisfy them, he handed Jesus over to be crucified."329

Anti-Semitism, just like any racist doctrine, originated as a rationalization for the oppression of a people. Black Christians and non-Christians, frustrated

in their quest for upward mobility, power, and identity, found it easy to pick up this weapon, thereby helping to perpetuate the rationale of the majority culture and only reinforce that to which their own people are subjected.

The question is how can Anti-Semitism be severed in the Black Churches and other Christian denominations when the nature of the role of the Jews in the Crucifixion remain the dominant theme. And even without the reinforcement provided by the deicide tradition, Anti-Semitism would still remain. The simple fact that Jewry remains outside of the "true" faith would be enough to sustain a degree of hostility. But it seems certain that this hostility could be significantly muted if the deicide issue could be laid to rest once and for all.

Horace Kallen wrote in 1923, "If you can end this teaching that the Jews are the enemies of God and mankind you will strike Anti-Semitism at its foundation." But the question still remains: how can the Black Church in America strike anti-Semitism at its foundation? The following are some simple non-theological suggestions:

(1) Black Clergy should carefully read the crucifixion account in the New Testament.

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(2) The Black Clergy should not foster their own ideas about who crucified Jesus into the Biblical narrative.

(3) The Black Clergy should let the Bible actually tell them and their congregants who crucified Jesus. And the Bible does give the right information on the crucifixion of Jesus Christ.

(4) The Black Clergy who have so much power in the Black communities should educate their people that Anti-Semitism is ungodly.

(5) The Black Clergy should personally screen all Anti-Semitic literature that comes into the Church. They should not allow it in the Christian Education department.

The writer of this dissertation can do no better then to cite from the Bible about those who were responsible for the crucifixion. A divine commentary is given by Simon Peter, the outspoken Apostle of Jesus Christ. The Apostle Peter, in his prayer and praise to God said, "Sovereign Lord, maker of heaven and earth and sea and of everything in them, who by the Holy Spirit, through the mouth of David the servant didst say,

'Why did the Gentile rage and the peoples lay their plots in vain? The Kings of the earth took their stand and the rulers made common cause against the Lord and against his Messiah.'

"They did indeed make common cause in this very city against thy holy servant Jesus whom thou didst anoint
Messiah. Herod and Pontius Pilate conspired with the Gentiles and people of Israel to do all the things which under thy hand and by thy decree, were foreordained."331

Notice that Peter mentioned that Herod, an Idumian and half Jew; Pontius Pilate, the representative of Rome; Gentiles; and the people of Israel were all responsible for the crucifixion of Jesus Christ. If the Black Church would and could understand that the Jews were not alone in the responsibility for the death of Christ, it would help mute the idea of deicide.

If the Black Church would let John's gospel relate to them that Pilate had the authority to let Jesus go, no matter what the Jews wanted, it would go a long way in striking anti-Semitism at its foundation. There are several important facts that John states about the trial of Jesus:

(1) The Jews answered, "We are not allowed to put any man to death." The Roman government did not allow Jew to carry out capital punishment which would have been stoning a person to death.

(2) Pilate said, "Here he is; I am bringing him out that you may know that I find no case against him."

In the words of Pilate, Jesus was innocent.

331. Acts 2, KJV.
(3) The chief priests and their henchmen saw him and shouted "Crucify! Crucify!" Ancient Jewry, according to John, instigated the death of Jesus.

(4) Pilate said, "Surely you know that I have authority to release you, and I have authority to crucify you?"

Pilate is saying to Jesus if I want to I can release you no matter what these Jews want. Pilate facilitated the death of Jesus.

(5) Jesus said to Pilate, "You would have no authority at all over me, if it had not been granted you from above; and therefore the deeper guilt lies with the man who handed me over to you." Jesus is saying that the man who handed him over to Pilate has the deeper guilt. That man was named Caiaphas, the Chief priest. Jesus let us know that Pilate, a Gentile, is guilty too, and the Chief priest, a Jew, is also guilty.

(6) John's gospel tells us that Pilate could have let Jesus go, but he had his Gentile soldiers crucify Jesus Christ. Also we are told by the Apostle John that "At last, to satisfy them, he handed Jesus over to be crucified."

In the light of the gospel narrative of the crucifixion, a systematic reappraisal of Christian education is needed, both as it teaches its history of the life of Christ, its doctrine, and the way that it deals
with Anti-Semitism. The challenge to the Black church in America and other Christians, is to root, out in a concrete way, the way in which Anti-Semitism creeps into sermons, Sunday schools, literature and other religious training.

"Until the process by which religion fosters Anti-Semitism has been abolished, the Christian conscience must bear the guilt of bigotry. Even then, the moral duty of Christians, and of us all, remains clear: To oppose intolerance and prejudice wherever they are found until finally we learn to love one another."\(^{332}\)

\(^{332}\) Charles Y. Glock & Rodney Stark, *op. cit.*, pp. 208-211.
While this research has shown that the Black Church often provides the ground in which secular Anti-Semitism grows, nothing that the writer has researched suggests that the Black Church is directly promulgating Anti-Semitism. To be sure, there is an extremist fringe in both the Black and White Churches that is given to vicious Anti-Semitism. But, by and large, Black churchmen exhibit a sincere sympathy for the plight of American Jewry, the Nation of Israel, Jews in Russia, and Jews everywhere and are willing in most cases to take action to combat Anti-Semitism. It is the sincere desire of the writer of this dissertation that Black Christians and Jews can reach a general consensus in the following main areas:

Israel

Since Black Christians and Jews are rooted by faith to both the Hebrew Bible and the land of the Bible, both communities must express positive support for and solidarity with the people and state of Israel to ensure her survival and security. Black Pastors should strongly urge their congregants to condemn all one-sided and unbalanced attempts to undermine Israel's right to survive as a free and secure state.
Anti-Semitism

Much more systematic and serious work by both Black and Jewish scholars is needed to eliminate all forms of Anti-Semitism in Christian teaching, preaching, and liturgy. Intensive work and study need to be undertaken by Black Christian scholars to eradicate all traces of the infamous and murderous "Christ killer" (deicide) charge that has historically been used against the Jewish people. Black seminaries, Bible colleges, and Bible institutes need to interpret the Easter story, Gospel of John and the Jewish roots of Christianity in positive and theologically authentic terms to their students.

At the same time, Jews need to see the Black Christian as he truly is, free from stereotypes and caricatures. Both groups need to view one another with mutual trust and a sense of loving respect. For the Jews this means an understanding of the central factors that have decisively shaped the Black Church. The Black Church was forged out of slavery as a haven from a white hostile (WASP) world.

Human Rights and Social Justice

Both religious groups have an obligation to support the cause of human rights around the world, especially in the Soviet Union, South Africa and Eastern Europe where Jews and Blacks are currently being
persecuted. Jews and Christian Blacks can join together in a host of critical concerns: gun control, racism, ethics in government and business, quality education, fair housing, and full employment.

In addition, there should be a series of regional Jewish and Black Christian conferences that would focus on various themes helpful to both groups. Such conferences would bring together Black and Jewish leaders in a cooperative effort to develop new resources for positive teaching and preaching that would lead to improved understanding and mutual respect, interreligious study tours to Israel, and intensive dialogue in the area of theology, Scripture and history.

Even as dramatic and significant strides have been made in Catholic and mainline Protestant-Jewish relations in recent years, the moment offers a great opportunity to combat Anti-Semitism on the part of Blacks and Anti-Blacks as well as on the part of Jews. The Black Christian-Jewish encounter, at its best, promises to break exciting new ground for both our "Peoples of God." 333

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