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"The Scroll and the Chaplain." 1 April 1955.

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The Temple Bulletin

OF
Congregation Emanu-El B'ne
Jeshurun
Milwaukee 11, Wisconsin

Vol. 22, No. 14

March 23, 1955

Adar 29, 5715

Sabbath Services

Friday Evening, March 25, at 8 o'clock

RABBI HERBERT A. FRIEDMAN

will speak on:

"TWENTY QUESTIONS ON CIVIL LIBERTIES"

Friday Evening, April 1, at 8 o'clock

DEDICATION OF TORAH AND CROWN

In Memory of
Harry Hankin

RABBI HERBERT A. FRIEDMAN

will speak on:

"THE SCROLL AND THE CHAPLAIN"

Delegates to the J.W.B. Regional Convention will take part in the service

Sabbath Morning Services

11:15 a.m.

Saturday, April 2, at 11:15 o'clock

Bar Mitzvah of

HARVEY EDWARD MARKS

Son of

Dr. and Mrs. Stanley J. Marks

THE TEMPLE BULLETIN

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Joseph L. Baron ----- Rabbi Emeritus
Sol Altschuller ----- Cantor
Herman Weil ----- Director Religious Ed.

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Kaddish List

(Taken from Memorial Tablets)

March 25

Abraham Carlsruh Rickchen Meissner
Herbert E. Hartstein Morris Miller
Emil Strauss

April 1

Flora Blade Bertha Glass
Laura Bloch Adelina Lipman
Robert Braunfeld Dora S. Levin
Joseph A. Cohen Fannie Oplatka
Anna Eckstein Louis Roos
Meyer Fein Jacob Sadek
Karl Feld Abraham D. Usow

In Memoriam

MICHAEL LORE

WILLIAM WEISKOPF

SERMON NOTES

"TWENTY QUESTIONS ON CIVIL LIBERTIES"

March 25

These are tense and difficult times. The problem of our age is to walk the tight-rope between national security and individual freedom. Legitimate demands of national security may require some curtailment of civil liberties, it is argued. On the other hand can the freedom of the nation really endure if the freedom of the individual is invaded?

A simple test of twenty questions has been drawn up by the American Civil Liberties Union, an outstanding nonpartisan organization which has been in existence since 1920. The answers to these test questions indicate the general direction of one's thinking. We shall mimeograph and distribute this list to those who attend the service this Friday evening. It will be interesting and instructive to see how the members of our congregation would vote on these basic questions of civil liberty.

H.A.F.

"THE SCROLL AND THE CHAPLAIN"

April 1

This Sabbath evening an unusual event of great joy and significance will take place. The family of the late Harry Hankin will present to the Temple, in his memory, a new Sefer Torah. This does not occur very often in the life of a congregation. It is always an occasion of rare happiness, particularly when associated with the memory of a man who lived by the Torah and loved it.

Present at this service will be the delegates of the Jewish Welfare Board, who are gathering from the entire midwest to participate in a convention here in Milwaukee that same week-end. The JWB is responsible for recruiting chaplains to serve in the armed forces. The sermon will deal with the meaning of a scroll in the life of a chaplain, and will be based upon personal experience.

H.A.F.

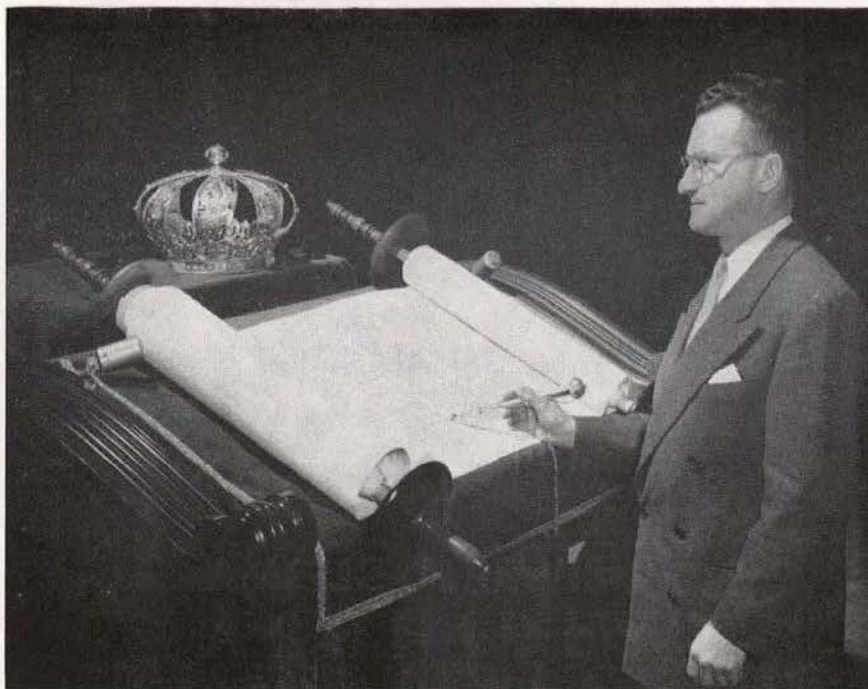
Reserve the Date!

Sunday Evening, May 22, 1955, 8 o'clock

ANNUAL MEETING OF MEMBERS OF THE CONGREGATION

PRECEDED BY DINNER at 6 o'clock

NEW SEFER TORAH TO BE PRESENTED FRIDAY, APRIL 1



Mr. Bernard J. Hankin displays new Torah Scroll and Crown which will be presented to the Temple by the family of the late Harry Hankin.

The Scroll, written in Israel, has aroused the enthusiasm of all who have seen its beautiful script.

A. RAYMOND KATZ ART EXHIBIT AT JEWISH COMMUNITY CENTER

The paintings and art work of A. Raymond Katz, whose murals decorate the dome of our Main Sanctuary, are being exhibited at the Jewish Community Center presently under the co-sponsorship of our Religious School and the Center. Mr. Katz's works of art are travelling from coast to coast under the auspices of the Union of American Hebrew Congregations.

The collection of some 38 items of Jewish religious art will continue at the Center until April 10. It includes oil paintings, water colors, copies of murals, frescoes, stained and carved glass, mosaics, wood carvings and wrought brass.

HAVE YOU PAID YOUR TEMPLE DUES?

The fiscal year of the Congregation will soon be drawing to a close. If you have neglected to pay your dues, won't you please send your remittance to the Temple office by April 10th.

INSTITUTE OF JEWISH STUDIES CONCLUDES SESSIONS MARCH 29

The tenth and concluding session of lectures and discussions on "Immortal Jewish Personalities" will be held on Tuesday evening, March 29, at 8 o'clock.

The four instructors, Dr. Alfred Bader, Rabbi Herbert Friedman, Rabbi David Shapiro and Dr. Herman Weil will appear in an open panel discussing the subject "Are There Living Immortals?"

A coffee hour will follow the panel discussion.

SISTERHOOD GIFT SHOP

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CONGREGATION EMANU-EL B'NE JESHURUN

is pleased to announce the

ANNUAL PASSOVER SEDER

conducted by

Rabbi Herbert A. Friedman

and

Cantor Sol Altschuller



WEDNESDAY EVENING, APRIL 6, at 6 o'clock

at the Temple

Home cooked traditional Seder Meal

ADULTS—\$4.75

CHILDREN \$3.75 (under 12)

Chairmen—Mr. and Mrs. Monroe Marks



Reservations **MUST** be accompanied by check made out to **TEMPLE SEDER FUND**. Avoid disappointment—make your reservations early!

Kindly fill out and send your remittance to **TEMPLE SEDER FUND, 2419 E. Kenwood Blvd., Milwaukee**

PLEASE MAKE SEDER RESERVATIONS FOR:

----- adults @ \$4.75

----- children (under 12) @ \$3.75

for which I am enclosing check for \$-----

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PAID

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I. Role of JWB as "endorsing agency" - passed by Congress in 1917. JWB recruits, supplies, assists chaplains - and gives them organizational base

AMERICAN JEWISH
ARCHIVES

III. Role of rabbi is varied - but in his military role he plays an interesting series of parts.

1. Serving all Jews in military
(counseling, going by, crossing O R C lines, etc.)
2. Relations with non-Jews
3. Helping victims of oppression
4. Helping isolated American communities
(also teaching Jewish kids of GI's in post)

II. Statistics

W.W. I - 26 Jewish chaplains (12 in France)

W.W. II - 311 " " (236 overseas)

Today - rabbinical draft, on rotating basis,
each group providing fixed quota

End of 1954

31 Reform

27 Conservative

30 Orthodox

88

we are approximately at quota - 1 chaplain per 1000

IV. Chaplain + Scroll

1. Torah in cemetery Weissensee in Berlin
2. Purim megillah in Bad Hergensheim

V. Story of first chaplain

1. in France in June 1917 as hospital helper
2. commissioned by Congress in Sept 1917
3. appointed senior chaplain of 77th (N.Y.) division -
Christian clergy under him
4. earned Croix de Guerre, Purple Heart, recommended for DSC
5. organized Seder in France in 1919, after liberation
6. was in contact with Jewish delegation at Versailles Peace Treaty
7. returned to US in Oct 1919
8. went right back with JDC to Poland in Jan 1920

None other than Elkan Vooranger

ORDER

Regular service Prayer & include Kiddush
Announcements

HF announce special Torah presentation

Light to start

Halleluyah - during which 3 Torahs distributed to
SA and two JWB Officers

Su Sheorim - music accompanying procession to rear counter^{down}

Lecha Adonay - music " " " down to altar

Hankin hands Torah to HF

Other 3 Torahs replaced

Center returns to HF side

HF - Boruch Shenosan (Heb. + Eng.)
Praised be He who in his holiness has given the Torah unto Israel.
leading into Shema Yisroel (music)

Ems, emes - (Torah is undressed)

Hankin makes presentation

HF make acceptance

Weiss & Wick join HF for hachnas

Torah returned - Crown put on other Torah

Ed Miller greet delegates

Alan Altheimer (Chicago) responds

pres. Mil-wat Section

Sermon

Elkan

Arthur
Phy
Louisville

Lester
Alexander
of Toledo

Glenn
Altheimer

A Renaissance in Religion

Is there a religious revival in America? The facts of Jewish life, as registered at the Biennial Convention of the Union of American Hebrew Congregations at Los Angeles February 13-16 indicate that there is. In the first seven decades after Isaac Mayer Wise founded the Union, parent body of Reform, three hundred congregations formed the total roster. In just the past ten years, under the dynamic leadership of Dr. Maurice N. Eisendrath, president, the Union has organized close to two hundred additional congregations and today its rolls have reached the new high of five hundred affiliations.

Most of the unprecedented increase is centered in the new suburban communities that have sprung up around the nation's big cities since World War II. Young parents predominate. Many were brought up in the synagogue but never before affiliated as adults. To the hunger for faith which most of the world shares in this atomic age, they bring a positive belief in the ethics and ideals of Judaism and a determination to see that this heritage will be assured for their children.

How do they organize? In a big city, they would go to the nearest synagogue or the one they like the best and simply sign up. But the flourishing new suburb has no history, no past, no synagogue and no religious school. Everything has to be built from scratch.

THE COVER

Dr. Eisendrath (left) and Dr. Samuel Hollender of Chicago, who retires this year as UAHC executive board chairman. In the background the House of Living Judaism.

Pioneering families, reaching out for guidance in this situation, find the know-how and the show-how in the Union's Department of New Congregations. They find the rabbinic leadership they need in the alumni and student body of the College-Institute. In basement rumpus rooms, in volunteer fire departments, in rented stores and in other improvised meeting places, the new congregants experiment, find strength in each other and in the federation that calls them to organize in the Jewish tradition attuned to modern times. Their progress is rapid; much more rapid than at any time in the past century. From exploratory meeting to established congregation with a real house of

worship rarely takes more than two or three years; often takes less.

House of Living Judaism

Contributing to the strength which makes this sort of growth possible is a whole series of factors. The most spectacular is at once a symbol of the Union's mounting influence in American life and a powerhouse generating that influence. That is the impressive and strategically-situated House of Living Judaism, central headquarters of the Union in New York. Its architectural beauty, its excellent location on Fifth Avenue, the setting that it provides for Jewish treasures of art, religion and culture—all these factors inspire a great sense of pride in new members and

A Jewish landmark: Entrance to the chapel of the UAHC headquarters in New York. Hands above the door are poised in a traditional Hebrew benediction. Doors are inlaid with raised symbols.



old. Thousands from America's cities and hamlets make the pilgrimage each month to inspect the headquarters and to visit with the leadership of the Union and its affiliates: the National Federation of Temple Sisterhoods, the National Federation of Temple Youth, and the National Federation of Temple Brotherhoods.

Another major source of Union effectiveness arises from the work of its Education Commission, which publishes textbooks, develops audio-visual aids, fosters high standards for teacher training and serves as a national clearing house and nerve center for a host of educational experimental techniques and projects.

The Union is America's largest publisher of textbooks in the Jewish field. By a bold approach to stimulating content and attractive, modern design and format, the Union rendered obsolete the ancient tradition that religious texts had by their nature to be dull and dreary.

Some of the most colorful and spectacular of the commission's new undertakings emanate from its Audio-Visual Department, established three years ago with a bequest from the late Rabbi David Philipson, for many years a commission member.

One of a half dozen striking film strips that the department produced tells the story of President Nelson Glueck's explorations in Biblical archaeology. Another tells the story of the family of Reform Judaism and the role of the College-Institute. In addition, two motion pictures and recordings of Jewish history use modern techniques to stimulate interest in Jewish learning.

By expanding its youth activity and streamlining its program to unleash the creativity of young people, the Union has reclaimed a generation once believed lost to the synagogue. From the exuberant ranks of teenagers, who, in the National Federation of Temple Youth, run their own meetings and religious services, write prayers, prepare study outlines and undertake many other chores, comes a new and rich source of religious loyalty and spirit.

The College-Institute and NFTY mesh programs closely and both benefit. Pilgrimages to the Cincinnati



LEARNING Hebrew, army-style: Chaplain Harry Schreiner (JIR '47) one of many alumni rabbis-in-uniform, teaches a class of children of Jewish GIs at Fort Dix, New Jersey.

campus of HUC-JIR form an unforgettable part of the NFTY annual calendar. Special meetings with rabbinic students and faculty introduce the young visitors to America's oldest Jewish theological school, its facilities and its role. College-Institute alumni and students serve as faculty for most NFTY camps, conclaves and leadership institutes. And, in recent years, thirty-five students admitted to HUC-JIR study for the rabbinate, were drawn from the rolls of NFTY camp institutes.

Through these and many other activities, the UAHC channelizes a deepening interest in religion into organized synagogue life, giving leadership, direction and organization to a latent sympathy which might otherwise have been ephemeral and without meaning. To the College-Institute, which salutes the great achievements of its patron organization, the Union of American Hebrew Congregations, these are but the portent of an even greater and more fruitful service in the years to come. In the unfolding of this great development, the College-Institute will continue its ever-close relationship with the Union in the common effort for the glory of our faith, as envisioned by the prophetic founder of our institutions.

Peace Brings New Role to Chaplains

Since the cessation of the Korean War, many Jewish GIs bring their families to or near the installations where they are stationed. For the more than thirty College-Institute alumni who currently serve as chaplains to the armed forces this means an important shift in emphasis. Conducting religious school and Hebrew classes for children and adults has become a major responsibility.

To guide these studies, the Commission on Jewish Chaplaincy of the Jewish Welfare Board recently issued a standardized curriculum. Rabbi Jacob P. Rudin (JIR '28) of Temple Beth El, Great Neck, N. Y., was one of several consultants who assisted in its preparation.

New Inductee

Newest HUC-JIR alumni inducted into the chaplaincy is Rabbi N. Peter Levinson (HUC '48) who enrolled at the air force chaplaincy training school at Lackland Airforce Base, San Antonio, on January 21. He is on leave as rabbi of Congregation Beth Israel, Meridian, Miss., which he has served since 1953.

JEWISH CHAPLAINS IN THE ARMED FORCES OF THE U. S.

Fact - Sheet

I. HISTORY

A. Early Days

The institution of the military chaplaincy goes back to the earliest days of American history. Chaplains served aboard naval vessels and with units of the militia even during the Revolutionary War. Although Jews are known to have been in service in that struggle, we know of no rabbi who then fulfilled the functions of a chaplain.

In general, the status of the chaplaincy in the Armed Forces of the U. S. was not clearly defined before the Civil War. Chaplains were with our forces in the War of 1812 and during the Mexican War. In 1818, a chaplain was assigned to West Point. Not until the Civil War, however, were military chaplains used throughout the forces. It was in the Civil War that non-Christian chaplains were first permitted to serve and, accordingly, Rabbi Jacob Frankel of Philadelphia and, subsequently, two additional rabbis were appointed by Lincoln as Jewish chaplains to serve in military hospitals in and near Washington, D. C.

In the years between the Civil War and World War I, America had a small Army and Navy and few chaplains of any faith -- none who were Jewish.

B. World War I

In 1917, Congress passed a law providing for the appointment of chaplains for various religious groups, including Jews, and the National Jewish Welfare Board became the "endorsing agency" for Jewish chaplains. During World War I, a total of 26 Jewish chaplains were on duty. Of these, 12 went overseas and served in France. None of these chaplains, however, remained in the Armed Forces after the war ended.

Between 1919 and the outbreak of World War II there were no Jewish chaplains regularly assigned to active military units. Twenty-nine rabbis were, however, in the Reserve. They and representatives of the JWB served the religious needs of Jewish personnel in military camps, stations and hospitals in the continental United States and in its possessions overseas, especially during periods of summer training.

C. World War II

The American rabbinate responded quickly and devotedly to the need for Jewish chaplains at the outbreak of World War II. By the end of that struggle, 311 rabbis had been commissioned. Probably this response represented a higher percentage of those eligible than was the case with any other American religious group. Of these 311 Jewish chaplains, 236 served overseas. When Japan surrendered (Sept. 2, 1945) 288 Jewish chaplains were still on duty. (Others had been separated from service and death had also taken its toll.) 136 of these 288 were Reform, 93 Conservative, 59 Orthodox.

As was to be expected, once the War ended, almost all of the Jewish chaplains quickly returned to a civilian life. At the outbreak of the Korean struggle five years later, only 19 Jewish chaplains were in the Armed Forces, although a large number of rabbis were in the Reserves and even more were serving as civilian auxiliary chaplains at military installations throughout the land.

D. 1950-1954: Korea and After

In the summer of 1950, the rabbinical conferences set themselves the goal of providing all branches of the nation's Armed Forces with a continuous flow of Jewish military chaplains on an equitable and completely democratic basis. It was agreed that the Orthodox, Conservative, and Reform groups were each to furnish one-third of the chaplains needed. A rabbinical "draft" system was established calling for two years of military service by all able-bodied, newly ordained rabbis -- except in cases of grave personal hardship. Under this system, almost 100 rabbis had entered service and been separated by the end of 1954. In addition, at that time there were 88 full-time military chaplains on duty or under orders to report for duty. The following chart indicates the breakdown, by group and by branch of service.

	Reform	Conservative	Orthodox	Total
Army	19	14	20	53
Air Force	6	9	8	23
Navy	6	4	2	12
Total	31	27	30	88

For as long as America is compelled to maintain its present relatively large military establishment, the rabbis of this country will be called upon to serve the religious needs and maintain the morale of the Jewish men and women who are engaged in the defense of our land and our way of life. In many respects, such service is presently more adequate than at any time in the past. For instance, in World War I there was only one Jewish chaplain for each 10,000 Jewish men. In World War II the ratio was one chaplain per 2,000 Jews in uniform. During the past four years, we have almost reached the proportion normal for the Christian denominations -- one chaplain per 1,000 Jewish GIs.

II. ORGANIZATION OF JEWISH CHAPLAINCY SERVICES

A. The Role of JWB

Since 1917, JWB has been the government authorized agency for granting ecclesiastical endorsement to Jewish Chaplains and for furnishing the chaplains with the requisite religious supplies.

At the outbreak of World War II, there was organized within the framework of JWB a Committee on Army and Navy Religious Activities (CANRA) composed of representatives of the three groups within the American rabbinate. Then and since, Rabbis David deSola Pool, Solomon B. Freehof, Max D. Davidson and Joseph H. Lookstein have served as chairmen of this body. Rabbis Philip S. Bernstein (1942-1945) and Aryeh Lev (1945-present) have been its executive directors.

After World War II, CANRA's name was changed to the Division of Religious Activities (DRA) to emphasize the importance of its work within the organizational structure of JWB.

Shortly after the outbreak of the Korean War, the name was changed once again. The agency is now known as the Commission on Jewish Chaplaincy, a title which indicates clearly its scope and functions. The entire annual budget of the Commission is provided by the National Jewish Welfare Board.

B. The Role of the Rabbinate

Aside from its fiscal maintenance, the Commission is completely under the control of the major rabbinical organizations of the country. Its members are representatives of these organizations; its policies are determined by rabbis; its professional heads are all rabbis who have served as chaplains.

The rabbinical organizations which are represented on the Commission are the Central Conference of American Rabbis (Reform), the Rabbinical Assembly of America (Conservative) and the Rabbinical Council of America (Orthodox). The cooperation of all the leading American rabbinical seminaries in the entire chaplaincy effort has been outstanding.

III. AREAS OF SERVICE

A. Serving All Jews In The Military

In the Commission, as in CANRA and DRA, a degree of cooperation and a unity of purpose has been achieved which are unique in the American Jewish community. Agreement among the Orthodox, Conservative and Reform representatives has been won on liturgical and other literature supplied to the chaplains. Ritual questions have been answered with a single voice, in a series of Responsa that are carefully studied by many students of this branch of rabbinic literature.

This spirit of cooperation also prevails among the Jewish chaplains. Denominational loyalties and personal standards of ritual observance are maintained, but these are not permitted to conflict with the duty of serving the religious desires and needs of the individual Jewish soldier, sailor and airman.

B. Relations With Non-Jews

Jewish chaplains have helped to interpret Judaism to large numbers of non-Jews by both precept and example. Military authorities frequently call upon the rabbi-in-uniform for advice in matters pertaining to Jewish observances. In addition, Jewish chaplains are often asked to offer counsel to individual non-Jews and to address non-Jewish audiences.

This is, however, not a one-way street. Christian chaplains have frequently and willingly aided Jewish personnel to satisfy their religious needs. There are on record many incidents of outstanding service rendered to Jews by such Christian chaplains when a Jewish chaplain was not available.

C. Helping Victims of Oppression

The historic role played by Jewish chaplains after World War II in helping to aid Jewish victims of Nazi oppression is, by now, well known. Many areas, cut-off from Jewish contacts all during the Hitler years, were first penetrated by Jewish representatives in the person of Jewish chaplains serving in the Armed Forces of the United States. These chaplains brought relief for the destitute and hope for those in despair. They helped set up social, cultural, and educational organizations for those in the concentration camps, reported the names of the survivors to the proper

Jewish agencies, and enabled those who wished to leave Europe to reach the shores of Israel and other free lands.

More recently, Jewish chaplains have been engaged in aiding non-Jewish victims of war in Korea. They have, in addition, taught our GIs, by word and example, the need for supporting Jewish communal agencies, such as the U.J.A.

D. Helping Isolated American Communities

Throughout the years, chaplains stationed near small isolated Jewish communities here in the United States have provided rabbinical services to fellow-Jews living nearby. Not infrequently the inspiration they brought has encouraged these communities later to engage civilian rabbis of their own, to build synagogues, and otherwise to take their rightful place among the congregations of Israel.

IV. FACTS AND FIGURES

A. The Four Chaplains

The story of Chaplain Alexander D. Goode, and his two Protestant and one Catholic colleagues, has become part of American folk-lore. The four chaplains were on duty on the transport Dorchester in the North Atlantic when the ship was struck by an enemy torpedo. The chaplains gave their life-belts to members of the ship's crew. When the vessel sank, the four men of God were seen at the rail praying together.

The incident has been celebrated in written accounts, radio broadcasts and special observances. A chapel in Philadelphia has been dedicated to the memory of these four. A special postage-stamp has helped keep their memory alive. In York, Pa., the last civilian community in which Rabbi Goode served, a public school has been named in his memory and will soon be dedicated.

B. Casualties

In all, seven Jewish chaplains died in service during World War II. Chaplain Louis Werfel was killed in North Africa in an airplane crash, while he was on his way to conduct a service. Chaplain Irving Tepper lost his life in battle in the campaign that followed the Normandy invasion.

C. Honors

26 World War II Jewish chaplains were awarded Bronze Star Medals or major citations. In the Korean struggle a large number of rabbis in service have been similarly honored.

V. QUOTABLE QUOTES ABOUT THE CHAPLAINCY

A. Rabbi Solomon B. Freehof: "The American Jewish community is anxious and ready to do everything within its power to aid our government to combat and overthrow those world forces which are seeking to destroy the democratic way of life. Jewish soldiers, sailors and airmen are serving side by side with brave men of all faiths to achieve this common objective. As in World Wars I and II, the rabbis of America may be counted on to respond quickly and generously to the need for additional Jewish military chaplains. Wherever our men are summoned to fight and, if need be, to die,

there, God willing, our chaplains shall go with them."

B. Rabbi Aryeh Lev: "This measure (the self-imposed rabbinical draft) was not the action of militarists but of men dedicated to the service of God, who loathe war, who want peace for themselves and for all mankind. They have, however, a sense of loyalty and obligation to our young people and they are determined to be at their side at all times and under all circumstances."

C. Chaplain Stanton W. Salisbury, former Chief of Chaplains, U. S. Navy: "The good will among chaplains, Christian and Jewish, is not a perfunctory exchange of niceties and compliments by polite people; it was hammered out on the anvil of American anguish, during the stress and strain of war."

VI. THE CHAPLAINS SPEAK

A. "The chaplain is the handy man at the front, one of the few who is not limited by special duties or confined to a particular spot. He works forward or backward as the need exists. He ladles out hot chocolate with the Red Cross, carries a stretcher with the Medical Corps, ties up a bandage when that is needed, and prays for Jew and Christian alike. I ministered to a number of Jewish and Christian soldiers who were dying, leading the Jews in the traditional confession of faith, and reading a psalm for the Protestants. One of the surgeons came to me and said, 'Captain Connor here is dying, and our Catholic chaplain is at Battalion Headquarters acting as interpreter to examine some prisoners. What can we do?' So I borrowed the surgeon's rosary and held the cross to the lips of the dying Catholic. This incident, so impossible in civilian life, is really expected among soldiers. It has been repeated many times and in many different ways."

-- From Rabbi Lee J. Levinger's book of World War I experiences, "A Jewish Chaplain in France," pp. 45-46

B. "I was the fifth Jewish chaplain to reach France (in World War I -- ed. note). Those who preceded me were, first, Chaplain Elkan C. Voorsanger of the 77th Division, a soldier with a most enviable record, who received the Croix de Guerre and was recommended for the D.S.M. for exceptional courage and devotion to duty, and then Chaplain David Tannenbaum of the 82nd Division, Harry S. Davidowitz of the 78th and Louis I. Egelson of the 91st. All these men served at the front, as did also Chaplain Benjamin Friedman of the 77th. Chaplain Davidowitz was the only Jewish chaplain to be wounded, receiving severe injuries from shrapnel; these put him in the hospital for several months and occasioned his being sent back home invalided. The others, in order of their arrival, were Chaplains Jacob Krohngold, Israel Bettan, Harry Richmond, Elias N. Rabinowitz, Solomon B. Freshof, and James G. Heller. The twelve of us represented the three major Jewish seminaries in this country. We came from every section of the country. Chaplain Richmond had the unusual distinction of not claiming exemption in the draft as a minister. He entered the service as a private and was promoted to the chaplaincy just before his division went overseas."

-- Same source, pp. 85-86

C. "Never in my life have I seen men so eager for spiritual expression as I have found them here. Barometrical restlessness and intense activity do not deter them from religious fellowship. I've seen eyes light up with mystical glow; tears of joy glisten on parched eyelashes; blood flow to cheeks with childlike grace; voices in-tone prayers like the Levites of old with bell-like clearness. I confess that every fiber within me reacts to such expressions. When services are over, men swarm around me. Proper dress is forgotten; the social charm of the drawing room is overlooked; the grime and soot of men hard at work in the business of war is obvious. Wherever I have gone, hungry men have literally lapped up whatever drops of

spiritual nourishment I could give them. Religion is a matter of tremendous concern to these men. The power of faith -- our faith -- is the answer. I can better understand our history now. Backgrounds dissolve; the same thirst and yearning for God remains."

Chaplain Edward T. Sandrow, writing from Alaska in World War II, as quoted by Ellwood C. Nance in "Faith of our Fighters," p. 84

D. "We are fighting for the new age of brotherhood, the age of brotherhood that will usher in at the same time the world democracy we all want. A new age when men the world over will have enough to eat, clothes to wear, opportunity for improvement through education, and full employment. An age when tyranny will no longer be possible because, before it can gain power, the forces of justice speeded through space will have overwhelmed it! An age when protests against injustice will be heard in every capital of the world the moment it occurs and redress granted at once! What has seemed up to this point like civilization is but a crude effort compared to the era that lies just before us. Toward this new world the cavalcade of democracy is now marching on, heralding the century of humanity."

-- From a farewell letter written to his wife by Chaplain Alexander D. Goode, just before boarding the "Dorchester," February 1943.

E. "Here lie men who loved America because their ancestors, generations ago, helped in her founding, and other men, who loved her with equal passion because they themselves escaped from oppression to her blessed shores. Here lie officers and men, Negroes and whites, rich and poor, together. Here are Protestants, Catholics and Jews, together. Here no man prefers another because of his faith, or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Among these men there is no discrimination, no prejudice, no hatred. Theirs is the highest and purest democracy. Any man among us, the living, who fails to understand that, will thereby betray those who here lie dead. Whoever of us lifts his hand in hate against a brother, or thinks himself superior to those who happen to be in the minority, makes of this ceremony, and of the bloody sacrifice it commemorates, an empty, hollow, mockery."

-- From speech at dedication of Marine Corps cemetery on the island of Iwo Jima by Chaplain Roland B. Gittelsohn, March, 1954.

F. "The other day I was at the Inchon Cemetery with a number of other chaplains and several officials of the Korean government. We were to conduct a service for our war dead. One of the Korean officials said to us, 'You have many generals buried here. I did not know that so many generals had been killed.' We were puzzled. We did not know what he meant. 'What makes you say this?' we asked. Whereupon the official pointed to the many stars of David scattered throughout the cemetery. 'Those are not generals,' we told him; 'those are men of the Jewish faith who died fighting beside their Christian comrades for the United Nations.' 'A country which shows such respect for the religious convictions of its citizens is a truly great democracy,' commented the Korean. He took off his hat and bowed as a way of paying his respects to the 'generals' of the American Army and the government they so gallantly represented."

-- From letter written from Korea by Chaplain Oscar M. Lifshutz, Dec. 15, 1950.

Naturally, there was official recognition of the Jewish religion during the World War, as there had been in the Civil War, and it was correspondingly greater than at that time. In the Civil War there had been four Jewish chaplains to serve the soldiers; in the World War there were twenty-five, of whom twelve served in France and thirteen in the camps in the United States. Chaplain Elkan C. Voorsanger was promoted to the rank of captain for distinguished service, and was Senior Chaplain of the 77th Division (Certain units had a great many Jews; the highest percentage were in the Seventy-Seventh Division, the National Army unit from New York City, which was 40 per cent Jewish.) over all the religious work of that unit. In addition, there was one Jewish chaplain in the navy.

The work of the chaplains was important for several reasons. In the first place, it meant official recognition that the Jew was serving in the army beside his Christian fellows, that he deserved his own religious service as much as they. Then, it brought the Jewish boy a friend who understood him, was able to lead him in prayer, and also to help him in the hundreds of needs that arise when young men, many of them immigrants, are far away from home. The business of the chaplain was to act as a friend and helper of the soldier, to speak for him at headquarters, to visit him in the hospital, to follow him on the field of battle, and finally when the battle was over, to stay behind and see to the burial of the dead. Of the great number of Jewish soldiers in all the various units of the army, some at least had their own chaplains to stand beside them in battle, hospital and burial ground.

CIVILIAN WORK

The most important Jewish organization for war work was the Jewish Welfare Board, organized in April, 1917 by a number of national Jewish organizations, to represent the Jews of America, as the Young Men's Christian Association represented the Protestants and the Knights of Columbus, the Catholics. Its chairman was Colonel Harry Cutler, of Providence, R. I., who practically worked himself to death through his tremendous service in this organization during the entire war; its vice chairman was Dr. Cyrus Adler, of Philadelphia, of whose activities we have heard in several other connections in this book.

This Board was one of the seven war-work organizations sharing in the joint drive for funds, together with those of Christian and non-sectarian character; it worked throughout under the direct recognition and supervision of the military authorities. It was never one of the greatest organizations for civilian service to the troops, but in its smaller field was one of the very useful ones. In the camps and cantonments at home it established 200 different centers, with 500 workers, and erected 48 buildings for its work. In France it established centers in the chief places where Jewish soldiers congregated, with 57 different centers administered by 102 men and 76 women. The first to establish this work overseas was Congressman Isaac Siegel, chairman of the Jewish Welfare Board Overseas Commission. Besides, the Board worked closely with the Jewish Chaplains, offering facilities and bringing supplies for them as well as for its own workers.

The climax of the welfare work in France came at Passover, 1919. I had been in France since August, 1918, and it was my second big opportunity for a Jewish service. The first was at the fall holy days, during the doubtful days of the war; I held services in a Y.M.C.A. hut for five hundred Jewish soldiers, some newly arrived from the United States, some wounded in hospitals, and some in the engineers and quartermaster corps. Everyone was full of uncertainty about his own future and was likewise full of longing and fervor. Seven months later, on Passover, the war was over, troops were moving toward home; there was a gaiety, a thankfulness in the spirit with which we observed our ancient feast of freedom. At this Passover the Welfare Board arranged for the Passover meal and the entertainment of the Jewish soldiers.

Since the close of the war the Jewish Welfare Board has devoted itself to the development of Jewish community centers in most of the large cities of the country, though it still keeps a military department for the benefit of the Jews in the regular army and navy.