

economist Friedrich List, who promoted the American System of industrial development in Germany.

Philippson lectured and used his newspaper to take an active part in the events of 1847-1848. His lectures and articles were published in 1848 as a collected work, and it soon appeared in both English and French.

Philippson argued that Mosaic law did not recognize aristocracy or noble status, or a privileged social class based on birth or property. To explain this he quoted and developed the idea from Numbers 15:16, which states: "One Law and one Statute shall be for you and for the stranger that sojourns with you."

He argued that Moses constructed a political society with equal rights for all persons as defined in Exodus 18:21, and that the covenant that Jews made with God was to be applied not only to the Jews themselves, but to

their activity with others. To explain this, he quoted and developed the idea contained in Deuteronomy 29:10: "You stand this day, all of you, before the Lord your God: your tribal heads, your elders and your officials, all the men of Israel, your children, your wives, even the stranger within your camp, from the hewer of thy wood unto the drawer of thy water."

Rabbi Philippson taught that Jews were responsible to participate in all the industrial and intellectual endeavors of mankind, including science and the arts, and that only this activity would provide true emancipation, not merely a change in civil status.

Philippson was clear that the distribution of wealth and the question of property had to be reorganized, and argued that its unequal distribution was one of the most destructive elements in the history of nations and states.

Rabbi David Einhorn: A Leader in the Fight Against Slavery

Rabbi David Einhorn, a protégé of Rabbi Abraham Geiger, served in several German communities before emigrating to the United States in 1855 to take up the pulpit of Congregation Har Sinai of Baltimore, Maryland. He immediately became the most outspoken opponent of slavery in the American rabbinical community. Not only did he preach against slavery from the pulpit, but he also edited and published a German-language newspaper, to organize the anti-slavery cause among American Jews. Einhorn was a fiery polemicist, who wrote:

Scorning the entire civilized world, the rebellious South wants to overturn the principle of the innate equality of all beings created in the image of God, in favor of the opposing principle of innate servitude, and *to set slavery and the law of might recognized as a force in the formation of states, as the basis of civilization*. It wishes to tear down the glorious Stars and Stripes to pieces. . . . If this diabolical undertaking were to succeed, who would have more to fear than Israel, the very ancient slave of slaves?



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Most of the leading American rabbis, like Isaac Meyer Wise, who was a Copperhead, a member of the Confederate Scottish Rite of Freemasonry, and an opponent of Lincoln's presidential bid, were either apologists for slavery, or thought it was not an issue of fair comment for a rabbi! There was also Rabbi Morris Raphall of New York, who wrote a tract proving that slavery was sanctioned by the Bible.

In 1861, a confederate lynch mob targetted Einhorn, burned down his printing press, and forced him to flee for his life to Philadelphia.

Samuel Isaacs, the editor of the Jewish Messenger of New York, castigated him: "It seems he has been mistaking his vocation, and making the pulpit the vehicle for political invective. . . . We commend his fate to others, who feel inclined to take similar course. A minister has enough to do, if he devotes himself to the welfare of his flock. . . . Let Dr. E's fate be a warning."

Einhorn was supported by Rabbi Bernhard Felsenthal of Chicago, who had studied in Kaiserlautern and whom Einhorn had ordained as a rabbi when he emigrated to the United States. Felsenthal wrote:

How can it be . . . that [Jews] who for thousands of years were persecuted and enslaved . . . should be defenders of the most ignominious institution of slavery and enemies of freedom? People whose brothers and relatives in many German or non-German states of the Old World even today have to agitate and petition for their own emancipation expose themselves here as fanatical apologists of Negro slavery!