



Christian Zionist Heroes



By: Jerry Klinger

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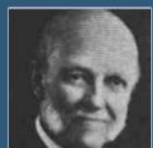
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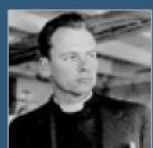
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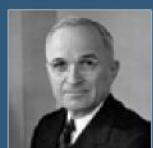
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Introduction: Jerry Klinger

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As a child of survivors of the Holocaust and educated in an orthodox Yeshivah, my knowledge of Christians and their motivations were always colored darkly. The miraculous rebirth of the Jewish state was attributed solely to Jewish determination, fortitude, will and God's blessing. Discovering that Israel's birth was fundamentally midwived by non-Jewish men and women, some for religious reasons, some for moral reasons, some for varied reasons unknown, was completely unexpected.

Today, Theodor Herzl is revered as the founding father of the Jewish State. Yet, Herzl would have remained an obscure Austrian columnist with only an idea if a Christian minister had not opened the doors of opportunity and guided him through it.

The British Government's Balfour Declaration declaring for a Jewish homeland in Palestine would not have been possible if an American Christian had not intervened.

The foundation and training of a Jewish self-defense army would never have happened if Christian officers were not willing to risk their careers, and their lives doing what they believed were the right things to do.

The United Nations would not have voted in favor of the Partition Resolution creating Israel if not for the testimony of a Christian.

There are many more stories that will be shared of Christians who did what no Jew could do and of Christians who joined with Jews to do what was right.

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Reverend William Hechler

The Christian Minister who legitimized Zionism to the World.



Reverend William Hechler was the man Theodor Herzl called the “first Christian Zionist.” He was not the first Christian Zionist but he was the single individual that was most critical in giving Theodor Herzl and Zionism legitimacy.

Theodor Herzl is recognized as the founding father of modern Israel. Herzl was a society column writer, for the Viennese *Neue Freie Presse*, when he was sent to cover the infamous Dreyfus trial in Paris (1895). Dreyfus, a French military officer, had been accused of selling French military secrets to the Germans.

At first Herzl believed that Dreyfus might have been guilty. What transformed Herzl was not if Dreyfus was guilty or innocent but the realization that Dreyfus was being tried for being a Jew. He was not really being tried for anything he might have done.

He was a scapegoat for the French army. What troubled Herzl even more? France was the most progressive country advancing Jewish acceptance, toleration and equality. Herzl believed, as did most assimilated Jews, that the ages of anti-Semitic bigotry and hatred were finally passing to the garbage heap of history. In a short period of furious effort, Herzl collated his thoughts. They had been brewing for years inside him. He formed them into a solution for the “Jewish problem.” Herzl’s epiphany became a short book, *The Jewish State*. Herzl reasoned, if the Europeans did not want Jews amongst them, the solution was for the Jews who wished to, to return home, to return to Palestine.

Herzl had difficulty finding a publisher until a Christian agreed to print the book in Austria and Germany. The book, more of a booklet than a book, cre-

ated a minor stir amongst the Western Jewish world intent on assimilation. It caught the imagination of the Jews of Eastern Europe and Russia. It appealed to and also horrified Jews who became aware of it.

Reverend William Hechler was the Anglican minister to the British Embassy in Vienna. He was also an almost prophetic advocate of a very popular British religious view in the late 19th – Restorationism. Restorationists believe that the Restoration of the Jews to Palestine was foretold in the Bible and sought to support it.

Whether Hechler was given a copy of Herzl's *Der Judenstaat* in early March 1896, or came across it by accident, is unknown. Hechler's reaction to *Der Judenstaat* changed the course of history, of Zionism and Herzl's place in the story of the creation of modern Israel. Herzl recorded in his extensive personal diaries Hechler's next action.

March 10, 1896, Herzl recorded in his diary his "first" meeting with Reverend Hechler. "The Reverend William H. Hechler, chaplain to the British Embassy in Vienna, called on me.

"A likeable, sensitive man with the long grey beard of a prophet. He waxed enthusiastic over my solution. He, too, regard my movement as a "prophetic crisis" – one he foretold two years ago. For he had calculated in

accordance with a prophecy dating from Omar's reign (637-638) that after 42 prophetic months, that is, 1,260 years, Palestine would be restored to the Jews. This would make it 1897-1898.

Hechler declares my movement to be a "Biblical" one, even though I proceed rationally in all points.

*He wants to place my tract in the hands of some German princes. He used to be a tutor in the household of the Grand Duke of Baden, he knows the German Kaiser and thinks he can get me an audience."*¹

Less than a week later, Herzl went to see Hechler.

"Yesterday, Sunday afternoon, I visited the Reverend Hechler. Next to Colonel Goldsmid, he is the most unusual person I have met in this movement so far. He lives on the fourth floor; his windows overlook the Schillerplatz. Even while I was going up the stairs I heard the sound of an organ. The room which I entered was lined with books on every side, floor to ceiling.

Nothing but Bibles.

¹ The complete Diaries of Theodor Herzl, Edited by Raphael Patai, translated by Harry Zohn, Herzl Press, New York, 1960, pg. 312

A window of the very bright room was open, letting in the cool spring air, and Mr. Hechler showed me his Biblical treasures. Then he spread out before me his chart of comparative history, and finally a map of Palestine. It is a large military staff map in four sheets which, when laid out, covered the entire floor.

‘We have prepared the ground for you!’ Hechler said triumphantly....’

Herzl confesses in his diary his true motivation for coming to see Hechler.

‘Next we came to the heart of the business. I said to him: (Theodor Herzl to Reverend William Hechler) I must put myself into direct and publicly known relations with a responsible or non responsible rule – that is, with a minister of state or a prince.

Then the Jews will believe in me and follow me.

The most suitable personage would be the German Kaiser. But I must have help if I am to carry out the task. Hitherto I have had nothing but obstacles to combat, and they are eating my strength.’

Hechler excitedly declared, he can do that! He told Herzl he was ready to go to Berlin and speak with the Court Chaplain as well as with Prince Gunther and Prince Heinrich. Hechler not being a wealthy man

asked Herzl if he would be willing to give him the travel expenses.

“Of course I promised them to him at once. They will come to a few hundred guilders, certainly a considerable sacrifice in my circumstances. But I am willing to risk it on the prospect of speaking with the Kaiser.

... The question now is this: when he comes to Berlin, will they pat him on the shoulder ironically and say, “Hechler, old man, don’t let the Jew get you all steamed up?” Or will he stir them? In any case, I shall take the precaution of impressing upon him that he must not say he “came at Herzl’s behest.”

He is an improbable figure when looked at through the quizzical eyes of a Viennese Jewish journalist. But I have to imagine that those who are antithetical to us in every way view him quite differently. So I am sending him to Berlin with the mental reservation that I am not his dupe if he merely wants to take a trip at my expense.

To be sure, I think I detect from certain signs that he is a believer in the prophets. He said, for example, “I have only one scruple: namely, that we must not contribute anything to the fulfillment of the prophecy. But even this scruple is dispelled, for you began your work without me and would complete it without me.

On the other hand, if he only faked these signs which have made me believe in him, he will all the more be a fine instrument for my purposes.

He considers our departure for Jerusalem to be quite imminent and showed me the coat pocket in which he will carry his big map of Palestine when we shall be riding around the Holy Land together. That was his most ingenious and most convincing touch yesterday.”

Herzl had little but confused understandings of how the German Court worked. Herzl had no international recognition, or legitimacy, as the representative of the Jewish world. He had been rejected by the leaders of the Jewish world such as the Rothschilds and the Jewish religious establishment. He needed a world power to publically recognize him and his Zionist movement.

Hechler's response to Herzl was simple, yes, he could do it. And he did.

Under Hechler's tutelage and guidance, Herzl was introduced to the German Court and directly to the Kaiser. Herzl was then publically acknowledged by Kaiser Wilhelm II of Germany, twice as the leader of world Zionism, once outside of present day Tel Aviv, and the second time in Jerusalem. It did not matter that the Kaiser had, in

reality, politically rejected Herzl and his Zionist ideas as not being of use to Germany. The world press saw Herzl legitimized. Jewry saw Herzl and Zionism legitimized by the great and powerful.

The correspondent for the London Daily Mail, the most widely circulated and influential newspaper in Great Britain at the time, wrote of Herzl's public meeting with the Kaiser on the road to Jerusalem outside of Mikeh Israel, Oct. 30, 1898.

“I send you a brief account of one of the most interesting and at the same time most historic incidents it has ever been my fortune to witness in Palestine or elsewhere. On Friday last, 28th inst., at 8:30am, the pupils of Mikveh Israel, under their direct, M. Mayo, the teaching staff, and many of the administrators of the colonies of Baron Edmond de Rothschild, together with a large crowd of colonists, assembled by the triumphal arch, decorated with Turkish and German flags, and awaited the passage of William II en route for Jerusalem. In the group, to the surprise of everyone, was Dr. Theodor Herzl, who is known beforehand to every Jew.

....All this we saw in a coup d'oeil, as the scholars began to sing the German national hymn. We thought the

Imperial party would ride on, but the Emperor, wheeling round his white horse, approached the impassive figure of Dr. Herzl, who stood leaning against a plough, the symbol of our new life in Palestine. All eyes and ears were turned to the Emperor, who riding right up to Dr. Herzl, dropping his reins, extended both hands and shook Dr. Herzl's hands with great warmth, and asked him how he fared. 'Thank you,' replied Dr. Herzl, in a voice that reached the ears of all. The horse grew impatient, but the Emperor seized his rein with his left hand, and still continuing to press the right hand of Dr. Herzl, continued the conversation for some few minutes. No one heard what passed after the first courtesies.

...At length the conversation was over and we heard the Emperor's friendly 'Good day, doctor,' his face beaming with pleasure, and renewing the hand-clasp, he rode away. 'Hoch Kaiser Wilhelm' came from the hundreds of throats. But our voice, the voice of all those who had witnessed this most touching meeting, were husky and our eyes were filled with tears. In the minds of all these men, and children, this picture of an Emperor pressing the hands of one of the noblest of our race will live for many a day....The Jewish Question had long engaged the earnest attention of Europe's statesmen. Year by year, it has become more acute. If Dr. Herzl's forthcoming efforts are as successful as the former ones the long-sought solution is found.'"³

3 (London) Daily Mail Friday November 18, 1898

The London Daily Mail carried the following story,

November 18, 1898.

An Eastern Surprise

Important Result of the Kaiser's Tour

Sultan and Emperor Agreed in Palestine

Benevolent Sanction Given to the Zionist Movement

One of the most important results, if not the most important, of the Kaiser's visit to Palestine is the immense impetus it has given to Zionism, the movement for the return of the Jews to Palestine. The gain to this cause is the greater since it is immediate, but perhaps more important still is the wide political influence which this Imperial action is like to have.

It has not been generally reported that when the Kaiser visited Constantinople Dr. Herzl, the head of the Zionist movement, was there; again when the Kaiser entered Jerusalem he found Dr. Herzl there. These were no mere coincidences, but the visible signs of accomplished facts.

At the end of last month the Sultan gave his first official to a Zionist deputation headed by Dr. Herzl who is no stranger to Abd-ul Hamid. Almost at the same time the Kaiser, who was in Constantinople, also received Dr. Herzl, and promised to receive a Jewish deputation in Palestine.

Reverend William Hechler

What happened at these conferences with the Sultan and the Kaiser may be inferred from subsequent events.

Dr. Herzl and his colleagues left for Palestine almost simultaneously with Kaiser Wilhelm and in spite of the prohibitions against the Jews in force at all ports of entry, they were allowed to land without any difficulty. When the Kaiser was on the road from Jaffa to Jerusalem he stayed for a moment at the Jewish agricultural colony of Mikveh Israel, the beautiful establishment founded by Charles Notter, and now supported by Baron Edmond de Rothschild. Here a triumphal arch was erected, and what took place on the Emperor's arrival is described in this morning's issue of the "Jewish World," the organ of the Zionists in England."

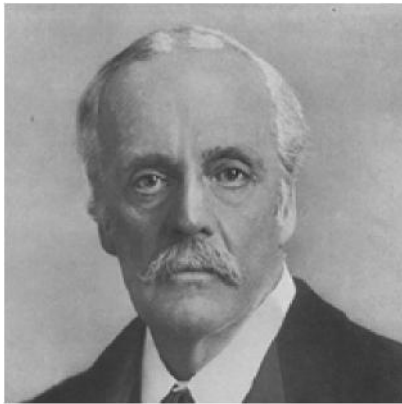
The Kaiser of Germany had officially, publically, recognized Theodor Herzl and Zionism. It did not matter that in private the Kaiser had rejected Herzl and Zionism. Around the world Herzl was recog-

nized as the leader of Zionism and the Jewish movement.

Hechler was successful even if in reality Herzl and Hechler had failed to gain the support of the Kaiser. The world perceived and the world press agreed that Herzl was legitimate.

The world press got it wrong. The Kaiser had kicked Herzl, Zionism and the Jews to the curb. It did not matter. By getting the story of Herzl and the German Kaiser wrong, they got it right.

Rev. William Hechler did what no Jew could do.



Lord Arthur James Balfour

Do the right thing. It will gratify some people and astonish the rest.

● Mark Twain, American writer and social commentator



In the long history of people whose stories are central to the Restoration of the Jews to their ancient homeland, none are as important as that of Theodor Herzl - a Jew, and Arthur Balfour - a Christian. Theodor Herzl was the founder of modern political Zionism. He is honored as the founding father of modern Israel. He died in 1904. Herzl described the Jewish return to Palestine as a possibility, "if you dream it, it need not be a dream." Yet it was a Christian who filled the dream with the authority, the power and the ideals of the British Empire. Arthur Balfour, a former British Prime Minister and the Foreign Secretary during WWI, converted Herzl's dream into a reality.

Arthur James Balfour was born July 25, 1848, on the family estate, Whittingehame, near the tiny village of East Lothian, Scotland. His parents and family were well connected members of the British aristocracy. His

Uncle Robert Cecil, Lord Salisbury, a Prime Minister of Great Britain, used his considerable influence to advance his nephew's career in British Government.

Balfour was traditionally educated. He attended prestigious schools such as Eton and Cambridge University. At Cambridge he read moral sciences at Trinity College and graduated with a second-class honors degree in 1869.

Balfour, educated with the Bible in his home, his school and as a core of his religious life, knew of the Jews in ancient Israel. He, along with many other Christians of his era, were not necessarily Messianic or fundamentalist in their faith. They believed in the relationship of Jewish Restoration and the Second Coming. They appreciated the Jewish link to Palestine but did not understand the importance of the land

to Jews. Balfour's Christian faith and values were elements of his being, but it did not define his being. Patriotism, justice, morality, doing the right thing and what was best for Britain were more important than man bringing about the Second Coming. If he could be used by God with the latter, he would not object. Nor would many Christians have objected.

Again, his Uncle, Lord Salisbury, intervened in Balfour's meteoric political rise. In 1886, he appointed Balfour Secretary of Scotland with a seat in his Cabinet. A year later, he elevated Balfour to be the Chief Secretary for Ireland and in 1891, the First Lord of the Treasury. Balfour, in the shadow of nepotism, proved himself a very able administrator.

The Conservatives fell in and out of power. Balfour's influence rose and fell as well, but was always present in British government. July, 1902, Balfour became Prime Minister. His position was short and tenuous.

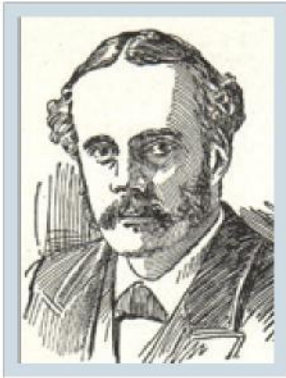
Contemporaneously an obscure political movement, Zionism, was growing amongst some Jews and meeting considerable resistance amongst other Jews. The movement was led by a former Viennese writer and newspaper society column writer, Theodor Herzl. Herzl tried with all his might, all his heart and soul, to find a solution to the Jewish suffering; a permanent home for Jews in Palestine. His Zionist movement was unable to purchase Palestine from

the Turks. They failed even to be granted the right to settle in Palestine. All around Herzl, Russian and East European anti-Semitism rose to blood dripping levels. Jews were being murdered by state sanctioned Pogroms. Jews fled to any place they could. Few would have them.

A desperate Herzl considered a temporary humanitarian solution proposed by the British in 1903, a Jewish homeland established in Uganda. For the British it worked well. It satisfied the desire of the British government to place friendly white settlers in control over a Black peopled colony. The Zionist Congress split but agreed to investigate the Uganda idea. It was ultimately rejected. Jews had no connection to Uganda.

Balfour's Conservatives were seriously threatened in the general election of 1905. It did not look good for them. Balfour's own seat in Parliament was at risk. He sought advice from a close political supporter in his district, Charles Dreyfus. Dreyfus was a member of the Manchester City Council and a leading figure in the East Manchester Conservative Association. Dreyfus was also President of the Manchester Zionist Society. Ironically he was a distant relative of Captain Alfred Dreyfus, whose scapegoating by the French Military was a key factor in Theodor Herzl's embracing of Zionism.

Lord Arthur James Balfour



Balfour in his youth

Balfour needed to understand the Jewish vote in Manchester. He told his friend, Charles Dreyfus, that he did not understand why the Jews had rejected the humanitarian help offered by the British Conservative government with the Uganda plan.

Dreyfus had a brilliant young chemist, a recent Russian Jewish émigré and Zionist, working for him, Chaim Weizmann. Dreyfus arranged for Balfour to meet with Weizmann.

Balfour and Weizmann first met early in January 1906. It was the first of many meetings that would develop into a lifelong friendship. At the first meeting, Weizmann was not certain that Balfour understood what he was explaining. He had tried to explain Zionism in biblical terms to Balfour. Years later, Weizmann wrote in his memoirs about that first meeting.

I felt that I was sweating blood and I tried to find some less ponderous way of expressing myself. I was ready to bow out of the room but Balfour held me back...

Then suddenly I said: 'Mr. Balfour, supposing I was to offer you Paris instead of London, would you take it?'

He sat up, looked at me and answered: "But Dr. Weizmann, we have London."

'That is true,' I said. 'But we had Jerusalem when London was a marsh.'"

He leaned back, continued to stare at me, and said two things which I remember vividly.

The first was: 'Are there many Jews who think like you?'

I answered: 'I believe I speak the minds of millions of Jews whom you will never see and who cannot speak for themselves, (Jews being oppressed in Eastern Europe and in the Muslim world) but with whom I could pave the streets of the country I come from.'

To this he said: 'If that is so, you will one day be a force.'

Balfour came to understand that Zionism would benefit more than simply the Jews. The Arab population who were living in the backwater that was a decayed Palestine under the Turks was desperately poor, horribly oppressed, victimized by their fellow

Arabs with little hope of betterment. Balfour saw, with the revitalization brought in by the Restored Jews, all the peoples in the Middle East could benefit.

Balfour's opportunity to right the nearly 2,000 years of injustices against the Jewish people, since the Roman expulsions and Roman obliteration of Jewish memory in Israel by renaming it Palestine, did not occur for many years.

World War I began in the tinder keg of Europe, the Balkans, with the assassination of Archduke Ferdinand of Austria. The butchery machines of war slaughtered millions of human beings on both sides. The British were losing the war in 1916. They desperately needed more troops.

Jewish resources were available for manpower but Jews refused to join the British and her hated ally Russia to fight the Germans. No Jew was going to send their son to die to save rabidly, anti-Semitic Russia.

A confluence of incredible events occurred. Balfour became the Foreign Secretary under a new government led by David Lloyd George. Weizmann had maintained steady contact with Balfour over the years promoting a unique solution to the Jewish problem, Zionism. Weizmann believed it was the destiny of Britain to be the midwife for the Jewish return.

Many in the British War Cabinet were

Bible believing men. They all understood the possibility of the Jewish Restoration and the Second Coming. But they were also practical. They were pragmatic. The exigencies of war came first. Weizmann knew that a Declaration by the British government in favor of the reestablishment of a Jewish homeland in Palestine, assuming they won the war, would have major political importance. A British Declaration would garner worldwide Jewish support for the British war effort. Across the Atlantic Ocean and in concert, Louis Brandeis, working with a Christian minister, William Blackstone, influenced President Wilson to support the British idea. American support was vital to British action.

After much internal War Cabinet rancorous maneuvering, energetically guided through by Balfour, the War Cabinet issued a Declaration in a letter to Lord Rothschild. The Declaration became known as the Balfour Declaration.

Great Britain had committed itself to a high ideal of justice for the Jewish people, fairness for the indigenous population of Palestine, and the hope that through the energy that Zionism would bring, better would come to all.

*Foreign Office
November 2nd, 1917*

Dear Lord Rothschild:

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet:

His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

*Yours,
Arthur James Balfour*

Cynics have long argued that it was fanatical Christian end of time motivation that brought about the Balfour Declaration. Others argue it was cynical military necessity. Still others saw economic greed and colonialism. The Declaration may have had elements of everything but it also came from deep within the British instinct to do the right thing.

Lord Arthur James Balfour

An immediate effect of the Declaration was the creation of new Jewish fighting regiments for the British War effort. America was not involved in the War but American Jews volunteered for the British army. The first units of the Jewish Legion were sent to join with the main British army and liberate Palestine from the Turks securing the Suez Canal from Turkish threat. The commander of the Jewish Legion was an Irish career British military officer, Col. John Henry Patterson. British anti-Semitism would destroy Patterson's career.

As the Jewish Legion crossed into Palestine and were deployed against the Turks near Jerusalem, the tide had turned significantly in Britain's favor. The Turks were the first to collapse and soon the Germans followed.

The Balfour Declaration and the British responsibility for the Palestine Mandate to help establish a Jewish homeland in Palestine for the Jews was legally embedded in the League of Nations and the San Remo agreement after the war.

Lord Arthur James Balfour

Balfour and the government of David Lloyd George were voted out of office. Balfour had served in various political offices in government longer than any other man in British history.

July, 1920 at a dinner hosted by Lord Rothschild at the Royal Albert Hall, Balfour said:

“And now, ladies and gentlemen, I have done with the gloomy task of enumerating difficulties, and I have only one more word to say. We are embarked on a great adventure, and I say “we” advisedly, and by “we” I mean on the one side the Jewish people, and I mean, on the other side, the Mandatory Power of Palestine. We are partners in this great enterprise. If we fail you, you cannot succeed. If you fail us, you cannot succeed. But I feel assured that we shall not fail you and that you will not fail us; and if I am right, as I am sure I am, in this prophecy of hope and confidence, then surely we may look forward with a happy gaze to a future in which Palestine will indeed, and in the fullest measure and degree of success, be made a home for the Jewish people.”

Balfour spoke of the joint effort of the British Mandatory Power in Palestine together with the Jews. In reality he spoke of the rebuilding of Palestine as a homeland for the Jews as a partnership of Christians and Jews together. Neither could do it alone. If they attempted to do so, they would fail. Together, as one, they would succeed.

Balfour toured Palestine in 1925. He came to

dedicate the Hebrew University in Jerusalem as a place of higher learning for Christian, Jew and Arab alike. He visited Balfornia, a Jewish community in the Galilee named in his honor and settled largely by American Jews. He toured a truncated British Mandate for Palestine. Britain had cut off 70% of Mandate Palestine to create a Jew free land and a new Arab state— Trans-Jordan in 1922.

On the tenth anniversary of the issuance of



the Balfour Declaration, Lord Balfour spoke in London. He spoke with the eternal optimism of a true Zionist.

“I will most gratefully thank you for the way you have received me. I have gratefully recognized the sympathy you have shown for anything I may have done,

Lord Arthur James Balfour

and for the many things I have not done, but which I hope others will do, with regard to the development of this great undertaking. That it will have a reverberation throughout the coming centuries I do not for one instant doubt. If the success which would certainly crown our efforts if we continue in the path which we have already so successfully begun – if those efforts meet with all the degree of success which the Zionists hope for, 1917, will indeed be a date, a blessed date, not merely in the history of Palestine, not merely in the history of Jewry, but, as I think and believe most firmly, in the history of the world itself.”

The British Mandate Government continued to betray the essence of the Balfour Declaration. Soon, the dark clouds of Nazism threatened Europe and all Jews with death. Britain turned her back on the Jews and closed the door of sanctuary, Palestine. Six million Jews were murdered by the Nazis. They had nowhere to escape.

Balfour died in 1930. He mercifully never saw the betrayal of the Jews or the dramatic decline of Great

Britain as a world power. The mantle of leadership passed to the New World. When Balfour died his obituary never even mentioned the Balfour Declaration.

Balfour had a saying that instructed his life:

"Nothing matters very much, and few things matter at all."

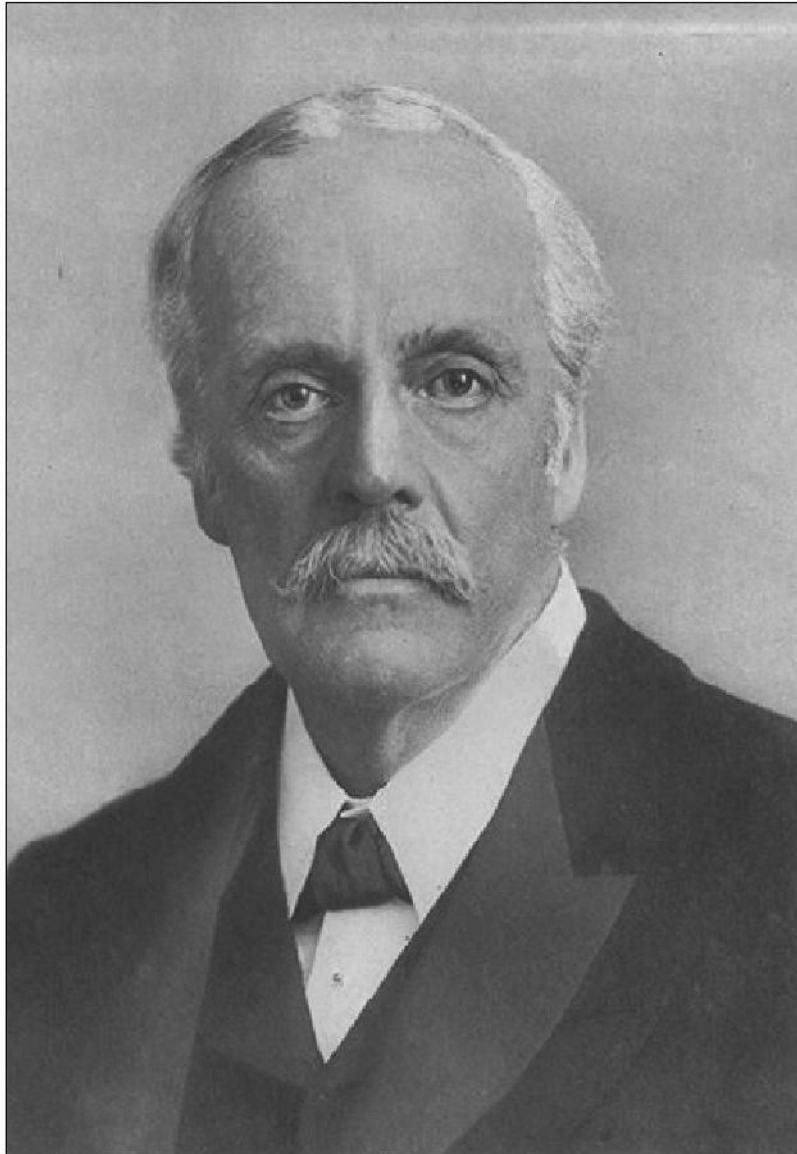
To the end, Zionism and the Zionist ideal mattered for him.

Arthur Balfour did what no Jew could do.

*Open your mouth on behalf of the mute, in the judgement
of all confused children. Open your mouth on, judge righteously,
and obtain justice for the poor and destitute.*

-- PROVERBS (31:8-9)

Arthur James Balfour



Foreign Office,
November 2nd, 1917.

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'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object. It being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country'

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

A handwritten signature in dark ink, which reads "Arthur James Balfour". The signature is written in a cursive style.

Lord Balfour and a copy of the Balfour Declaration



Reverend William Blackstone

The Father of Zionism

"No enactment of man can be considered law unless it conforms to the law of God."



Reverend William Blackstone



In the United States, as the Balfour Declaration hung in balance in Britain, Louis Brandeis, the head of the American Zionist movement, struggled with how to influence President Wilson. How could he gain American Presidential support for the Jewish National effort? The solution was brought to him by Nathan Stauss. Brandeis could not approach President Wilson to support the Jewish National Movement because he was a Jew. He could approach the President if the approach was made by a non-Jew, a Christian, Reverend William Blackstone.

Reverend William Blackstone was a nationally popular Christian writer, Restorationist, and Evangelical. He was deeply distressed by the horrific Russian oppression of Jewry in the late 1880's.

Working with feverish energy, born of humanitarian distress and religious fervor, Reverend Blackstone assembled a memorial to President Harrison. The

memorial was signed by 413 prominent Americans, business leaders such as J.P. Morgan, John Rockefeller, prominent Congressional leaders including William McKinley (a later American President), Thomas Reed Speaker of the House of Representatives, religious leaders, Christian and Jewish editors and publishers of Major American print media and even the Chief Justice of U.S. Supreme Court Melville Fuller. The Memorial called for American support, in concert with the world community, for the creation of a humanitarian solution to the Jewish suffering in Russia. His solution, permit the Jews to return to Palestine. The Memorial was formally presented to President Harrison March 5, 1891.

President Harrison received the Memorial and turned it over to the State Department where it was

Reverend William Blackstone

“lost” in records. The State Department may have “lost” the Memorial but it was published in the major American newspapers and was widely known in Europe. The Memorial influenced British Foreign Policy when Queen Victoria interceded on behalf of Russian Jewry.

Straus told Brandeis about the Blackstone Memorial. Brandeis immediately recognized the extreme importance of the long forgotten effort 25 years earlier. Brandeis was deeply engaged in very delicate political maneuvering in Congress. President Wilson had nominated him to the U.S. Supreme Court. He was the first Jew in history nominated to the very high position. Confirmation was not certain. Anti-Semitism had reared its ugly head in the U.S. Senate and could block Brandeis’ confirmation. Brandeis was strained for time and had to keep a low profile during the delicate political maneuverings. Yet during his Supreme Court confirmation hearings, he personally undertook to research everything he could about the Memorial, about this very unusual and unknown to him Christian, Rev. William Blackstone.

Brandeis requested all the information that the State Department had on Blackstone and the Blackstone Memorial. The State Department came up with little to nothing. Brandeis acted on his own despite the extreme pressures on his time and his own political situation. Recorded in Brandeis’ personal records

are 47 pages of hand written notes about Blackstone.

Brandeis’ admiration and respect for Rev. Blackstone grew. Realizing the vital importance of what Blackstone could do for Zionism, he authorized Straus to write to Blackstone in his name.

May 8, 1916, Brandeis had Nathan Straus contact



Nathan Straus, Justice Louis Brandeis and Rabbi Stephen Wise

Reverend Blackstone.

"Mr. Brandeis is perfectly infatuated with the work that you have done along the lines of Zionism. It would have done your heart good to have heard him assert what a valuable contribution to the cause your document is. In fact he agrees with me that you are the Father of Zionism, as your work antedates Herzl".

Reverend William Blackstone

Brandeis was not a sycophant. He recognized what was truthful and accurate and had that information conveyed to Blackstone in the initial contact by Nathan Straus. What was incredible was that Brandeis, the head of the American Zionist movement acknowledged that Reverend William E. Blackstone, a dispensationalist Christian minister, was the father of Zionism. Brandeis said of (Blackstone's) work, "*you are the Father of Zionism, as your work antedates Herzl*".

Blackstone was an elderly man when he received Straus' letter. Blackstone was 75. He responded enthusiastically, immediately. It was the opportunity he was waiting for. Blackstone had deliberately returned from China where for years (1909-1914) he was engaged in missionary work. Blackstone sensed that with the outbreak of World War I, Ottoman rule over the Holy Land was nearing an end, prophecy was unfolding. He wanted to be back in America, to be present to support in any way possible the Biblical future he envisioned, the Restoration of the Jews.

Brandeis wrote to Blackstone in Los Angeles, under official letterhead of the Provisional Executive Committee for General Zionist Affairs, office of the Chairman, May 22, 1916. Brandeis confirmed the request to Blackstone to update and present a new Blackstone Memorial to President Wilson on behalf of the Jews.

May 22, 1916

My Dear Mr. Blackstone:

I am very glad to know from your letter of the 15th of the Memorial which you are preparing to present to President Wilson, reviving the Memorial which you presented to President Harrison twenty-five years ago. That document, ante-dating as it did Theodore Herzl's own participation in the Zionist movement, is destined to become of historical significance: and I trust that you may be as successful in securing support for this new Memorial as you were a quarter of a century ago.

In view of the work being directly undertaken by the Jewish Zionist organization, your memorial would presumably be most effective if it derives its support from non-Jews.

I hope you will keep me fully informed of the progress that you are making, and will advise me in advance when you are purposing to present the Memorial, so that we may give such aid as may be possible in rendering it effective.

*With best wishes, Very cordially yours, Louis D.
Brandeis*

Reverend William Blackstone

Blackstone successfully prepared another Blackstone Memorial for Brandeis to be presented to President Wilson. The second Blackstone Memorial was aimed with a specific target in mind.

President Wilson was a religious Presbyterian. Blackstone secured the support of the Presbyterian Church amongst other major mainstream American churches. What Blackstone had secured that was most important was a political mandate of broad American popular support for Zionism. President Wilson was a politician as well as a Christian. The second Blackstone Memorial gave President Wilson confidence of strong American popular political backing.

The Memorial was never publically presented. It was presented privately to the President by Brandeis and formally by Rabbi Stephen Wise in late spring 1917. Wilson accepted the memorial but agreed to wait until Brandeis advised him when it would best be used to publically recognize the intent of the Memorial. That public moment never arrived.

In Britain, the struggle for the “Balfour Declaration” hung in balance during the summer and early fall of 1917. The Balfour Declaration, as it would be known in later years, declared the British intent to establish a Jewish homeland in Palestine if Britain should win the war.

Forces lined up on both sides in Britain for and against the proposed Balfour Declaration. British establishment Jewry, represented by Edwin Montague in the cabinet, rabidly opposed the Declaration. Assimilated, yet very insecure, British Jews feared for their relatively recent hard won toleration, suffrage and even grudging acceptance in British society. Jews in many countries, not just Britain, were accused of dual loyalty and even duplicity. But without American support for the Balfour Declaration, the British war cabinet hesitated. The British feared reprisals by the Muslim world on Christians in the Middle East. The British desperately needed Jewish manpower support for the war effort. Yet they feared the threat to their oil sources in Middle East and the Suez Canal, their lifeline to India and the East. They could not go it alone. They needed to know of American intent.

That support came privately in October, 1917. The British Cabinet came to understand that President Wilson supported the ideas behind the Declaration. November 2, 1917, the British Cabinet, confident with American political support, publically issued the Balfour Declaration. The promise of Jewish restoration by the British Empire, if they should win the war, came to be. For the first time, in nearly 2,000 years of exile and suffering, the Jewish people would once again have a homeland.

Rev. William Blackstone did what no Jew could do.

I have become zealous with great zeal on behalf of Zion.

-- ZECHARIAH (8:2)



Colonel John Henry Patterson

Pray with me that I should not only, as Moses, behold Canaan from afar, but be divinely permitted to lead you into the Promised Land.'

e4i Col. John Henry Patterson, at the swearing in the new volunteers to the 'Zion Mule Corps' on March 31, 1915



Colonel John Henry Patterson is remembered as the great British East African game hunter who faced and killed the man eaters of Tsavo. He had been sent there by the British government to build a railroad bridge over the Tsavo River extending British influence in East Africa. The project was threatened with failure by man-eating lions. One hundred and thirty five workers had been killed. Patterson faced and killed the lions. He achieved worldwide notoriety through his book, *The Man-Eaters of Tsavo*. In 1996, Hollywood produced a movie about his African exploits starring Val Kilmer, *The Ghost and the Darkness*. Far less well known was the vitally important role he played in the creation of the Jewish Legion the antecedent of the IDF, the Israel Defense Forces.

Patterson, an Irish Protestant career soldier, was appointed the commanding officer of the Zion Mule

Corp in 1915. The British did not think it proper for a Jew to be placed in command. The unit, composed of Palestinian Jewish refugees from Turkish oppression, was organized in Egypt. The Zion Mule Corps saw active, distinguished service during World War I in the tragic Gallipoli campaign.

Years later, Patterson reflected on his being chosen to command the Zion Mule Corps.

"It was strange, therefore that I, so imbued with the Jewish traditions should have arrived in Egypt at the psychological moment when General Sir John Maxwell, the C-in-C in Egypt, was looking for a suitable officer to recruit a Jewish unit. A Jewish unit had been unknown for 2,000 years, since the day of the Maccabees, those heroic sons of Israel who fought so valiantly, and for a time so successfully, to wrest Jerusalem from the Roman

*Legions.... It is curious that General Maxwell should have chosen me (to command a Jewish unit), because he knew nothing of my knowledge of Jewish history and my sympathy for the Jewish race. When as a boy I eagerly devoured the records of the glorious deeds of the Jewish military captains, such as Joshua, Joab, Gideon, Judas Maccabee, I never dreamed that I in a small way would become a captain of a host of the Children of Israel."*¹

Gallipoli was a failure. It cost almost 133,000 British and Turkish lives. The Allies withdrew. The Zion Mule Corps returned to Alexandria and was slowly disbanded. Col. Patterson, seriously ill, was



Ze'ev Jabotinsky

invalided back to Britain. His second in command, a one armed Jewish Russian soldier, Captain Joseph Trumpeldor, assumed command of the dwindling Zion Mule Corps. Within a matter of months, the Zion Mule Corp was down to

a fraction of its original size.

Valdimir Jabotinsky, the Jewish visionary leader who had first conceived of the idea of an independent Jewish fighting army to liberate

Palestine from the Turks, had refused to join the Zion Mule Corps. British anti-Semitism and Jewish timidity had stayed him. Jabotinsky returned to Europe to begin his long, lonely ordeal to raise awareness and support for a Jewish Legion. He had failed in Egypt and then subsequently failed in Italy. By the spring of 1915 he was in Paris trying to interest the French in the opportunity. Baron Edmond de Rothschild rejected Jabotinsky. Rothschild was not interested in promoting the idea.

Defeated three times, Jabotinsky went to London. At least in London, Chaim Weizmann, the leader of British Zionism, was sympathetic. But Weizmann followed the Zionist official policy of outward neutrality. The Zionist community was deeply concerned about being perceived as taking one side or the other. Jews were fighting in all armies and against each other World War I. The Zionists reasonably feared that repercussions would be taken against the indigenous Jewish populations of Britain or France if the Germans should win. They also reasoned, if the Allies should win the Jews in Germany, Austria and other Axis states would be in danger. Jabotinsky ignored them and pushed ahead.

In England he met with Field Marshall Lord Kitchener, the British Secretary of War. Kitchener was not interested in "fancy battalions". He summarily rejected

Jabotinsky. Kitchener had no problem with Moslem or Hindu battalions, only Jewish battalions.

*"Jabotinsky sought to meet Herbert Samuel, a (Jewish) member of the Asquith Cabinet. Weizmann wanted to introduce Jabotinsky to Samuel, but the idea was vetoed by the prominent members of the (Zionist) Inner Actions Committee. However, Samuel became interested of his own accord after reading a report on the Zion Muleteers in the Jewish Chronicle. At a meeting, he asked who Jabotinsky was? Dr. Moses Gaster, the Chief Rabbi of Britain's Sephardic Community, who was related to Samuel, merely replied: 'Oh, just a talker.'"*²

June 1915, the Executive Committee of the World Zionist Organization was meeting in Copenhagen.... The World Zionist Organization had disowned Jabotinsky and declared him persona non-gratta.

"British Jewish opposition to the Jewish Legion increased. It came from three areas of British Jewry. 'The assimilationists, mostly wealthy and titled Jews, were opposed to any exclusively Jewish unit 'because they could not permit Jews to be singled out _____ as a distinct

2 Final report to the Inner Actions Committee on Jabotinsky's participation in the sessions of the Greater Actions committee, June 10-11, 19015, signed by Dr. E.W. Tschlenow

*entity from the British national body.' The official Zionists, under the influence of Tschlenow and Nahum Sokolow, who then resided in London, strongly opposed the plan because it ran counter to the official policy of the World Zionist Organization. The opposition from these ranks was given further prestige by the voice of Ahad Ha'Am, the internationally respected philosopher of cultural Zionism."*³

Early June 1916, Jabotinsky received a note from Lieutenant Colonel John Henry Patterson. The two had written but had never met. Patterson was in London recuperating from a severe illness he incurred while leading the Zion Mule Corp in Gallipoli. Patterson had been keeping up on what was happening with Jabotinsky's efforts for a Jewish Legion. Jabotinsky also had been kept informed of how Patterson had been as a leader of the Zion Mule Corps; how he treated and related to the Jewish men under his command.

The Soldier's Convalescent Hospital, located at 40 Upper Grosvenor Street, was run by Lady Violet Brassy. Patterson had begun writing his third book, *With the Zionists in Gallipoli*, while under her care there. He concluded that Gallipoli had been a defeat but that the terrible cost had been worth it.

_____The British had nearly destroyed a _____"magnificent"

3 War and Hope, A History of the Jewish Legion, Elias Gilner, Herzl Press, 1969 pg. 89

Turkish Army and by so doing gave invaluable help to the Russians. Patterson hoped his book would arouse public support for a Jewish fighting unit in the British army.



Jewish Legion at the Western Wall, Jerusalem, circa 1919

A few months earlier, March 26, 1916, one hundred and twenty former members of the Zion Mule Corps agreed to join Trumpeldor and stay together as a unit. They would stay together if they could create a separate Jewish fighting force within the British Army.

The War Office ignored the offer.

Patterson had been promoting the idea of a Jewish Legion as well. The commanding officer of the Australian and New Zealand Expeditionary Force, General Birdwood, thought a Jewish legion was a great idea, Patterson wrote. He had even suggested to Patterson that he should work to help form one.

*"Nothing would give me greater gratification," Patterson concluded, "than to raise, train and command a Jewish fighting unit."*⁴

Jabotinsky called on Patterson at the hospital.

"How is your plan progressing?" Patterson asked of Jabotinsky. "Lord Kitchener is against it."

"Realities are stronger than Lord Kitchener," Patterson replied. "Will you help me?"

*"Of course," said the Colonel."*⁵

The hand of fate or the hand of providence intervened. Within a matter of days of Jabotinsky and Patterson's meeting, Lord Kitchener, the enemy of the Jewish Legion, was dead. On a mission to visit with his counterpart in Russia, his ship hit a German mine. June 5, 1916, Lord Kitchener drowned. His body was never found.

Colonel Patterson and Jabotinsky climbed into a cab. Patterson took Jabotinsky to Parliament. Waiting in a hall between the House of Lords and the House of Commons, Patterson
_____wrote out a note

4 The Seven Lives of Col. Patterson, pg. 107

5 Jabotinsky, The Story of the Jewish Legion, pg. 70

and handed it to an attendant. Five minutes later a small man in a military uniform came out to greet them. Patterson introduced Jabotinsky to Captain Leopold Amery. The meeting was fateful for the future of the Jewish Legion. It was even more fateful for the future of Zionism and the yet to be born State of Israel.

"Captain Amery knows of our project," Jabotinsky was told. "Give him the latest update."

Amery knew Patterson from the Boer War and the Gallipoli campaign. Because of Patterson, he was a strong supporter of the Jewish Legion.

Six months after their meeting, Captain Amery became Lloyd George's secretary and eventually Colonial Secretary. He, along with Lord Milner, wrote the most crucial piece of legislation in Zionist history, the Balfour Declaration. The Declaration has long been erroneously credited solely to the Foreign Secretary, Lord Arthur Balfour. Captain Amery had direct access to the British Cabinet to promote the Jewish Legion.

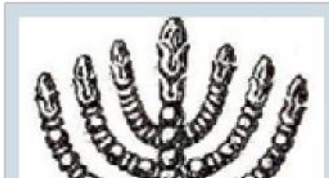
Patterson knew the *"right"* people to introduce Jabotinsky to. In the later struggles for the Jewish Legion, Patterson fought for a unique Jewish identity for the regiment, even fighting for kosher food for his men. The British army had no problem with Hal-

lal food for its Muslim men or special Hindu rations. It did have a problem with Kosher food for Jewish fighting men.

Patterson was bitterly contested by the British Jewish establishment. They feared the accusation of dual loyalty and the loss of their hard won toleration. The establishment were successful in that they changed the identity of the Jewish brigade to the 38th Royal Fusiliers. The brigade was still recognized by all as *"the Jewish Brigade."*

Patterson was appointed the first commander of the brigade. Jabotinsky had recommended him to Amery precisely because he was not a Jew. Patterson led the 38th across the Sinai desert and into battle north of Jerusalem clearing the Turks from Palestine.

Jabotinsky had struggled to create a Jewish Legion but he was never able to make the key connections to the power centers in the government who would make the Legion possible. Patterson had the keys. Working closely with Jabotinsky, Patterson because he was not a Jew, made the Jewish unit a reality. Within two years the 38th was followed by four more Jewish brigades. Together they were known as the Jewish Legion with their own insignia, the Jewish Menorah.



Jewish Legion Cap Insignia



Jewish Legion Veterans Badge

The British Army vindictively resented Patterson for his efforts on behalf of his Jews. The British “re-tired” Patterson as soon as possible at the end of the war. He was the only field officer never to be promoted during the War. However, Patterson’s efforts on behalf of the Jewish people, Zionism and a Jewish army did not cease.

As the Holocaust became widely known in Europe in 1940, Patterson was living in California. He joined with Jabotinsky once again, lending his voice loudly as a Christian and a soldier, protesting the Holocaust, demanding the Jews have the right

to form a Jewish army to defeat Nazism. As during World War I, he was opposed, only now by American establishment Jewry fearful of Franklin Delano Roosevelt and American anti-Semitism.

Because of the precedent established by the earlier Jewish Legion, the British formed the Jewish Brigade during World War II. Composed of Palestinian Jews they fought with extreme distinction in North Africa against the Nazis and again in Italy. From within the Jewish Brigade, the leadership elements that would form the backbone of the later Israel Defense Forces grew. Without Patterson it is very doubtful if Jabotinsky would have been successful in creating the Jewish Legion. Without the Jewish Legion, the creation of the famed Jewish Brigade would not have come into being.

Colonel Patterson did what no Jew could do.

The LORD your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all the men of valour.

DEUTERONOMY (3:18)



Charles Orde Wingate

I wish to offer you, as the head of the Zionist Movement, our services in case you should wish to accept them.... It is of paramount importance to look far ahead and avoid mistakes which cannot be corrected afterwards. I know that you could recognize the need of trained and friendly military advice.

● May 31, 1937 Captain Orde Wingate to Chaim Weizmann



Charles Orde Wingate, known fondly as HaYa-did, *the friend*, was born, February 26, 1903, in Naini Tal, India to a British Military family. Two years later his father retired. His parents, conservative Christian members of the Plymouth Brethren, chose to spend the balance of their lives as Missionaries. Orde, his brothers and sisters were raised in a loving, Bible centered home that focused on mission and purpose.

At age 18, Orde continued in the family tradition and attended the Royal Military Academy at Woolwich. He graduated in 1923 with a gunnery officer's commission. Wingate was small, only 5'6" and sparse in frame, but huge in spirit. He early on displayed his lifelong characteristics of independence, self-reliance, passionate conviction, integrity, fearlessness and eccentricity. He never shied away from challenging his instructors or superiors when he believed they were incorrect.

Wingate was a Christian, reading and quoting the Bible verbatim, but never imposing his relationship with God on others. The Bible and the message of the Bible never left his side.

Wingate was posted to the East Arab Corp in the Sudan. His job was to catch slave traders and ivory poachers. Wingate quickly displayed an innate military genius, transforming the methods of operations from patrolling to ambushes. By 1930 he was a Major, commanding 300 men. He was successful. A key to his success was his mastery of Arabic.

Because of his fluency with Arabic and his deep familiarity with Arab culture, Wingate was posted to the British Mandate in Palestine in 1936. For many this was not the most desirable of postings because it was well known that large elements of the British

Charles Orde Wingate

Mandate administration were not the finest that Britain had to offer. Anti-Semitic, philo-Arabists were the norm for British posting to Palestine. Wingate was expected to fit right in.

He arrived in 1936 and was assigned a staff position as an intelligence officer. Wingate had almost no prior experience or interactions with Jews. Arrival in Palestine was a thrill for him. He was in the Holy Land. He could read his Bible and walk where everything took place. He knew nothing about Zionism or the reasons that the Jews were trying to come to Palestine.

What he did know was that the world was rapidly changing. The winds of a future European war were in the air. Britain and her Empire would be threatened. Palestine and the Middle East would be key to protecting the Suez Canal, the spigot of Middle Eastern oil and the water route to India.

Immediately he immersed himself into Palestinian life and began learning about the Jews. He taught himself to speak Hebrew so he could communicate with the Jews and read their newspapers. Traveling frequently throughout Palestine, often alone, Wingate continued learning until he came to a conclusion about the Jews and their place in the British Mandate. In a report to British command after months of research and observation he wrote:

"The Jews are loyal to the Empire. The Jews are men of their

word – they have always been so – in fact it is the Gentiles' main complaint against them. There are 15,000,000 Jews in the world. Palestine will take over a million within seven years. You can have no idea of what they have already done there. You would be amazed to see the desert blossom like a rose; intensive horticulture everywhere – such energy, faith, ability, and inventiveness the world has not seen. I have seen the young Jews in the Kvutots (kibbutzim). I tell you that the Jews will provide a soldiery better than ours. We have only to train it. They will equip it."

Wingate recognized the problem and the solution

because of his many trips to the Jewish settlements

near the pipeline in the North. The Jews were fighting from defensive positions against numerically superior forces that controlled the night. The British patrolled ineffectively during the day while the terrorists, with the assistance of local Arabs, melted into the landscape. Win-



Charles Orde Wingate in uniform

gate understood the key to a strong defense was a strong offense. The official policy imposed on the Jews of “restraint”. It was politically acceptable to the British. It was suicidal for the Jews.



Sabotaging the Haifa pipeline,
1938

Wingate saw that the Jews must be armed, trained and utilized to defend their homes and to protect the British pipeline. However, the British command was very resistive to arming and training Jews militarily. The Jews, in turn, were very distrustful of the British. Whenever the Arab terrorists attacked and the Jews resisted, the British equated the Jews with the attacking terrorists. It was all very balanced, very politically correct from the British view.

A marriage of destiny in Wingate’s mind, Zionism, the Empire’s needs, and Biblical Restoration merged. He approached the Jews to offer his support. The Jewish response was cautiously negative. No one, certainly no British Christian offered to help the Jews. They had a different, secret motive. At first the Jews thought Wingate was a British spy trying to find out about Jewish self-defense efforts. They feared he was a false guide intent on their destruction. They did not trust him.

Wingate’s energy surged. He flew into action. Wingate shuttled back and forth between British command and Jewish leadership, especially with Chaim Weizmann. Weizmann would later become the first president of Israel. Wingate’s intense focus and leadership built trust and confidence with the Jews.

In order to abate the Arab attacks at night, Wingate developed new tactics and a new strategy. Wingate wanted to create fear amongst the Arabs Terrorists who were used to the cloak of the dark. Instead of the freedom to act as they pleased under the cover of darkness, Wingate’s plan was to train Jews to fight the terrorists offensively, peremptorily.

General Archibald Wavell gave Wingate his permission. Cautiously, the Jews did the same. Win-

21 SLAIN BY ARABS IN PALESTINE RAID

10 Children Among Victims as
Band Attacks Jews’ Homes
in Suburb of Tiberias

FIRE AND STABBING USED

Six Killed as Bomb Blows Up
House in Jaffa—Tel Aviv
Youth Sentenced to Death

By JOSEPH M. LEVY
Special Cable to THE NEW YORK TIMES,
JERUSALEM, Oct. 3.—Twenty-one Jews, including three women and ten children, ranging in age from 1 to 12 years, were killed and three persons wounded last night on the shores of Lake Galilee, in the old Jewish quarter of Tiberias, in a massacre by stabbing, shooting

Wingate’s special night squads acted as solution to these nighttime attacks, such as this one mentioned in the New York Times, circa 1948.

Charles Orde Wingate

gate began an intensive training program teaching the Jews how to fight. He taught them his advanced ideas of night fighting, of taking the attack to the enemy, silently and swiftly. He was a harsh disciplinarian as he molded his Jews into a feared fighting force. Revolutionarily, he led from the front when an attack was begun. Wingate understood about utilizing the limited resources of the Jewish communities. Women were drafted into support roles to free men to fight.

Wingate refused to have the trappings of authority. He frequently wore local clothing without any insignia or symbol of authority, eschewed saluting and demanded absolute obedience. It paid off.

The terrorists, who had once owned the night, grew to fear the night. The Jewish *Special Night Squads* were more than successful in defeating the assassins of the dark. Arab Terrorism was largely defeated. However, near the end of 1938, after being wounded in a fight, Wingate needed to take leave and allow his injuries to heal.

Returning to England, Wingate did not rest. He campaigned for Zionism and his dream for its realization, a Jewish army. He knew in the coming war, that a Jewish army defending Palestine would free up British units for the struggle. He knew that a Jewish Army was the key to a future Jewish State. He



Members of Wingate's special night squad

had dreams of leading that army. His *Special Night Squads* were superbly successful. His military genius was vindicated. His eccentricities, his aggressive pro-Zionist outspoken support, made enemies for him in Palestine and in England.

He returned to Palestine in December 1938 and discovered that he was to be reassigned. His Jewish self-defense units were being dissolved and disarmed. The British rigidly opposed the idea of arming the Jews against the Arabs. They wanted to placate the Arabs. They felt that using Jewish soldiers in offensive missions against Arab Terrorists was provocative.

To this, Wingate noted:

“If we, in this country, pursue a policy of favoring our enemies at the expense of our friends, what fate may properly await us?”

The British White Paper, a 1939 policy paper designed to appease the Arabs, closed the doors of Palestine to the Jews of Europe as Hitler prepared his *Final Solution*. European Jewry had nowhere to escape to. The *Final Solution* murdered 6,000,000,000 Jews.

Wingate left for Cairo in May. His passport had a specific, very blunt entry – the holder was not to be permitted to enter Palestine.

World War II began September 1, 1939.

Wingate always planned to return to Palestine someday. Even with his eccentricities, his difficult argumentative character, and his Bible centered life, his military genius stuck out. Wingate defeated the Italians in Ethiopia with native forces. He went on to Burma, now a Major General, to stop the seemingly invincible Japanese advance with his famous “Chindits”,

Burmese night fighters. On an advanced reconnaissance mission, his plane crashed into the jungle. He and his American crew were killed. Years later, their comingled, indistinguishable remains were buried in Arlington Nation Cemetery in Washington, D.C.

Wingate’s legacy, long after his death, lived on in the newly established Israel Defense Forces. After declaring Independence under the United Nations Partition resolution in May 1948, Israel was attacked by five invading Arab armies. The Arabs were intent on filling the streets of Palestine with Jewish blood. To the miraculous amazement of the world, against enormous odds, the Arabs were defeated. The foundation of the Israel’s Officer Corps, their leadership, tactics, skills and techniques had been men taught and trained by Orde Wingate. Wingate, in a sense, still serves Israel today even as Israel continues to face threats by the Arab world intent on exterminating them.

When no one would come to help, when even the Jews believed no one would come to help, a Christian did.

Charles Wingate did what no Jew could do.

For if they fall, the one will lift up his friend; but woe to him that is alone when he falls, and has not another to lift him up.

--ECCLESIASTES (4:10)



Reverend John Stanley Grauel

Whatever your faith or beliefs, you cannot help but be deeply moved by John Grauel's story of his dramatic life, a Christian minister who became a founding father of Israel, a pacifist who fought in what he came to feel was a more noble cause.

● David Schoenbaum, author broadcaster



Reverend John Stanley Grauel was a Methodist Minister who served as a secret Haganah operative on the famed Jewish Holocaust Refugee ship, *Exodus '47*.¹ Later in his life, when his health and finances were particularly bad, he wrote his autobiography in which he explains how he became involved with the Haganah.

"Perhaps it was my discontent that made me notice the activists of others, but when I returned to Philadelphia, I began to be aware of the stream of young men going in and out of the next office. I have always exercised more than my share of curiosity, nurtured through the years by the fact that people hesitate to punch a clergyman in the nose. I went into the office and asked the man there, who introduced himself as Bucky Karmatz,

*what business he was in. He said he was interviewing counselors for camp. "If those tough looking guys were counselors, I'd like to meet the campers," was my response. Bucky invited me for lunch, which I this case meant sandwiches at his desk, and we talked. I found he had been informed about my work next door, even if I had not been told about his. He was running a recruiting office for the Haganah here in the States.*²

...Talking to Bucky, I knew I had found my niche. I would join the Haganah, the underground,

*to become a part of that organization to rescue those who could be helped to leave Europe.*³

¹ John_the_Priest

http://www.palyam.org/Hahapala/Teur_haflagot/

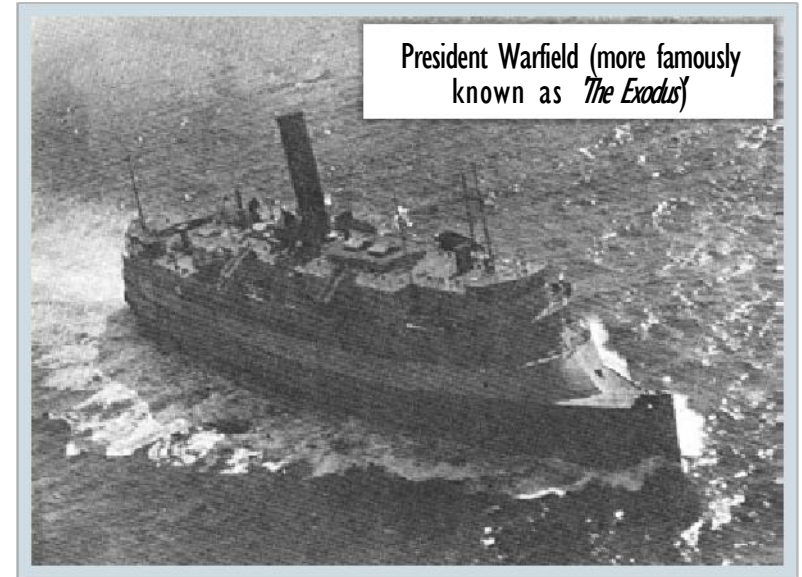
² Grauel, by Eleanor Elfenbein, Ivory House Press, New Jersey, 1982 pg. 39.
³ Grauel pg. 44

...I discovered that with discretion, I could continue to function as executive director of the American-Christian Palestine Committee in public, while in private, I was moving around and meeting people on Zionist Business as discreetly as possible. I was helping raise funds to buy the guns, bullets, and ships needed for the creation of a new state. Bucky called me in one day and told me they had rounded up a great liner called the President Garfield. This was the ship that Haganah would take to Europe to pick up refugees for Palestine. With the understanding that every step of this operation from loading of the refugees to the landing in Palestine would be opposed by the British and would have to be accomplished with as much secrecy as possible.

I made my decision to join the crew. It would be a matter of some months before I would discover the ship was not the Garfield but the Warfield, a ship named after the owner of the Baltimore Bay Line and the uncle of Wallace Warfield Simpson, wife of the Duke of Windsor."

World renowned journalist, Ruth Gruber, renamed the *Exodus*, *The Ship that Launched a Nation*. Author Leon Uris and filmmaker Otto Preminger popularized the heroic story of the *Exodus*' crew and refugees to the world in novel and movie forms, both named *Exodus*.

Bucky Karmatz did not randomly call in Reverend Grauel for an exciting opportunity to sail on the



President Warfield. Grauel's work as the public face of the American-Christian Palestine Committee and his secret double life as a fund raising agent and Christian voice of the Haganah was very important.

The Haganah had a special need for him. It was vital that he, a Christian and a minister, be on the *Exodus*.

Grauel continued in his autobiography.

"It was the Mosad's intention to mount a huge illegal immigration operation that would draw the attention of the international media and influence the members of the United Nations Special Committee on Palestine

(UNSCOP), who would then be visiting Palestine on a fact-finding mission."

"UNSCOP had refused to meet with refugees in the camps in Europe. The structure and membership of the committee was already unsympathetically packed against the Jews. Their fact finding trip to Palestine would bring back a crucial recommendation that would weigh heavily on the upcoming Partition Resolution that would determine the fate of Palestine and the Jews."

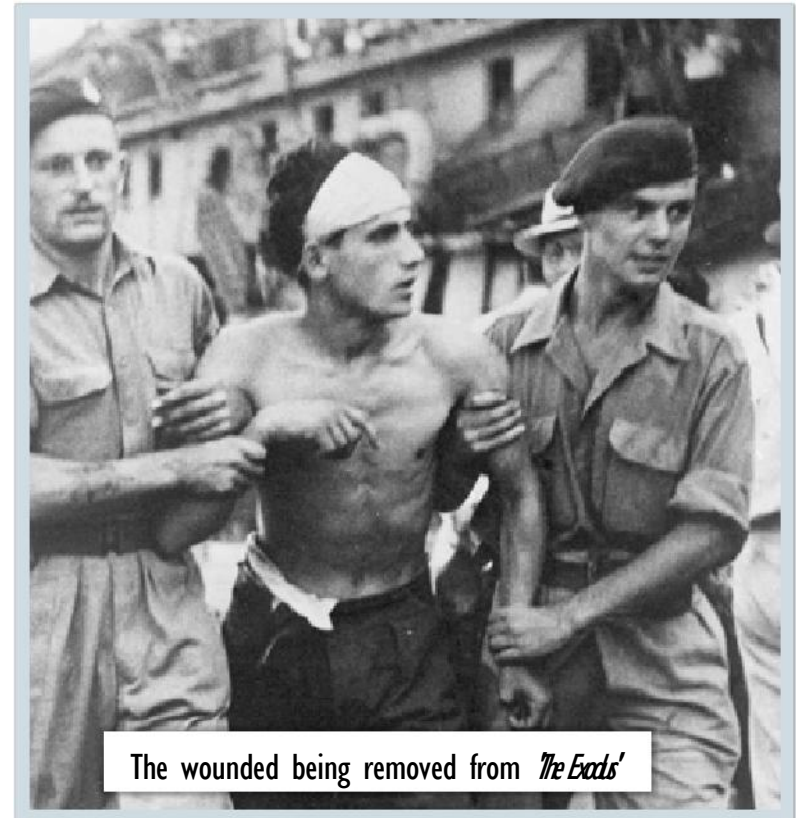
The *Exodus* was refitted in Baltimore, Maryland by the Aliyah Bet, the illegal Jewish refugee immigration effort of the Haganah. She sailed from Port Du Bouc in France for Palestine after picking up over 4,500 Holocaust survivors. The ship was designed to hold 600. The refugees were unwanted by everyone except by their fellow Jews in Palestine. They had nowhere to go.

The mission of the *Exodus*, and her purpose, were well known to the British. A clandestine operation by British Secret Intelligence to sink, sabotage or simply disable the *Exodus* while she lay in harbor was never carried out for unknown reasons.⁴ From the moment she left port with her anxious, eager, and desperate human cargo, the British shadowed the unarmed old Chesapeake Bay steamer, proudly renamed the *Exodus*, with a battle fleet of three destroyers and the light

4 The Jewish Chronicle, Sept. 24, 2010, pg. 3

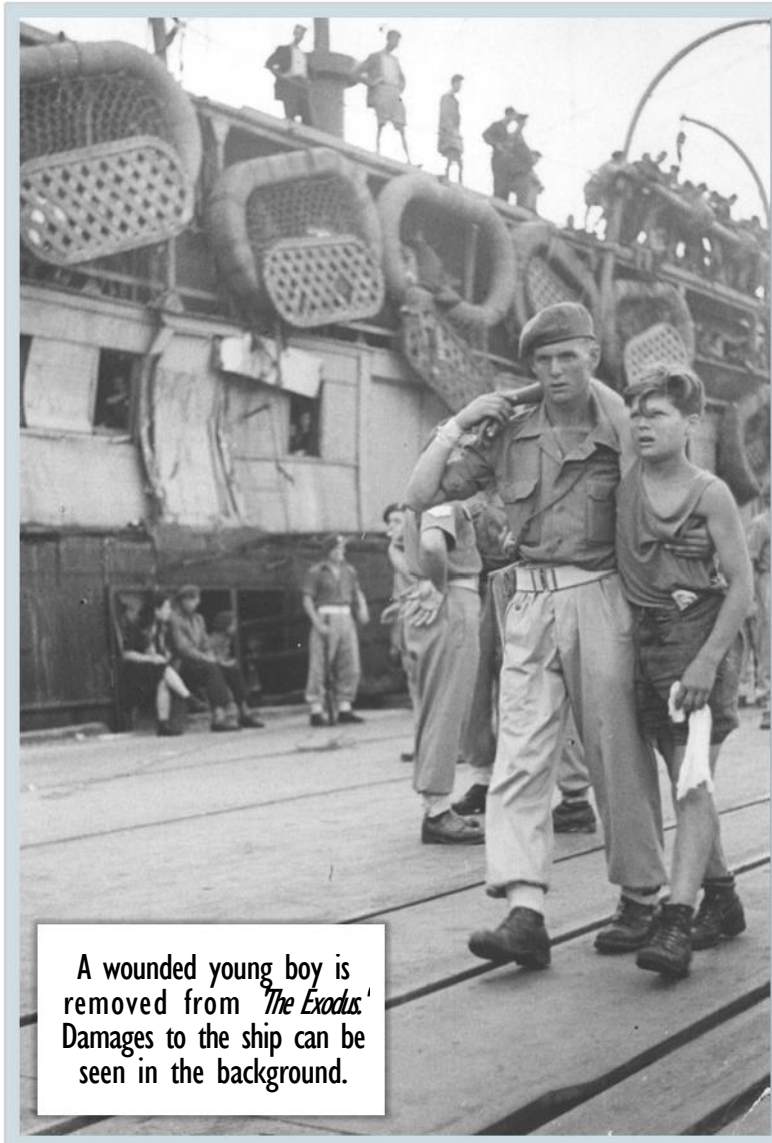
Cruiser *Ajax* and air surveillance. During the war, the *Ajax* helped sink the German Battleship the *Graf Spree*. The British were intent on stopping the *Exodus*. Appeasing the Arabs the British were not going to permit more refugee Jews into Palestine.

The *Exodus'* crew and the planners were very aware of the British blockade. They were equally determined to bring the Holocaust survivors to Palestine for the whole world to see. They knew that the British did not want to the world to see what they were doing.



The wounded being removed from *'The Exods'*

The Aliyah Bet organizers knew that every Jew would be arrested, detained, interred or even jailed by the British. They knew from past experience that the British would say the Jews trying to tell their story



A wounded young boy is removed from *'The Exodus'*. Damages to the ship can be seen in the background.

were liars and untrustworthy. The Jews needed someone on board who could not be arrested. They needed someone who would be believed because they were not Jewish. They needed a Christian eye witness. They needed Rev. John Grauel.

The *Exodus* was stopped in international waters off of the coast of the Sinai by the British shadowing fleet. She was repeatedly rammed by two destroyers. The *Exodus* was violently boarded by British, battle hardened, soldiers with clubs swinging and guns firing at the defenseless Jewish refugees and crew. Yossi Harel, the Haganah commander of the *Exodus*, realized the British were willing to sink the ship. They were willing to drown 4,500 refugees, if the *Exodus* did not surrender.

The *Exodus* surrendered. But not before she broadcast to the world what was happening by radio. The *Exodus* limped into Haifa harbor. The refugees stood on the deck of the badly damaged ship and sang the Hatikvah as the land drew into sight. British prison ships awaited them. The refugees were cruelly returned to Germany and reinterred in Displaced Persons camps under British military guards. Behind barbed wire once again, Nazi guards were replaced by British soldiers.

The arrival of the *Exodus* was known. The first radio broadcast of the attack on the ship was carried to the world by Reverend Grauel with his American accent.

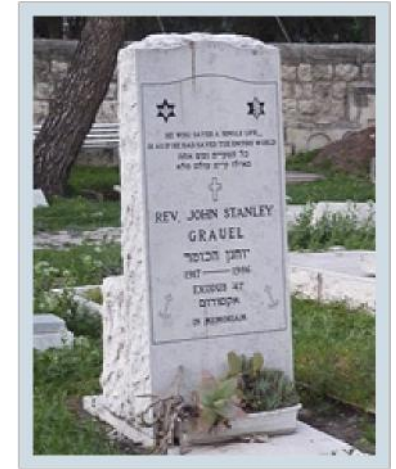
Grauel was detained in Haifa by British military police. His cover as a journalist for the Churchman Magazine held. A vital Haganah operation led by Teddy Kolleck, the later Mayor of Jerusalem, smuggled Grauel to Jerusalem. The British panicked. They put out a country wide search for Grauel. He had the story of how the British had brutally attacked defenseless refugees trying to reach Palestine. Grauel had to be captured. Rev. Grauel had to be stopped.

In Jerusalem the United Nations Special Committee on Palestine was wrapping up their investigations. They would be preparing their recommendations to the United Nations shortly if Palestine should be partitioned into two states, one Jewish one Arab, or not. UNSCOP had refused to hear testimony from the Jewish refugees in the DP Camps or from the illegal refugees trying to run the British blockade to Palestine. The vote of the committee was definitely not favorable for the creation of Israel.

In a harrowing ride of road block running, Kolleck smuggled Grauel to Jerusalem.

"I was taken immediately to Kadimah House to the apartment of the Ambassador from Guatemala, Jorge Garcia-Granados. I was introduced as a Haganah volunteer from the Exodus and while I sat down to catch my breath, Sr. Garcia-Granados called Dr. Victor Hoo, assistant Secre-

*tary General of the United Nations who was also in Kadimah House, and an appointment was made for me to tell my story the next morning.... I told the Guatemalan Ambassador about the voyage rather briefly I had been without sleep for sixty hours."*⁵



UNSCOP Ambassador Jorge Garcia-Granados described that first meeting with Grauel in his book, *The Birth of Israel, the Drama as I saw it*.

"I was at home when the doorbell rang. Two American journalists stood at the entrance, accompanied by a stranger, tall and blond, in his thirties, with blue eyes, who appeared to be tense and anxious, wearing clothes that were obviously borrowed from someone else since they were not his size: "I would like to introduce the Reverend John Grauel of Worcester, Massachusetts", said one of the journalists as he propelled the pastor inside and closed the door behind him. "He was a volunteer on the Exodus", continued the journalist, "and we have rushed him here from Haifa - the British have been trying to jail him". We

⁵ Grauel, An autobiography as told to Eleanor Elfenbein, Ivory House, Freehold, N.J. 1982 Pgs. 97

would like you to hear his account before he places himself under the protection of the American Consulate."⁶

"The next morning, after Grauel had managed to sleep awhile, "I kept my appointment to meet with the U.N. Committee members in Dr. Sandstrom's quarters in the presence of Dr. Hoo, Dr. Ralph Bunche, Dr. Garcia Robles, all members of the U.N. Secretariat, and Committee members Ivan Rand, Canada, Enrique Rodriguez Fabregat, Uruguay, and Nicolas Blom, Netherlands. They questioned me close about my contention that we were not in territorial waters at the time the British attacked, and I assured them that I had the ship's log to verify my statement. I gave them a full account of the battle emphasizing the fact that there was not a single weapon aboard our ship."⁷

"I made one closing statement, 'I have watched these people. I know what they are. And I tell you, the Jews in the European Displaced Persons camps
insist on coming

⁶ <http://www.jafi.org.il/education/moriya/CARMEL/Theillegalimmigration.html>

⁷ Grauel, An autobiography as told to Eleanor Elfenbein, Ivory House, Freehold, N.J. 1982 pg. 97
Grauel, An autobiography as told to Eleanor Elfenbein, Ivory House,

Freehold, N.J. 1982 pg. 97

8 Ibid. pg. 97

to Palestine, they will come to Palestine, and nothing short of open warfare and complete destruction will halt them.' ***There was great gratification for me in knowing that my eyewitness report was now a matter of record. Inherent in the nature of the relationship between Christians and Jews was the fact that because I was a Christian, in this situation my testimony would be given greater credence than that of a Jewish crew member.***"⁸

Golda Meir, a later Prime Minister of Israel, observed that Reverend Grauel's testimony and advocacy for the creation of the Jewish State fundamentally and positively changed the United Nations to support the creation of Israel. Without a Christian minister to offer eyewitness testimony, Israel may never have come into existence.

Reverend John Grauel did what no Jew could do.

*Learn to do good, seek justice, vindicate the victim,
render justice to the orphan, take up the grievance of the widow.*

-- ISAIAH (1:17)



Charles Winters

He has told you, O man, what is good! What does God require of you but to do justice, to love kindness and to walk humbly with your God.

MICAH (6:8)



Charles Winters never spoke much of his past. According to his son, Jim, his father was an “old school sort of guy”. Jim said his father’s favorite expression was “Keep the Faith.” The expression can be understood in a number of ways. It can be understood as an American colloquialism or it can be a masked statement of faith. Charles Winters never made the distinction clear to his son. Charles Winters died Oct. 31, 1984. Miami, Florida was his adopted home. He had been born in Boston, Massachusetts, seventy one years earlier, to a proud Irish Protestant family.

It was not until his father’s funeral service did Jim begin to realize his father had another life. His father had been part of a story, of a dream, of a faith in something that was bigger than him. It was not until the funeral service that Jim learned his father had paid a heavy price for doing the right thing.

The flowers sent to the funeral service were colored blue and white, the colors of the flag of Israel. The Ambassadors from the State of Israel attended the service in honor, in respect and in deep appreciation of his father.

The summer of 1948 was a desperate time for the newly independent state of Israel. It was fighting for its life. Five Arab armies had invaded Israel with the intent of total destruction of the Jewish State and its people. President Truman had recognized the infant Jewish nation. Bowing to State Department pressure and violent Arab protestations, President Truman, promptly slapped an embargo against arm shipments to Israel. The law was a pre-World War II Neutrality act promulgated in 1939. It had been designed to keep America neutral before the devastating sneak attack on Pearl Harbor, arguing that America should

not provide arms to one side or the other. The law was applied against Israel and the Arab invading countries equally. The problem was that the Arabs were being supplied heavily by the Soviet Union; the Jews, by no one. It had a near crippling affect on the Jewish State's ability to defend itself.

Charles Winters best friend, Al Schwimmer, asked him for help. Charles was running an air freight service out of Miami ferrying fruits and vegetables to the Caribbean. He had an export license and more importantly, permission to fly aircraft out of the United States.

Secretly, covertly, the Haganah, searched for weapons and aircraft to defend Israel from all over the world. The United States had been the Arsenal of Democracy during World War II. Enormous stock piles of rusting weapons, ships, munitions and aircraft were left for scrap in the United States.

Al Schwimmer approached Charles Winters for help in a covert action to bring B-17 heavy bombers to Israel to defend the Jewish people. The plan was simple. Charles would buy the planes under his company's cover as an air freight carrier. The planes would be flown out under his license and in Europe ("sold") transferred to the Israelis.

The Haganah obtained three B-17's, the aptly named Flying Fortresses of World War II. Charles flew one of the bombers to Czechoslovakia himself,



to a clandestine air base. The planes were immediately reequipped and flown to Israel to defend the Jewish people fighting for their lives. His mission was a success. The planes proved vital in the defense of Israel.

Charles and his mission were discovered by the American government. Upon returning home, he was arrested for violation of the Neutrality Act.

A year later, Charles Winters pleaded guilty and was sentenced to 18 months in Federal prison. He served his time quietly and returned to private life never speaking of what he did.

Jim Winters never knew about his father's imprisonment. The people of Israel did and never forgot him. William C. Daroff was the director of the United Jewish Communities in Washington, D.C. Daroff said, "he (Winters) was a righteous gentile, a non-Jew who was looking to help out the state of Israel and was one of the unsung heroes of Israel's war of independence."

After the funeral service, Mrs. Winters was flown to Israel where the ashes of Charles Winters were laid to rest in the Alliance Christian Missionary Cemetery in Jerusalem. He rests not far from the Rev. John

Stanley Grauel.

It is said in Jewish tradition, that if a person reaches the age of 70, he is assured a place in Heaven. Charles Winters' name will be forever remembered in Israel.

He was officially pardoned posthumously by George Bush in 2008.

Charles Winters did what no Jew could do.

*Dispense justice for the needy and the orphan;
vindicate the poor and the impoverished.
Rescue the needy and destitute,
and deliver them from the hand of the wicked.*

-- PSALMS (82:3-4)



President Harry S. Truman

God put you in your mother's womb so you would be the instrument to bring the rebirth of Israel after two thousand years.

- Isaac Halevi Herzog, the Chief Rabbi of Israel to Truman shortly after his historic decision



President Harry S. Truman was the 33rd President of the United States. He succeeded President Franklin Roosevelt upon his sudden death April 12, 1945. Roosevelt had been President during most of World War II. It was Truman's decisions that shaped the post war world. Perhaps none was more momentous than the Birth of Israel. The Herald-Tribune described it as, "one of the few great acts of courageous collective statesmanship which our shattered postwar world had been able to achieve."

Harry S. Truman was born May 8, 1884 in the rural mid-Western farming community of Lamar, Missouri. He spent most of his youth on his family's farms becoming imbued with mid-Western American values- family, hard work, honesty, a deep sense of doing what was right, loyalty, and even mild anti-Semitism.

When Harry was six, the family moved to a new farm near Independence, Missouri so Harry could attend the Presbyterian Church Sunday School.

Harry graduated high school in 1901. He tried odd jobs, including a stint on the Santa Fe Railroad



Harry Truman's High School
Graduation Photo,
Santa Fe 1901

where he learned to cuss the most stubborn mule into submission. He returned to the farm five years later, disappointed. Truman had dreamed of going to the United States Military Academy but was rejected. His eyesight was not good enough.

The United States entered World War I in 1917. Truman enlisted. He was sent to Camp Doniphan, Oklahoma for training. Assigned to run the camp canteen, Truman worked with another young soldier, under his command, Eddie Jacobson, whom he grew to trust. The trust grew into a deep friendship that was to last a lifetime. Eddie Jacobson was a Jew from Kansas City, MO. Together they were sent to fight in France. Truman became a Captain of an artillery unit.

After the war, Truman and Jacobson returned to Kansas City. Together they opened a haberdashery. It prospered at first but eventually failed. It took the two men nearly ten years to pay off the debts they incurred together.

Truman turned to local politics after the business failed. His contacts within the Democratic party and the machine politics of Tom Pendergast, aggressively aided his rise to become the U.S. Senator from Missouri in 1934. Until World War II, Truman served without particular distinction. But during the War, as chairman of Truman Committee, he exposed massive waste, fraud, and corruption in wartime contracts. It catapulted him to National attention.

President Franklin Roosevelt was running for an unprecedented fourth term in 1944. Roosevelt wanted a new Vice Presidential candidate to share his fourth run who would not be a threat to his

leadership. He chose Harry Truman. The Roosevelt/Truman ticket won the election.

Roosevelt promptly pushed Truman aside as a virtual non-entity. He kept Truman outside the inner workings of government as World War II raged to its closing months. He even kept Truman completely ignorant of the Manhattan project – the American development of the nuclear bomb.

Roosevelt died unexpectedly of a massive heart attack, April 12, 1945. Harry Truman became President of the United States. Truman commented on his ascension to the responsibilities of the Presidency,

“I don't know if any of you have had a bale of hay fall on you. Well, I feel like the sun, the stars and all the planets just fell on me.”

The War in Germany ended a few weeks later, in May. The War against Japan threatened to last much longer and cost hundreds of thousands of lives on both sides. As with any President, he was besieged with multiple demands from numerous interest groups with complicated policy considerations resulting in long-term implications for America and the world. Roosevelt had not wanted to share the burden of leadership with anyone, including his

vice-president. At this pivotal moment, Truman was thrust into the cauldron of power with only his own sense of Mid-Western, Biblical values being his guide to final choices.

Truman had to decide if America would use the nuclear bomb or not against Japan and its citizens. A former soldier, Truman had seen the horror of war first hand. He weighed the considerations. Two nuclear bombs were dropped on Hiroshima and Nagasaki, Japan. Tens of thousands of civilians were killed instantly in the mushroom of death, along with the military targets. Japan surrendered.

Years later, Truman commented on his decision,

“If I don't drop the bomb, so many more of our young men will die in the invasion of Japan; their men too, and women and children. How can I face the people when it's finally over, and say that I had the power to possibly end the war, long ago, spare the lives of their loved ones, and I chose not to use it?”

Truman faced a world devastated by the horrors of War. There was one horror he was particularly aware of, The Holocaust. The Holocaust was the specific, systematic extermination of the Jewish people in Europe by Nazi Germany, its allied anti-



Truman's Announcement on the Nuclear Bombings
in Hiroshima and Nagasaki, August 1945

Semitic willing accomplices, and the grotesque silent acquiescence of millions under the Nazi boot.

The murder of 6,000,000 Jewish human beings in Europe was no secret. It was well known. Roosevelt demanded the Nazis be defeated first. He could or would do little to help the Jews being openly murdered. The slaughter of Jews continued to the last hours of the war.

As the survivors of the Holocaust emerged from the Death Camps, they were lost again. They could not return to their former countries. Their former homes were destroyed. The local populations did not

want the Jews to return. Pogroms, murderous riots, were recurring when they did try to return. Truman said of the Jews, “they have no place to go.”

Even before the outbreak of World War II, the coming Nazi horror of the Holocaust became evident. The only place in the world that wanted Jews was the tiny strip of land called the Palestinian Mandate that the British supervised under the League of Nations. The British Government had clearly promised the Jewish people a homeland in Palestine, in the famous Balfour Declaration of 1917. Surrendering to Arab demands, the British took 72% of Palestine (1922) and created a Jew free zone, Trans-Jordan. As the black clouds of death enveloped Europe in the 1930’s for Jews, the British gave in again to Arab demands. The Jews were to be barred from escaping death to what was left of Palestine. Truman, an astute reader of history and the Middle East, was very aware of what had happened.

After the end of World War II, the Arabs refused to permit the surviving remnant of Jews to make new homes in Palestine. Once again, the British agreed.

Zionism, its ideals of creating a better home in Palestine for Jews and Arabs alike, was being quashed by the continued relentless flow of hate and anti-Semitism.



Buchenwald survivors arrive in Haifa

Jews, with victimized zealotry, pushed to open the gates of Palestine to the desperate refugees.

Truman was beset by counter forces within his State and Defense Departments to support the Arabs. The Cold War had commenced between Communist Russia and the West. Oil, Arab oil, was more important to the State Department than the few Jews left abandoned and alive in Europe. Truman was pulled by power politics, anti-Semitism and morality.

He waffled between both sides. He prayed but remained fully uncommitted to the United Nations solution to the Jewish-Arab problem in Palestine, partitioning of the remaining parcel of the British Mandate into two states, one Jewish and one Arab. Sabotaged by his own State Department, frustrated by both sides, Truman commented on the Jewish demands:

“Jesus Christ couldn’t please them when he was on earth, so how could anyone expect that I would have any luck?”

I'm so tired and bedeviled, I can't be decent to people."

Truman closed his doors to the American Jews.

Eddie Jacobson, Truman's lifelong friend, unexpectedly, in a desperate move, came to see him at the White House. The door was always open to Eddie. Jacobson, who had never imposed on their friendship, implored Truman to hear just one old, sick Jew, who had travelled thousands of miles to speak with him.



President Truman and Chaim Weizmann

Truman – told Jacobson –

"You win, you baldheaded son-of-a bitch. I will see him."

The next day Chaim Weizmann, the face of Zionist hopes, spoke to Truman.

"The choice for our people, Mr. President, is between statehood and extermination. History and providence have placed this issue in your hands and I am confident that you will yet decide it in the spirit of moral law,"

Eleven minutes after midnight, Tel Aviv time, the United States of America became the first country in the world to recognize the new Jewish State.


Truman did not even know the name of the only Jewish country in the world until it was announced that night.

Israel, the name that harkened back to the Bible, the historic, eternal Jewish bond to the land, was re-born.

President Truman did what no Jew could do.

Establish yourself through righteousness, distance yourself from oppression.

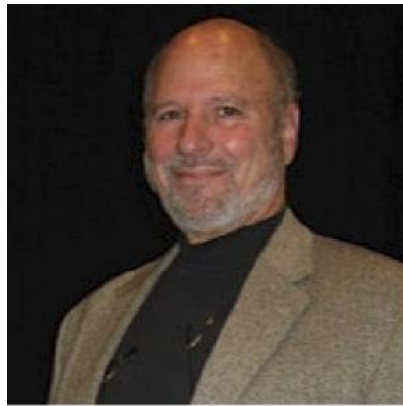
ISAIAH (54:14)

The image features the flag of Israel, which consists of two horizontal blue stripes separated by a white stripe, with a blue Star of David in the center. The flag is shown waving on a white flagpole against a bright blue sky with scattered white clouds. The flagpole has a brown finial at the top.

See, I will beckon to the
Gentiles, I will lift up my
banner to the peoples;
they will bring your sons
in their arms and carry
your daughters on their
shoulders.

- ISAIAH 49:22

“They did what no Jew could do.”



About the Author: Jerry Klinger

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Jerry Klinger is President and founder of the Jewish American Society for Historic Preservation. The Society has completed projects in 25 states and in four countries.

He was born in Washington, D C and is the son of Holocaust survivors. Jerry was Yeshivah educated and as a young man served in the Israeli army.

As an Associate member of the U.S. Commission for the Preservation of America's Heritage Abroad, in coordination with Chairman Warren Miller, built the Jewish Memorial at the Buchenwald Concentration Camp. President Obama visited the site in 2009.

Jerry periodically writes for the Jerusalem Post Christian Edition. He is the author of over seventy

articles on American Jewish History and Christian Zionist history. Jerry speaks on Christian Zionism and other topics at Churches, schools and Synagogue communities around the U.S.

He is founder of *To Save A Life*, a charity focused on helping small Israeli and American charities. He is a past President of his Synagogue.

Jerry has a BA, and MA degrees from the University of Maryland. He did Doctoral work at the University of Maryland as well. He recently retired as a senior vice president with Merrill Lynch/ Bank of America. Jerry is married to the former Judith Rice. They have three sons, five grandchildren and a small Cockatzu dog named *Norman*.

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Christian Zionist Heroes