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AMERICAN JEWISH ARCHIVES

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110 West 42nd Street, New York 36, N. Y. • BRyant 9-2647

SCA is the central national agency representing the Rabbinic and Congregational organizations of Conservative, Orthodox, and Reform Judaism. Its constituent agencies are:

RABBINICAL ASSEMBLY OF AMERICA  
RABBINICAL COUNCIL OF AMERICA  
CENTRAL CONFERENCE OF AMERICAN RABBIS

UNITED SYNAGOGUE OF AMERICA  
UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA  
UNION OF AMERICAN HEBREW CONGREGATIONS

FOR RELEASE AT WILL

HEAD OF MAJOR BRANCHES RELIGIOUS JEWRY IN ROSH HASHONAH  
MESSAGE TO AMERICAN JEWRY PRAYS FOR INTERNATIONAL FRIENDSHIP AND  
PEACE TO GROW OUT OF WORLD LEADERS' DELIBERATIONS

NEW YORK - In a message addressed to the entire Jewish community on the eve of the observance of the Jewish New Year, Rosh Hashonah, the president of the Synagogue Council of America offered a prayer that "out of the deliberations of the leaders of men and of nations may develop the promise and the prospect of permanent peace, and friendship and freedom for the family of man." The Rosh Hashonah message of Rabbi Max D. Davidson, president of the Synagogue Council, reflected the sentiments of the constituent organizations of the Council, which represents the national rabbinic and congregational associations of the Conservative, Orthodox, and Reform movements of American Jewry. The Synagogue Council of America comprises the: Central Conference of American Rabbis, Rabbinical Assembly of America, Rabbinical Council of America, Union of American Hebrew Congregations, Union of Orthodox Jewish Congregations of America, and United Synagogue of America.

Rosh Hashonah, which commences on sundown Friday evening, October 2nd, ushers in the holiest period of the Jewish religious calendar. Orthodox and Conservative congregations observe two days of the Jewish New Year, October 3rd and 4th; Reform congregations observe the first day. Rosh Hashonah is followed by a period of "Ten Days of Repentance" which culminate in the Days of Atonement, Yom Kippur, observed from sundown, Sunday October 11th, through sundown, Monday, October 12th.

Following is the text of Rabbi Davidson's Rosh Hashonah message:

"The Synagogue Council of America extends greetings for the Jewish New Year to all of our fellows in faith in the future.

"As Jews assemble for prayer this Rosh Hashanah we shall recite the three-fold rubric of our prayer book which embody goals ancient in origin but strikingly contemporary for our dynamic and swiftly-moving society.

"The Malhuyot, (meaning 'Divine Sovereignty') which affirms the necessity of law and morality and the kingdom of righteousness; the Zihronot, ('Remembrance') which bids us to remember and review the long unfinished history of man's struggle to attain his highest potential; and the Shofarot, ('The blowing of the ram's horn') which proclaims our faith in the ultimate triumph of justice and our hearty hope for a private and public peace for all the peoples of our war-worried world.

"At the very moment of our prayers, the leaders of men and of nations are set in a global panorama of persuasion, using the weapons of words, and the powers of conviction and the force of firm resolve. We pray that out of their deliberation may develop decision and deeds of honor; the promise and the prospect of permanent peace, and friendship and freedom for the family of man.

We hold out our hands humbly in benediction to our neighbors, near and far, and to one another, at this holy season in warm compassion and in love."



ORGANIZED IN 1926

מועצת בתי הכנסיות באמריקה

# SYNAGOGUE COUNCIL OF AMERICA

110 WEST 42nd STREET • NEW YORK 36, N. Y. • BRYANT 9-2647

October 24, 1958

CONFIDENTIAL AND URGENT

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RABBI MAX D. DAVIDSON  
*Vice-President*

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*Recording Secretary*

RABBI MARC H. TANENBAUM  
*Executive Director*

RE: PROTESTANT COMMUNITY'S MISSION STUDY  
PROGRAM ON MIDDLE EAST

Dear Colleague:

This confidential letter is being sent to a carefully-selected group of influential Rabbis, to the leadership of local Rabbinic associations and local Synagogue Councils, and to responsible lay community leaders. Our purpose is threefold:

- 1) To alert you and your local Jewish community to the current Missionary Study program on the Middle East of the National Council of the Churches of Christ in the U. S. A.;
- 2) To inform you of the scope of this program, the nature of the materials being used, and how it is being carried out across the country; and
- 3) To suggest how you and your Rabbinic colleagues - in cooperation with other leaders in your community - might develop an effective strategy for counteracting some of the anti-Jewish and anti-Israel attitudes that are likely to emerge from this program.

CONSTITUENT ORGANIZATIONS

- RABBINICAL COUNCIL OF AMERICA
- RABBINICAL ASSEMBLY OF AMERICA
- CENTRAL CONFERENCE OF AMERICAN RABBIS
- UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA
- UNITED SYNAGOGUE OF AMERICA
- UNION OF AMERICAN HEBREW CONGREGATIONS

As a result of a top echelon meeting which took place last week in New York City between the National Council of Churches and the Synagogue Council, we expect that certain aspects of this study program will be modified in our favor. Nevertheless, we feel strongly that it is still necessary for Jewish communities to know about this church program and to be prepared for it.

WHAT IS THE MISSIONARY STUDY PROGRAM?

Each year the National Council of Churches - the coordinating agency for 38 major Protestant denominations representing 39 million Protestants - conducts a nationwide education program to acquaint the Protestant community with the work of its foreign missions and to stimulate support for its overseas missionary effort.

The study program is developed by the NCCC Division of Foreign Missions and is implemented by the Commission on Missionary Education. The Commission, through its "Friendship Press," publishes textbooks, pamphlets, and study guides; distributes audio-visual aids; provides speakers, stimulates seminars and institutes - all devoted to educating church-goers on themes selected for emphasis in a given year.

The Foreign Missions Study Theme for 1958-59 is The Middle East ("The Church and the Christian Mission in the Middle East.")

PAST PRESIDENTS:

- \*RABBI ABRAM SIMON .....1926-30
- \*RABBI ELIAS SOLOMON .....1930-32
- HON. ALBERT WALD .....1932-34
- \*RABBI SAMUEL SCHULMAN .....1934-36
- \*RABBI ELIAS MARGOLIS .....1936-38

- RABBI DAVID DE SOLA POOL .....1938-40
- \*RABBI EDWARD ISRAEL .....1940-41
- RABBI ISRAEL GOLDSTEIN .....1941-44
- RABBI HERBERT S. GOLDSTEIN .....1944-46
- \*RABBI ISAAC LANDMAN .....1946

- RABBI WILLIAM F. ROSENBLUM .....1946-48
- RABBI ROBERT GORDIS .....1948-49
- RABBI BERNARD J. BAMBERGER .....1949-51
- RABBI SIMON G. KRAMER .....1951-53
- RABBI NORMAN SALIT .....1953-55
- RABBI ABRAHAM J. FELDMAN .....1955-57

\*Deceased

### WHAT IS THE SCOPE OF THE MIDDLE EAST STUDY PROGRAM?

This program will be in full swing throughout the country from October 1958 through March 1959. The majority of the Protestant denominations are taking part in this effort, channeling their program materials through their Divisions of Foreign Missions and their Divisions of Christian Education. The United Church Women, representing 10 million Protestant women from various denominations, is the most active participant in the program, with the Methodist and Presbyterian women's groups on both national and local levels appearing to be carrying out an especially vigorous effort. Altogether, the national headquarters of the NCCC and of the denominations are seeking to involve in this education project their affiliated 900 state and municipal councils of churches, and 145,000 local churches.

On the local level, the study program will be conducted through: (2) LOCAL CHURCHES - devoting an average of one week to the Middle East through adult education classes; men's, women's, youth club meetings; Sunday school classes; junior high, senior high and older youth religious classes; and (b) LOCAL STATE AND MUNICIPAL COUNCILS OF CHURCHES - conducting orientation seminars and inter-denominational leadership training institutes for local ministers, directors of Christian education, program committee chairmen of church clubs and women's groups. These orientation courses will range from a single meeting, to a weekend retreat, to a six-week institute.

The length and character of the orientation courses and study program classes will vary in each community, depending on the caliber of the local Christian leadership and their interest in the subject. Interest in the program is widespread; Friendship Press study materials have been ordered in "very large quantities," particularly by women's groups and local denominational book stores (of which there are 10,000 outlets).

### WHAT IS THE NATURE OF THE STUDY MATERIALS?

Friendship Press study materials includes more than twenty books, pamphlets, study guides, audio-visual aids, and several films and film strips prepared by the Church World Service ("Exiles in the Holy Land") and the NCCC Division of Foreign Missions ("Mid-East Profile").

The major emphasis in the present printed materials is on the "Christian mission," that is, the relationship of Christianity to Islam, evangelism among the Arabs, and the relief and welfare role of missionaries. On these issues, the Jewish community is not obliged to comment. But we are given cause for grave concern by the treatment in these texts of Judaism, the relationship of the Jewish people to Israel, and Zionism.

With rare exception, these mission study texts:

- present Judaism in the Toynbean image of a fossilized or expiring religion;
- dismiss the religious and cultural ties between Jewry and the Holy Land;
- impute dual loyalties to Jews who hold sympathies toward Israel and Zionism;
- present the Arab-Israel problem almost entirely from the Arab viewpoint, leaving the impression that Israel - and by implication, the Jews generally - are responsible for the Arab refugee problem and other tensions in the area;
- uphold the dangerous proposition that Israel may not be here to stay, suspending the case of Israel in mid-air with no solid moral, historic, or political foundation.

In addition, the texts and the study guides for discussion group leaders (who plan the curriculum for participating church groups) contain bibliographies which list resource books that are mainly pro-Arab and critical of Israel.

WHAT IS THE NATURE OF THE STUDY MATERIALS?

Excerpts from these texts, and our criticism, are contained in the attached analysis of representative books and films being used by the churches. (This analysis, prepared by the Synagogue Council, has been submitted to the Commission on Missionary Education, together with a bibliography of additional resource materials acceptable to the Jewish community. The Commission has agreed to distribute this analysis and bibliography to all of its affiliated denominations. Our meeting with the National Council leaders also resulted in their agreement to send this material to all their local state and municipal councils of churches.)

HOW IS THE STUDY PROGRAM BEING CARRIED OUT?

Reports from local communities in which these mission study programs have been inaugurated deepen our concern. In Benton Harbor, Michigan, for example, the Berrien County Council of Churches initiated a "Community Leadership Training School" for "women's fellowships, social action committees, pastors, international affairs groups, boards of religious education, and official boards."

This is a six-week institute which began Sept. 22. The theme is "The Middle East" and the speakers are from the Arab Information Office, the American Friends of the Middle East, and the American Council for Judaism (billed as, "An American of the Jewish Faith Looks at Israel and the Middle East.") At the last session, on Oct. 27, the Church World Service film, Exiles in the Holy Land, - an inflammatory and biased account of the Arab refugee problem - will be shown.

(The alertness of Rabbi Joseph Schwarz of Benton Harbor, who made repeated representations to the President and Executive Secretary of the local council of churches, has resulted in invitations to speak as panel members being extended to a local representative Jewish leader and to the Israel Consulate in Chicago. Also, additional resource materials were made available to the institute participants, including books, pamphlets, magazine reprints and bibliographies, lists of films, filmstrips, audio-visual and teachers aids presenting affirmatively Judaism, Jewish history, Zionism, and Israel.)

HOW TO DEVELOP AN EFFECTIVE LOCAL STRATEGY?

It is of crucial importance that you undertake the following strategy only after consulting with your Rabbinic colleagues, the local community relations council, local Zionist Council, American Jewish Committee office, local B'nai B'rith Anti-Defamation League office, and other appropriate local Jewish leaders; and then, vis-a-vis, the churches, only in a spirit of cooperation and mutual understanding. With these cautions observed, we urge you to begin at once the following action:

- 1) Determine the extent of the Mission Study program in your neighborhood and community churches. Do this informally.
- 2) Do not over-react to the program. Do not attack the minister or church. Do not accuse them of pro-Arab bias. Do not detract from their just concern for the welfare of the Arabs. Our approach is to help enlarge community understanding of complex Middle East issues and to encourage Christians, especially, to understand Israel and Zionism through the perspective of the Synagogue, Judaism and Jewish history.
- 3) Call a meeting of your Rabbinic colleagues, Synagogue leaders, community relations executives, and other influential individuals to work out your own local strategy for reaching the Christian community. At a subsequent meeting, you might find it advisable to invite friendly Christian ministers or lay leaders to help work out remedial measures in their churches and councils of churches.
- 4) Advise local council of churches' executive secretaries and the denominational directors of

HOW TO DEVELOP AN EFFECTIVE LOCAL STRATEGY?

Christian education of the Jewish community's concern with regard to the emphasis, the materials, and institutes. If the Arab-Israel issue is to be dealt with, emphasize their responsibility to present fairly both sides.

- 5) Offer to the local minister, denominational book-store, director of Christian education, program committee chairmen of church men's clubs, women's clubs, youth organizations, church council secretaries additional resource materials - the enclosed Synagogue Council bibliography, the American Christian Palestine Committee's list of expert speakers.
- 6) Your local Rabbinic association or local SCA should obtain in quantity copies of such inexpensive but authoritative reprints or booklets, such as:

"The Refugee Problem - Today and Tomorrow" by Elfan Rees; "Research Group for European Migration Problems: special study on the Middle East"; "Regional Development for Regional Peace"; and Commentary, ADL Christian Friends bulletin, and other reprints listed in the Synagogue Council bibliography.

Make a kit of these materials available to every local minister, church council secretary, denominational book store, or director of Christian education. Encourage the distribution of these materials at study groups, classes, and training meetings.

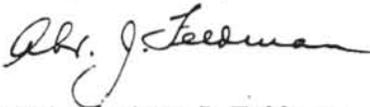
- 7) Your local Rabbinic Association or local SCA should stock a film library with such fine films as, "The Wilderness of Zin", "The Book and the Idol". (See enclosed SCA bibliography.) Distribute these films to church groups for programming in their mission study project.
- 8) On a personal basis, meet with individual ministers close to you to discuss your concern; make available these printed or film materials; mail reprints with personal note to your church contacts.

It is very important to our negotiations with the National Council of Churches that you keep us informed of developments in your community with regard to the local churches' mission study program.

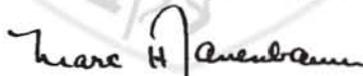
Please be assured that the Synagogue Council is ready to assist you in formulating your community plans to deal with this vital matter.

With cordial best wishes,

Sincerely yours,



Rabbi Abraham J. Feldman  
Chairman  
SCA International Affairs  
Commission



Rabbi Marc H. Tanenbaum  
Executive Director



Rabbi Theodore L. Adams  
President

Following is the text of the letter which the Commission on Missionary Education has sent to 900 local Councils of Churches and Councils of Church Women:

**COMMISSION ON MISSIONARY EDUCATION • FRIENDSHIP PRESS**  
257 FOURTH AVENUE NEW YORK 10, NEW YORK OREGON 4-6407

October 31, 1958

Dear Friend:

You are aware that the churches of your community have been using the interdenominationally produced materials on the Christian mission in the Middle East this year. You may also be aware already that the Jewish community of America is concerned over the implications of these materials for their interests. In producing the materials the denominations which have cooperated have certainly had no intention of creating ill-will or misunderstanding. Out of our desire for you to be fully informed of the nature of the concern of our Jewish brethren we are sending the enclosed statement prepared by the Synagogue Council of America.

It is with the Synagogue Council of America that the National Council of Churches has the greatest degree of cooperative activity in matters of mutual interest and concern between Christians and Jews. You are at liberty to use the material enclosed in whatever way you feel may be most creative of good-will and understanding. Permission is given to quote from it or to use the material provided in any way which you believe will be instrumental in bringing this point of view to your churches constructively.

We want you to know that the study of Christian missions in the Middle East may give occasion to certain groups of people to exploit this interest. You should be particularly careful of this in planning programs for institutes or mass meetings of an interdenominational nature in your community. If you have questions on any particular points we would be pleased to have you consult with the officers of United Church Women, the Commission on Missionary Education, or the National Council's office of Councils of Churches.

Sincerely yours,

JAR:eg

J. Allan Ranck  
General Director

A STATEMENT BY THE SYNAGOGUE COUNCIL OF AMERICA  
ON THE CURRENT MIDDLE EAST MISSION STUDY PROGRAM

by Rabbi Marc H. Tanenbaum, Executive Director  
The Synagogue Council of America

The current Middle East study program of the National Council of Churches has produced a widespread feeling of concern within the Jewish community in this country.

This concern grows out of the fact that hundreds of thousands, perhaps millions, of Protestant men, women, and young people are being called upon to study books and to look at films and filmstrips dealing with the Middle East which, in the judgment of responsible Rabbinical and other Jewish leaders, misrepresent the Jewish religion, distort Jewish history, impugn the loyalty of Jews to America, and present unfairly the case of the State of Israel and its relationships with its Arab neighbors.

No representative Jewish spokesman would charge the National Council of Churches with setting out deliberately to spread distortions about Judaism and the Synagogue, nor to defame the Jewish citizens of America. The record of friendship and cooperation between the majority of Protestant and Jewish peoples, both on national and local levels, is too consistently positive to allow for such a negative departure.

The Jewish community recognizes that the Christian community, by virtue of its theology, history, and commitment, has defined for itself an evangelical mission, and that this mission has created a particular relationship between Christians and fellow-Christians in the Arab world, as well as between Christians and Muslims. The Jewish community also understands that it is natural to seek to stimulate greater knowledge of these relationships through concentrated study of the Middle East and the interrelationships between Christendom and Islam.

That this should lead to a virtual crowding out of Judaism from its historic and continuing role in the Middle East, and to the denigration of the present-day vitality and relevance of the Jewish religion and its spiritual heartland in Israel, is a situation which Synagogue leaders cannot accept in silence. Not to speak out the Jewish mind on these issues would be a dereliction from our responsibilities to our faith and our people.

The Synagogue Council of America is therefore grateful to the Commission on Missionary Education for this opportunity to bring to the attention of the Protestant community the views of American Synagogue leaders concerning the mission Study program insofar as they relate to Jewish convictions. This invitation to "set the record straight" and to see both sides of the coin is in itself a reflection of the spirit of fair play that prevails between our two great historic communities.

One last word of preamble: it is not possible in a brief statement to comment on the twenty books and other additional resource material prepared by the Commission on Missionary Education for this study program. To convey to you the nature and the force of Jewish reaction to these materials, we have chosen to comment on two of the books referred to in the Adult Study Guide on the Middle East by Mr. Y. Armajani as "study texts"; namely, Middle East Pilgrimage, by R. Park Johnson, and The Lands Between, by John S. Badeau. Comment is also added on the film-strip, Exiles in the Holy Land, distributed by Church World Service. Although this film-strip was not produced by Friendship Press, it is being used in study programs together with the Press' other resource materials, and must be viewed as contributing to the total impact of the program.

#### THE PURPOSE OF THE STUDY PROGRAM

Mr. Armajani defines two objectives for the Middle East study program and stresses that the resource materials are to be used with these goals in mind. One objective: "to channel informed thinking into the context of the world mission of the church." On this purpose, obviously, the Jewish community has no reason to comment. But the other major purpose of the study program is what prompts and justifies our reaction:



"The purpose of the study program," Mr. Armajani instructs discussion group leaders (p. 4), "is to correct misconceptions by providing adequate information. . . A study of the geography and the people of the area will lead you to a study of the culture, social and political institutions, and the religious faith of the Middle East." Spelling out procedures for such study, the adult guide calls upon program committee chairmen to "make a general statement" about "the three great monotheistic religions," among other factors in the Middle East. Later on, (p. 42), participants are asked to "distinguish between Judaism and Zionism". On the "Arab-Israeli controversy", the guide states (p. 13), "treat it briefly and as objectively as possible."

The guide singles out the study of Israel and North Africa, "two of the most troubled regions of the Middle East," and underscores rather emotionally the importance of these areas: "The hates and fears of these areas create international problems of such complexity that they may affect the present and future lives of everyone in the study group. The importance of informed understanding for the individual Christian citizen can scarcely be overstated." Although the mission of the church in the Middle East is the central purpose of this program, it is evident that the guide sets the stage for a substantial discussion of Judaism, Zionism, and Israel.

#### MIS-INFORMATION ABOUT JUDAISM

The reader turns to the books of Drs. Badeau and Johnson for "adequate information" which will help him develop "informed understanding". Clearly the authors have made a serious effort to "correct misconceptions" held by the Christian about Islam and by the Muslim about Christianity. Regrettably, nothing comparable is attempted to "correct misconceptions" about that "religious faith of the Middle East" without which the other two might never have emerged into history.

On the contrary, whatever references are made to Judaism and the Jewish people - and these are pitifully meager - appear to create misconceptions. Let the texts speak for themselves:

The following is the sole evaluative statement about Judaism and the Synagogue found in the 137 pages of The Lands Between, by Dr. Badeau:

"Some Christians look upon the synagogue and Judaism as unenlightened holdovers from the past..." (p. 105). Based on this "adequate information" one can imagine the kind of "general statement" a program chairman might make about Judaism. How Dr. Badeau reconciles this evaluation with an earlier statement (p. 87) of fact that "there is obviously a community of ideas between the three religions of the Semitic origin - Judaism, Christianity, and Islam," is not quite clear. But even this assertion, which one might interpret as sympathetic, is insignificant when surrounded by Dr. Badeau's other allusions to Judaism and the Jews, which are consistently negative and derogatory. For example:

"Aramaic had supplanted Hebrew as the popular speech of Palestine..." and "Hebrew, long virtually a dead language..." (p. 25). Not quite true; according to the Jewish Encyclopedia, one of the most authoritative Jewish scholarly works, "Aramaic was predominant by the side of Hebrew; it became the customary popular idiom, not however to the complete exclusion of Hebrew. Hebrew and Aramaic were in common use."

"Racial invasions...among the latest is the movement of European Jews to Israel..." (p. 22) The Jews are not a "race," by any definition. The Jewish community does not regard the immigration of Jewish refugees to Israel as an "invasion".

"This rich culture was not the exclusive product of Muslims...Jewish scholars also played a significant, if minor role..." One sentence later: "Moses Maimonides, the 'second' Moses of Judaism, produced theological and philosophical speculations that permanently affected Christian and Muslim thought." (p. 40). On the one hand, the Jewish contribution is "significant" and "permanent"; on the other, it apparently must be viewed as "minor". (An instructive account of Judaism's influence on the Koran, Mohammed, and Islam - another dimension hardly adequately alluded to in these study materials - is to be found in Judaism in Islam, by Prof. Abraham Katsh and in Jews and Arabs: Their Contacts Through the Ages, by S. Gotein.)

DUAL LOYALTIES?

Can the program committee chairman and the Protestant student find more objective information about Judaism in Dr. Johnson's book? Let us read the sole description of Judaism in The Middle East Pilgrimage:

"Judaism is a non-missionary religion, currently troubled by the debates throughout the world between Zionists and non-Zionists. The question is whether Judaism is a form of political nationalism connected with the State of Israel or a religious faith and culture held by loyal citizens of the countries in which they live." (p. 56).

This statement is nothing less than an insult to Judaism and the Jewish people. It makes a travesty of Judaism which at no time in Jewish history and by no group - except perhaps the minuscule, dissident, and unrepresentative American Council for Judaism - was ever looked upon as "a form of political nationalism". (For an understanding of what the majority of American Jews think of the American Council, read Strangers to Glory: An Analysis of the American Council for Judaism, by C. Lieberman, Rainbow Press.)

The implication of Dr. Johnson's statement that American Jews who are sympathetic to Israel are therefore disloyal to America is an unwarranted slur on the Jewish community. Fortunately, to our experience, this kind of thinking is not shared by many other Christians who hold a broader view of the nature of Judaism and of Americanism. (See next page.)

Summarizing Drs. Badeau's and Johnson's treatment of Judaism, one is forced to conclude that they have done unto Judaism what they claim the Muslims have done unto Christianity. The Muslim mind, writes Dr. Johnson (p. 80), holds "a distorted image of the Christian church" and this is because Muslims "do not know the real church." Similarly, Dr. Badeau regrets that to the Muslim "Christianity is a familiar and false story." And he goes on to decry "the long centuries of (Muslims') opposition to Christianity." Do not some Christians hold "a distorted image" of the Synagogue? Is this image not reflected in those minds "who do not know" the real Judaism? And have Christians ended their "long centuries of opposition" to Judaism which they persist in picturing as "a familiar and false story"?

After some 1,900 years of sharing in the Judeo-Christian heritage, how does one explain this failure in Christian-Jewish understanding? "There are some aspects of Christian witness," writes Dr. Badeau, "that need to be soberly reconsidered...one is the tendency to be negative. There is a ... natural tendency to approach the Jew in terms of what is wrong with his faith..." Dr. Badeau refers to "Muslim" in this last sentence; I have substituted "Jew" in the belief that this pattern applies to us with equal force.

Following this confession of negativism towards non-Christian religions, Dr. Badeau makes an eloquent plea to the Christian reader to "lay aside" his preconceptions about Islam and "to consider it as a living faith...(that) makes sense to those who profess it and provides a powerful and practicable basis on which to build their lives." One could wish that he had been equally sympathetic in his references to Judaism.

Unhappily, both Drs. Badeau and Johnson appear still to cling to the old "evolutionary" school of Biblical interpretation of the Old Testament - regnant in the first quarter of the twentieth century critical work on the New Testament - which tended to negate the Jewish heritage of Christianity. The fact is that modern Christian scholars are once again finding a spiritual sympathy with Jewish traditions and faith. As James Brown, a British Bible scholar educated at Oxford, has pointed out in an article entitled, "Christian Teaching and Anti-Semitism," (Commentary magazine, Dec. 1957):

"Christian scholars in the last few years have broken through the old stereotypes of 1st-century Judaism, and have done much to correct common misapprehensions about Rabbinic literature...Christians are forcefully reminded that they are heirs of the Old Testament tradition of belief and worship, for obvious reasons. Jesus was himself a Jew, of Jewish lineage and

descent, and it was to his own people that he directed his work in the first place; the first disciples were also Jews. When, in the course of a single generation, Christianity passed over into the Greek world, it was only a stubborn insistence on the Jewish elements in its gospel - an ardent, instinctive monotheism, a belief in a personal holy God who is Creator of all things and whose purpose is revealed in history - embodied in corporate, essentially Jewish, forms of worship which (historically speaking) prevented Christianity from disintegrating into yet another form of Greek religiosity." Mr. Brown concludes, "Inevitably, there is a new and fruitful meeting between Judaism and Christianity." Regrettably, this Christian point of view is nowhere to be found in these study texts.

#### JUDAISM AND ZIONISM

As to the discussion of Judaism and Zionism, called for by the study guide, Christians who have more than a surface knowledge of American history as well as of Judaism, will find nothing "sinister" or "disloyal" in the strong attachments which most American Jews have towards Israel. As Dr. Oscar Handlin of Harvard University has written in Race, Nationality and American Life, (Anchor Books).

"The Jew is not the only American to encounter this question (as to the character of the loyalties that attach an American citizen to a foreign nation)... As a nation we were never detached from the rest of the world. Through much of American history the country grew by immigration. The descendants of more than thirty-five million immigrants now form a substantial part of our population. It was expected that the hundreds of thousands of newcomers should retain ties to the places of their birth. Until very recently it was usual that aid would flow back from the New World to the Old - in the form of remittances or as assistance in the face of unusual disaster.

"Furthermore, the immigrants and their children continued to take an interest in the political affairs of the old country. One need only remember, in this connection, the struggle that lasted more than a century, on the part of Irish Americans, to secure the independence of Ireland..." Comparable developments will be found among Americans of such diverse origins as the Germans, Poles, Albanians, Italians, Magyars, Czechs, and even British. Dr. Handlin concludes (p. 195): "The American Zionism of the last fifty years, therefore, falls into a well-established American pattern. It is not the eccentric behavior of a single group, but rather the normal outcome of the freedom of group life in a democracy."

This quotation obviously does not exhaust the discussion of the admittedly complex problem of nationalism, but it is sufficient to serve as a caveat to those who would accept without question such oversimplifications of Zionism as found in The Middle East Pilgrimage. Furthermore, the Christian reader who sincerely wishes to understand the depth relationship between Judaism and Zionism would find it of added instruction to reflect on a somewhat parallel question - namely, the close association of Protestantism with certain nation-states (for example, the Anglican church and its relationship to the British government; the Lutheran church and its status in Sweden; the role of Archbishop Makarios in the struggle for national independence in Cyprus). The question of national churches, their role in the affairs of nation-states, and, at the same time, their participation in the ecumenical movement of world Protestantism poses arresting analogies with that of the worldwide peoplehood of the Jewish communities bound by common history, religious traditions, and culture with the people of Israel, and Zionism which - in its ultimate spiritual and cultural dimension - may well be viewed as the Jewish vehicle for ecumenical fellowship.

Against this background, a truer understanding can be gained of the unbroken ties between Judaism and Palestine. To the thinking person there is evidently more to the relationship between the Synagogue and the Holy Land than is imparted by the word "nationalism" or that is explained by the pressure for the rebuilding of a Jewish state that arose from the Nazi persecution of the Jews, however fateful this connection may have been. As Rabbi Kook, who was the Chief Rabbi of the Holy Land until his death in the 1930s, epitomized this relationship:

"The soil of Palestine and the Jewish community are both part of holiness, vessels within which the divine spirit is incarnate. What the Jew creates on the soil that God intended for His revelation, will, even sometimes against his conscious intent, become part of holiness." In sum, the real spiritual and emotional roads to Zionism are mystical and religious.

#### ARAB-ISRAEL "CONTROVERSY"

By now, most people realize that the rivalry and dissension between Arab leaders overshadows the Arab-Israel conflict. If Israel were not in existence, there would still be no peace in the Middle East. Belatedly, many are becoming aware of the fact that Western thinking and policy toward the Middle East have been dominated by certain myths regarding Arab leaders and Arab unity. Serious students of the Middle East agree increasingly that progress towards peace in this area can be advanced only through our serious reexamination of Western romantic assumptions and dogmas, a more realistic appraisal of Arab political habits and the true nature of the Arab social revolution, and then developing a political and economic strategy based on the hard realities of the situation rather than on outmoded illusions.

The current study program of the Protestant community could make a formidable contribution to such clarification. But reading these study texts and viewing the film-strips, one can only feel that this program in its present form will only perpetuate confusion and unrealism, and indeed, may even create auxiliary problems of stirring up antagonism towards the Jewish community in the United States.

Granting that there are conflicting interpretations of the facts, does not an "objective" account - as enjoined by the study guide - obligate the authors of these materials to present both interpretations before making a judgment? As is generally known, there are many responsible Protestant leaders on both national and local levels who are deeply convinced that for historical, legal, and moral reasons the creation of the State of Israel was justified, that the United Nations did not "exceed its authority" in voting to create Israel, that the partition of Palestine need not have been "tragic" had it not been for Arab reckless intransigence, that the Arab states and their leaders bear a major share of responsibility for the distressing plight of Arab refugees and continue to be the primary stumbling block preventing a humane solution of the problem, and that the Arab leaders must be persuaded to make compromises together with Israel if peace is ever to come to the Middle East.

This point of view of many Protestant leaders is nowhere to be found in any of the study materials. A neutral reader of these materials must inevitably come away with the impression that it is the official view of American Protestantism, as reflected in these study texts and the film-strip, that the major, if not the total responsibility for the current situation in the Middle East is due to Israel.

That this summary is not a partisan caricature of the viewpoint spelled out in these materials is attested to by the following excerpts from the study texts and the film-strip, Exiles in the Holy Land:

ARAB REFUGEES (From Exiles in the Holy Land) - "Displaced as a result of the creation of Israel are over a million Arab refugees..."

(From The Middle East Pilgrimage, p. 27): "Altogether, upwards of 700,000 Palestinian Arabs were driven from their homes."

Comment: Nowhere in these materials is it unambiguously stated that the Arab states openly violated the United Nations partition decision of 1947, passed by over two-thirds of the General Assembly; that the Arab states committed aggression against Israel; that there are clear records and the testimony of objective observers that the Israelis made great efforts to induce the Palestinian Arabs to stay; that it was at the behest of the Arab leaders that some 650,000 Arab refugees left Israel being told that they would return with the victorious Arab armies to divide Jewish spoils; that since the Arab-Israel war in 1948 the Arab leaders have used the misery of

the refugees as a political pawn in their incessant campaign of hostility against Israel; that Arab leaders have unequivocally rejected all international proposals for the settlement of the problem including the recommendations of various United Nations experts, the Smith-Prowty Report of two U. S. Congressmen, and the Eric Johnston water scheme. In the words of Dr. Elfan Rees, World Council of Churches' Adviser on Refugees, "I dare to suggest that there is also a debt owed to the refugees by the Arab States themselves. The debt, that men of the same language, the same faith, the same social organization should at any time in history feel due from them to their fellows in distress, the debt which in simple terms would involve regarding these people as human beings and not as political footballs."

The Jewish community feels deeply that the fate of the Arab refugees is rightly a source of world concern, but the chain of frustration can only be broken by modification in the attitudes of Arab governments. Those who are acquainted with the facts, know that Israel has repeatedly and publicly expressed its readiness to negotiate for compensation and partial repatriation for the Arabs who left their homes behind; that Israel has voluntarily removed from UNRWA assistance program 53,000 Arab refugees now being taken care of by the Jewish state; that more than 33,000 Arab refugees were reunited with their families in Israel.

The key to the dilemma, some observers feel, is to be found not in the futile ritual of pointing the finger of blame at one side or another, but in undertaking a bold stratagem in which nations and peoples interested in peace in the Middle East would issue a firm and decisive proclamation that the world is ready to help the refugees build new and better lives; in which full and unwavering publicity about the readiness would be communicated to all Arab countries and to the refugees themselves who have been systematically cut off from knowledge of any facts which might diminish a diehard determination to have "all or nothing" of their claims satisfied; in which UNRWA personnel would be enlisted in such an information campaign; and in which Israel would not continue to be the sole party in the conflict which is chided to make all the sacrifices in order to break the deadlock.

The time has come, it appears to many, for more candor and frankness about the Middle East. The international community would benefit by a course of reeducation - not of the Arabs alone, but of the international community itself on the Arabs. That reeducation will need to face up to the formidable amount of economic and social and political irresponsibility on the part of Arab leadership; that the policy of Arab leaders of upholding "national honor" as more essential than the relief of human misery leaves the Arab masses victims rather than beneficiaries, with neither honor nor material advantages; and that Arab rulers and politicians must be judged for what they do rather than for what they say.

The Soviet penetration of the Middle East lends urgency to the need for a more constructive approach on the part of all Americans, Christian and Jew alike. "All men of faith," writes Dr. Badeau (p. 124), "need to stand together before the onslaught." If Christian, Muslim and Jew can "rediscover and defend the basically religious view of life, (they) will have performed an indispensable service."

#### CONCLUSION

The Jewish community devoutly hopes that as Protestant men, women and young people gather to study the Middle East and its complex problems, that they will give serious consideration to these concerns and views of their fellow-Americans of the Jewish faith. We strongly urge that every effort be made to insure that both sides of every question relating to the Middle East be fairly presented. Speakers, printed materials, films, film-strips, bibliographies are available to supplement those of the Friendship Press, which will help give another dimension to Christian understanding of the Jewish views on the Middle East. They Synagogue Council of America will be pleased to answer any requests for program aids.

## SYNAGOGUE COUNCIL OF AMERICA



# WHITE HOUSE CONFERENCE ON CHILDREN AND YOUTH

## *conference reporter*

1960

330 Independence Avenue, S. W., Washington 25, D. C.

February 1959

### CONFERENCE THEME AND FOCUS

"Opportunities for children and youth to realize their full potential for creative life in freedom and dignity."

This is the heart of the theme chosen by the President's National Committee for the 1960 "Golden Anniversary" White House Conference on Children and Youth.

To promote those opportunities was declared to be the purpose of the Conference.

On the first day of its meeting, December 16, 1958, after its visit with the President and the ceremonies of the opening luncheon, the National Committee turned its attention to the question of what the theme and focus of the 1960 Conference should be. It heard the recommendations of the Executive Committee, based on suggestions made by a special committee on Theme and Focus. The balance of the afternoon was used in discussion of this subject and that evening the members of the National Committee were divided into eight groups for further discussion. Each of these groups reported to the general session the next morning, and the Committee on Theme and Focus was instructed to consider all suggestions made and report again. Final action came after the report of this Committee on the morning of the last day, December 18.

Following is the statement adopted by vote of the National Committee, with the amendments agreed upon at the time the action was taken:

"The purpose of the 1960 White House Conference is to promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity.

"This effort will be based on:

"1. Study and understanding of

- (a) The values and ideals of our society;
- (b) The effects on the development of children and youth of the rapid changes in this country and the world;

(Continued on page 5)

### PRESIDENT'S COMMITTEE MEETS

The President's National Committee for the 1960 White House Conference on Children and Youth met for the first time at Washington, D. C., December 16-18, 1958, received its charge from the President, and launched its preparations for the "Golden Anniversary" Conference, the sixth to be held since 1909.

The executive committee met on the day before the National Committee meeting to develop recommendations to put before the full committee, and again immediately following the meeting to set authorized activities in motion.

The National Committee itself convened at the Shoreham Hotel on the morning of December 16 and after a brief session in which they were welcomed by Miss Bertha Adkins, Under Secretary of Health, Education, and Welfare, proceeded to the White House. There they were received by President Eisenhower and heard directly from him an informal expression of his deep interest in children and youth and his high hopes for the 1960 Conference.

Back at the Shoreham, with their chairman, Mrs. Rollin Brown, presiding, National Committee members met at luncheon with members of the President's Cabinet and other representatives of the Executive Branch. They heard Secretary Flemming declare that the 1960 Conference should be free to make any recommendations it chose to the Federal Government, to local government agencies, and to private organizations, and promised that in his Department any recommendations from the Conference would be given the most serious consideration. They also heard Mrs. Katherine B. Oettinger, Chief of the Children's Bureau and Secretary of the National Committee, just returned from a series of international conferences, stress the

importance of the 1960 Conference as a means of building international understanding based on a common concern for the welfare of children and youth.

Following the luncheon meeting, the National Committee members began their first business session, taking up immediately the question of what the theme and focus of the 1960 Conference should be. In day and evening sessions, in discussion groups and in plenary meetings, the National Committee worked until noon on December 18, when they adjourned, with the major decisions made that would enable Conference preparations to move forward.

Following is a summary of the decisions reached and actions taken:

#### DATE

March 27-April 2, 1960.

#### PLACE

Washington, D. C., March 27 - Field House, University of Maryland; March 31 - April 1 - National Guard Armory; other times - various meeting rooms, hotels, etc.

#### THEME

Statement of theme and focus adopted, stating in part: "The purpose of the 1960 White House Conference is to promote opportunities for children and youth to realize their full potential for a creative life in freedom and dignity."

#### COOPERATING BODIES

Resolutions adopted calling for a Council of National Organizations for the 1960 Conference, and a National Council of State Committees for the 1960 White House Conference; existing councils authorized to take responsibility for organization.

Resolution adopted requesting the Interdepartmental Committee on Children and Youth to serve in the 1960 White House Conference.

#### COMMITTEES

Action taken to establish four Major Committees, in addition to the Finance Committee, each with a steering committee: Studies, Interpretation, Organization and Arrangements, Follow-up.

#### ATTENDANCE

Decided that the planned attendance should be 6,000, though 7,000 invitations might be issued.

#### QUOTAS

Recommendations referred to Committee on Organization and Arrangements that after provision is made for special groups, including in-

ternational, overall quotas be allocated to Council of National Organizations and National Council of State Committees to provide for general participation, including youth participation.

#### REGISTRATION FEE

The registration fee to be \$15, but transportation and other items to be additional charges.

#### BUDGET

Budget of approximately \$1,000,000 adopted. Of this amount \$100,000 is to be allocated for studies and \$150,000 for follow-up activities. It was estimated that "conference operations" would cost about \$650,000.

#### FUTURE MEETINGS

Dates of future meetings of the National Committee left for later determination, with suggestion that meeting be called for June, the latter part of September, or October.

Meetings of Executive Committee set for February 27 and 28, 1959, and May 8 and 9, 1959.

#### WELCOME BY UNDER SECRETARY

The deliberations of the 1960 White House Conference will influence the course of events not only in the immediate future but in the years ahead, Miss Bertha Adkins, Under Secretary of Health, Education and Welfare, said in welcoming the members of the President's National Committee.

"None of us can foresee all the changes which will occur in the next fifty years," she said, "and in some ways I think we can live more happily if we do not know all that lies ahead. But we can at least take our share of responsibility now in helping to create a climate for our nation in which children and youth will have greater opportunities in the future than they have had in the past."

#### MRS. OETTINGER'S REMARKS

"No other White House Conference planning group encountered the difficulties which you face in making decisions which will have meaning throughout a decade."

So Mrs. Katherine B. Oettinger, Chief of the Children's Bureau, addressed the members of the President's National Committee at the opening luncheon.

"Accustomed as we all are to living in a world that changes," she said, "most of us, I am sure, are almost daily confounded by the pace and the unpredictability of that change."

Mrs. Oettinger spoke of the "literally thousands" of working groups which have been expressing their objectives for this decennial event. She was acutely aware, she said, of the



Typifying the broadly representative character of the President's National Committee for the 1960 White House Conference on Children and Youth are these three Vice-Chairmen, conferring during the recent meeting in Washington: The Very Rev. Msgr. Raymond J. Gallagher, Assistant Director of Catholic Charities, Diocese of Cleveland; the Rev. Dr. William J. Villaume, Executive Director of the Department of Social Welfare, National Council of the Churches of Christ in the U.S.A.; and Rabbi Marc H. Tanenbaum, Executive Director of the Synagogue Council of America.

international interest in the Conference. Just returned from extended foreign travel on official business, Mrs. Oettinger said:

"While abroad, I attended four conferences focussed on health and welfare problems--ranging from hunger and homelessness to freedom from unnecessary individual limitations for all humankind. Concern for children and youth in each country was held in common. In this friendly mutual exchange, we seemed to develop understanding that I do believe may be significant to our nation's destiny.

"I hope, therefore, that as you evolve a plan for the selection of Conference membership from our vast and varied nation, you may be able to plan for leaders from other countries in the world to play their part in this Conference, so that we can all think together on issues of mutual concern."

#### CONFERENCE COMMITTEES

The chairmen of seven Conference committees have been named by Mrs. Rollin Brown, National Committee chairman, since the December meeting. These are:

Committee on Studies: Dr. Eli Ginzberg.  
Committee on Interpretation: Mr. Erwin D. Canham.

Committee on Organization and Arrangements: Rev. Dr. William J. Villaume.  
Committee on Program - Dr. Philip S. Barba. Committee on Invitations and Credentials - Mr. Robert E. Bondy.  
Committee on Youth Activities - Mrs. Rutherford Rowan.

Committee on Follow-up: Dr. Edward D. Greenwood.



## NATIONAL COMMITTEE ACTION

After extensive discussion, the National Committee adopted a plan of organization utilizing Major Committees for the main areas of Conference work, a Steering Committee in each of these areas, and a Committee on Committees and a Finance Committee, which had been created earlier by the Executive Committee. A Committee on Theme and Focus, which also had been created by the Executive Committee, made its report to the National Committee, completing its assignment.

Every member of the National Committee will serve on one of the Major Committees, which are concerned with Studies, Interpretation, Organization and Arrangements, and Follow-up. Steering Committees, of approximately seven members each, are empowered to act for the Major Committees within limits designated by the Executive Committee. The National Committee will be kept informed through progress reports of the activities of all committees. The Chairman of the National Committee was authorized to make the appointments to the Major Committees and Steering Committees, in consultation with the Committee on Committees and the Chairmen whom she would select.

Following is the proposal of the Executive Committee containing the recommendations which were adopted:

### I. It is recommended that:

(a) Each member of the National Committee be asked to accept assignment on a Major Committee.

(b) Each Major Committee will have a Steering Committee of approximately seven persons appointed by the chairman of the National Committee with full power to act for the Major Committee within the limits designated by the Executive Committee. All other actions of the Steering Committee are to be subject to the approval of the Executive Committee.

(c) All members of the Major Committee will be asked to convey to the Steering Committee information and suggestions pertinent to the task assigned. Members of a Major Committee may also be asked to accept assignments pertinent to the business of the Major Committee.

The Steering Committee shall keep all members of the Major Committee informed of its activities through such means as minutes, memoranda, etc.

Progress reports on actions of all committees will be transmitted in summary form to all members of the National Committee.

II. It is recommended that four Major Committees, in addition to the Finance Committee, be created to function in the following areas: Studies, Interpretation, Organization and Arrangements, and Follow-up.

III. It is further recommended that the Chairman of the National Committee appoint a chairman for each of the Major Committees, who shall also serve as chairmen of the Steering Committees, and, in consultation with the Committee on Committees and these chairmen, appoint the members and consultants of their respective committees.

## Glossary

**National Committee** - The President's Committee of 92 members.

**Executive Committee** - The Chairman, fifteen Vice Chairmen and Secretary of the National Committee and the members-at-large.

**Major Committees** - Committees responsible for major functional areas, five in number, according to present plans: Finance, Studies, Interpretation, Organization and Arrangements, and Follow-Up.

**Steering Committees** - Approximately seven members of a Major Committee, (designated to act for the Major Committee in certain areas).

**Subcommittees** - Small committees for specified purposes, serving under a Major Committee.

**Consultants** - Persons with technical competence, not members of the National Committee (who have been approved by the Executive Committee to serve with a committee).

## STATE COMMITTEES WORKSHOP

A workshop on preparation for the 1960 White House Conference was held in Washington, D. C., January 15 and 16, under the auspices of the National Council of State Committees for Children and Youth. Representatives of many of the state committees submitted questions for which they were seeking answers and reports of their own activities. These provided the basis of discussion, from which evolved a number of recommendations to the President's Committee, to the Conference staff, and to the National Council of State Committees.

In conjunction with the workshop, the board of directors of the National Council met, and the National Council's annual business meeting was held. A major action taken was to constitute the present National Council into the National Council of State Committees for the 1960 White House Conference.

On the day following the workshop, there was a joint meeting of the boards of the National Council, the Council of National Organizations, and the Interdepartmental Committee on Children and Youth.

The next Conference Reporter will report on the workshop and these meetings in more detail.

#### Conference Theme and Focus--Continued

(c) And how family, religion, the arts, government, community organizations and services such as health, education, and welfare, peer groups, and the behavior of adults in their interactions with children and youth deter or enable individual fulfillment and constructive service to humanity.

"2. Examination of the degree of achievement of previous White House Conference goals and recommendations.

"3. Determination of the action that individuals, organizations, and local, state, and national government can take to implement conference purposes."

Members of the Theme and Focus Committee were: Mr. Roy Sorenson, Chairman; the Very Rev. Msgr. Raymond J. Gallagher, Dr. Edward D. Greenwood, Mr. Joseph H. Reid, Dr. Ruth A. Stout, Rabbi Marc H. Tanenbaum, and Dr. Ralph W. Tyler.

In introducing the subject of theme and focus, Mr. Sorenson said, "We are really seeking some concise description of what the Conference is to be about. We are not looking for an advertising slogan, nor a clever play on words. Our mission is to try to think about focus, rather than an exercise in word building, although we have got to find a way of describing our ideas in words."

Mr. Sorenson recalled that the 1950 Conference focussed on the healthy personality of the child, and commented that it "looked inward." "If there has been any one thought which has been in the consultations and meetings which preceded this meeting," he said, "it has been that this time we ought to look outside, as well, at our changing society, but building on the ground that was taken in 1950."

Members of the National Committee were supplied with summaries and abstracts of suggestions regarding theme and focus that had been made by the Joint Conference on Children and Youth and by various advisory groups and individuals over the last several years. They also were given a report by Dr. Helen Witmer, of the Children's Bureau, on her studies of a possible theme and focus for 1960. These had been analyzed by the Committee on Theme and Focus, and in them Mr. Sorenson noted the following recurring emphases: (1) Our changing society, (2) The strategic place of the family, (3) The creative potential of youth, and (4) Implementation and action.

To provide the basis for discussion, Mr. Sorenson offered, for the Executive Committee, the following statement of theme: "Understanding contemporary change as it affects the responsibility of home and community to enable children and youth to realize their full potential," and a number of related observations and questions regarding focus and areas of study.

As reported earlier, discussion continued throughout this general session, in the group meetings that evening, and into the general session on December 17, when the Committee on Theme and Focus was charged to bring in

another recommendation based on the ideas and suggestions that had emerged.

In its final report, on December 18, the Committee proposed as a short statement of theme, or slogan, "Individual Fulfillment in a Changing World." Before a vote was taken, however, it was decided to eliminate the slogan from the official statement, leaving it available for use as the need arises, but flexible and subject to change.

What finally was adopted was a statement of theme and purpose, with a definition of the focus of the 1960 Conference, to give, in the words of the Chairman of the Committee on Theme and Focus, "some guidance and direction to fact finding, state committee and national organization preparation, and program planning."

#### A SUMMING UP

At the close of the National Committee meeting, Mrs. Rollin Brown, chairman, summed up its accomplishments and described its spirit and purpose, saying:

"Certainly you have felt a great surging up of interest and dedication and concern on the part of your fellow-members on this National Committee. You must have felt the support and interest of the Chief Executive of this country. Surely you felt the determination of the Secretary, with whom we are most intimately associated, to be as helpful as it is humanly possible to be without, in any way, presuming to direct or dictate what you do. You must have been helped by the presence of the members of the Interdepartmental Committee and the official representatives of other agencies of Government.

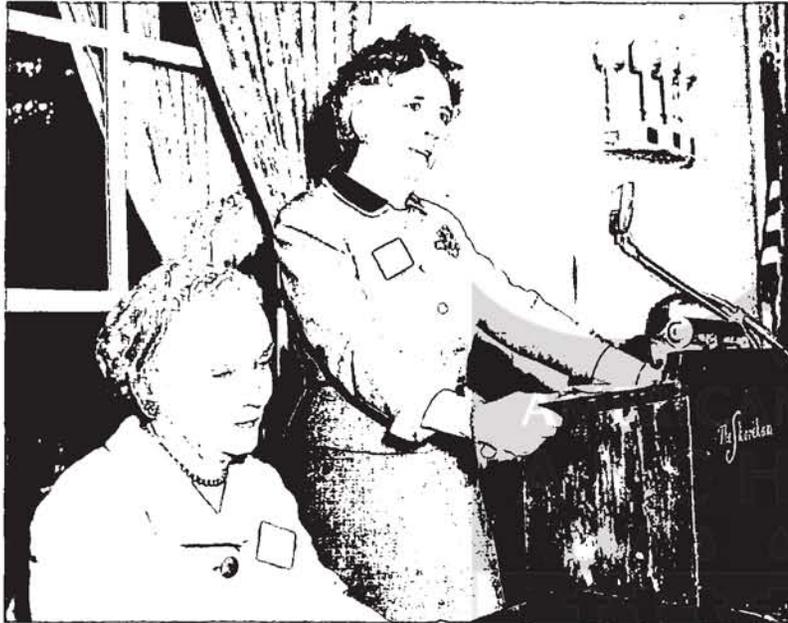
"You must have felt, also, that this is going to be a real team operation.

"During the last fifty years our world has been shrinking, and we have talked about how small it is and how rapidly we can get from here to there. But, now, you know, it is really expanding. Everything that is in the papers every day reminds us that we are reaching far beyond this planet.

"Someone suggested that perhaps the theme of this Conference should be, 'Children and Youth on just one Planet.'

"However it may be, we are going to consider our status here in America in terms of what is happening in the world—let us say, in the universe—but we are going to think together; and we are taking into consideration, as has been said here on so many occasions, that one of the great strengths of this country is the great diversity of our people.

"This is one of the things that has made us different from other nations, and we find it uncomfortable and difficult to live with sometimes. Yet we do succeed in pulling ourselves together in a most dramatic way, and purposeful way, when there is good will and interest and determination and dedication—and certainly that is represented in this group."



Miss Bertha Adkins, Under Secretary of Health, Education and Welfare, welcoming Members of the National Committee at the opening of their first meeting.



Mrs. Katherine B. Oettinger, Chief of the Children's Bureau and Secretary of the National Committee, addressing members at their luncheon on December 16, 1958.



Protestant churchmen who are members of the National Committee. Left to right: Harry M. Lindquist, John Tannehill, Robert E. Bondy, Rev. Dr. William J. Villaume, and Dr. Hurst Anderson.



Roman Catholics, too, serve on Committee—left to right: Miss Collier Webb, Very Rev. Msgr. Raymond J. Gallagher, Rev. Edward J. McGovern, and Mrs. Robert H. Mahoney.

REMARKS OF PRESIDENT EISENHOWER TO MEMBERS OF THE  
NATIONAL COMMITTEE AT THE WHITE HOUSE, DECEMBER 16, 1958

I assure you first of all it is a privilege and a great honor to welcome you here to this convocation—those who have been appointed to this traditional Committee, started fifty years ago by Theodore Roosevelt and which meets every ten years. It has become something that I believe we can now classify as a permanent part of our educational process, at least so far as youth and children are concerned.

Certainly they had a great effect because President Theodore Roosevelt was gravely concerned about infant mortality and children's health. And now I am informed that the percentage for reaching adult life for a child born today is five times better than it was fifty years ago. If a Committee such as this were responsible even for part of that progress, then indeed it is worthwhile. Such a record as that—and it has been repeated in different forms in 1920, 1930, 1940 and 1950—is always a continuing challenge toward your understanding and your energy. As a matter of fact, your dedication to America's welfare is exactly what your concern about children means.

Before such a group as this I am not going to be bold enough to make any very ponderous statements or any that are by any stretch of the imagination to be interpreted as erudite. But I do like children—I have some grandchildren—and so I think I can talk a little bit before we disperse.

I am concerned about the opportunity that is put before every child from the day of his or her birth until certainly he or she gets through high school. And of course, this starts at the home.

Today there are 22 million working women. Of that 22 million, 7 and a half million are working mothers, and unquestionably a great number of that 7 and a half million are working because they have to help keep the wolf from the door. They work because they have to work. But if there is only a tiny percentage doing this because they prefer a career to an active career of real motherhood and care for the little child, I should think they would have to consider what is the price they are paying in terms of the opportunities that child has been denied. Certainly no one can do quite as much in molding the child's habit of thinking and implanting certain standards as can the mother.

And next, I should put before the school, the Church. There is no one in the United States who needs to be told or reminded that all free

civilization rests upon a basis of religious faith. You can find this statement repeated in our own founding documents—in the Declaration of Independence. Recognizing that spiritual foundation of our civilization, if we are going to make America better because its children are better trained and better educated, certainly we must start with the very basis on which our whole civilization is founded—and that is a deeply-felt religious faith.

Now, as to the school. One day someone calculated for me the waking hours of a child that are spent in the presence of his teacher during his school years as compared to those hours in his home. It is a figure which gives you a great feeling of respect for the good teacher and the hope that every teacher we have can still be better. And in their dedication, in their devotion to this ideal of a better America through better children is, I think, one of our greatest hopes for the future.

Let's remember that the teacher needs facilities—facilities of every kind that make it possible to make his influence felt as he gives to these children real leadership. I hasten to add that I believe this is in a very large degree the responsibility of the locality. Our Federal Government is not a highly-centralized form of Government. Certainly this was not in the vision of our founders. The responsibility of education rests upon you, and upon me, as citizens and as active members of our community in the city, district and state. It is only remotely, or at least indirectly the responsibility of the Federal Government to concern itself with these things. And yet, it is a national need. So we do have to have a national kind of coordination that you people are here to achieve—leadership given by such a body as this—and where necessary and where some kind of emergency or unexpected need demands, then I should think there are many forms of help that can be given when the locality simply cannot meet it.

Now I have only one other idea or belief that some of you might find worthy of a little consideration. I think that we have to put at least one or two more years in our educational system before we say a man has graduated from high school, or at least from his local free system. As I understand it, and as educators explained it to me once, the high school itself came about—and was established by localities, the school districts or city or town—because it was felt that it was the very minimum of education that every citizen of the United States should

have in order to discharge his local responsibilities.

Now, if he wanted to qualify for broader responsibilities in the educational field—getting that qualification through education—then he ought to go to a college, university or undergraduate school, and so on. But the high school ought to give him a good comprehension of the world in which he lives—his relationship to the community, to the rest of the world and certainly to the rest of the United States. And that was to be the limit of his education.

I submit, first of all, life has become too complicated. If that was the standard then, the standard now is too low. Life is too complicated to be satisfied with the kind of education just for local understanding of local responsibilities. Secondly, I think that our youngsters are so much more ready to meet complicated small problems that I really believe we could do well by including what we call junior college, or certainly something near it, so that they can enlarge themselves to the extent of their capability in a good high school system even if they never have the urge or opportunity to go to college.

Talking about the precociousness of these children, my birthday was a couple of months ago. One of my grandchildren came and presented me with a Nike missile made up from the pieces in a box, and I thought maybe that wasn't too smart. The pieces had been glued together, and it really looked like a Nike. But when they began to inform me about the range of it—its usefulness and what it was all about—and what it could do and couldn't do—I realized I was learning some things from out of the mouths of babes which I should have known from my own professional standing over a good many years.

So I say to you this is the business of giving the opportunity for education in the local free area where I really believe we should give a greater opportunity for education—the area right there where the child is close to his parents, to his own Church, all his own neighborhood in which he feels a little familiar—before he tackles these higher realms of education. And as I understand it, that is not today our responsibility.

Ladies and Gentlemen, it is a very great privilege to welcome you here, and I certainly do thank you from the bottom of my heart for the time and intellectual effort you are giving to make this whole thing a real possibility of developing the kind of plan that you believe the 1960 Meeting must follow, if it is to be successful. Goodbye and Good Luck.

## CONFERENCE ATTENDANCE

The size of the 1960 Conference will necessarily be governed by the facilities available for its general sessions. Except for the Field House of the University of Maryland, where the opening session is to be held, the National Guard Armory, with a present approved meeting capacity of between five and six thousand, offers the best facilities for a Conference of this kind and it was therefore decided that the general sessions on Thursday and Friday would be held there.

It was estimated that some seven thousand invitations would produce an attendance appropriate for the Armory. There was some discussion of the possibility that new physical arrangements at the Armory, permitting a larger attendance, might be completed by the time of the Conference, but it was decided that planned attendance should be limited to the Armory's present capacity.

The Committee on Organization and Arrangements will, therefore, have the task of recommending the means of allocating some six thousand Conference places to the organizations, agencies and groups through whom participants would be proposed. It will have before it the suggestions that came from the Group on Organization and Arrangements during the National Committee meeting that overall allocations be made to the Council of National Organizations and to the National Council of State Committees for the fixing of quotas for proper representation by field of interest, regions, age groups, and so forth.

## INTERNATIONAL PARTICIPATION

The desirability of international participation in the 1960 Conference through properly qualified persons was recognized in the National Committee discussions. This matter too was referred to the Committee on Organization and Arrangements for study and recommendations.

## BUDGET

A budget of \$1,000,000 for the 1960 White House Conference was adopted by the National Committee.

This sum includes \$100,000 to meet the expenses of Conference studies, and \$150,000 to finance follow-up activities. The balance is the amount estimated to be needed for Conference preparations and operations.

In making the report which was approved by the National Committee, Dr. Hurst R. Anderson, Finance Committee Chairman, said the members of the Finance Committee were convinced this amount can be raised through the cooperative efforts of individuals, private organizations, and Government, and proposed to "Carry forward in the spirit of this report."

## COOPERATING BODIES

The National Committee took steps to establish liaison with cooperating national organizations, with State Committees on Children and Youth that are appointed by the Governors for the 1960 White House Conference and with agencies of the Federal government. To accomplish this, the existing Council of National Organizations and National Council of State Committees for Children and Youth, which had been formed to help in the follow-up of the 1950 Conference, were asked to take responsibility for organization of the Councils that would act in relation to the 1960 Conference. The Interdepartmental Committee on Children and Youth was asked to help stimulate and coordinate the activities of Federal agencies in relation to the 1960 Conference.

## COUNCIL OF NATIONAL ORGANIZATIONS

Before acting on the relationship with national organizations, the National Committee members heard a report by Robert E. Bondy, of New York, Director of the National Social Welfare Assembly and Chairman of the Council of National Organizations. He described how that Council had cooperated with the Council of State Committees on Children and Youth and with the Federal Interdepartmental Committee on Children and Youth since the 1950 Conference. Mr. Bondy also reported that the Council, upon being asked for suggestions, had recommended to the Executive Committee that provision be made for active participation by national organizations in the 1960 Conference and had offered itself as a device for inaugurating and bringing into being a 1960 Council of National Organizations to serve that purpose.

Upon the recommendation of the Executive Committee, the National Committee adopted a resolution "that there be created a Council of National Organizations on Children and Youth to provide for the most effective integration with Conference work of the national organizations' special activities, interests and knowledge about children and youth." The functions of this Council were set forth in the resolution as follows:

"1. To stimulate national organization participation and program and policy determination.

"2. To keep national organizations informed of policy and program decisions and developments in program and Conference planning.

"3. To make available to the 1960 White House Conference the knowledge, experience and resources of national organizations.

"4. To stimulate the cooperation and participation of members of national organizations in the planning for and in the follow-up plans of the Conference."

By the action taken by the National Committee, criteria for membership in the Council of National Organizations are to be "simple and

broad in nature, with membership open to all national organizations having a major interest, emphasis or concern in children and youth, with particular reference to the focus of the Conference." Organizations on the Attorney General's list, it was voted, would not be eligible for membership in the Council. Final approval of organizations for membership in the Council would be by action of the Executive Committee of the National Committee for the 1960 Conference.

The resolution also authorized the existing Council of National Organizations to proceed with the organization of a Council of National Organizations for the 1960 Conference, subject to the approval of the Executive Committee, and to serve in that capacity until the new Council has been formed.

## COUNCIL OF STATE COMMITTEES

After hearing Mrs. Otto L. Falk, of Oconomowoc, Wisc., Vice Chairman of the National Council of State Committees on Children and Youth, and a member of the National Committee, describe the activities of that organization and its members, the National Committee proceeded to vote on, and adopt, the following resolution, which had been recommended to it by the Executive Committee;

"We approve in principle the creation of or affiliation with an organizational structure that is able to serve as the go-between or intermediary between the White House Conference Staff of the National Committee and the Governors' Committees in the States.

"The Executive Committee recommends that the functions of the Council of State Committees be similar to those of the Council of National Organizations; and that the criteria for membership of State Committees in the Council of State Committees be those (committees) that have been officially appointed by the Governors of the various States and Territories; and that the existing Council of State Committees, serving as a temporary council, be authorized to proceed with the organization of a Council of State Committees for the 1960 White House Conference, to be constituted in accordance with the foregoing provisions and subject to the approval of the Executive Committee of the Conference."

In discussion of this resolution, it was emphasized that membership in the Council of State Committees for the 1960 Conference would be limited to those committees designated by the Governors in response to the request that came from the President through the Secretary of Health, Education and Welfare. It was brought out, however, that in instances where the Governor of a State did not appoint such a committee, interested groups of that state could be related to the Conference in other ways.

## INTERDEPARTMENTAL COMMITTEE

The National Committee members heard a report on the interest and activities of the Inter-

departmental Committee on Children and Youth from Miss Beatrice McConnell, chairman of the subcommittee which serves as liaison between the Interdepartmental Committee and the 1960 White House Conference. She explained that the Committee had been in existence for about ten years as a means of "coordinating and bringing together the various Federal programs" concerned with children and the people who are working in these programs. The subcommittee on the 1960 Conference, she said, had met several times to plan for its most useful role, and as its first concrete project was assisting in the preparation of a chart book containing resource materials for the use of state committees and others preparing for the Conference. She said that the Committee would be available for any service it could perform for the 1960 Conference.

Later the National Committee approved a resolution presented by Mrs. Oettinger, as follows:

"The White House Conference requests the Interdepartmental Committee for Children and Youth to serve in the 1960 White House Conference. While recognizing that this Committee is not the only channel for Federal relations, it has made four points in the way it wishes the Interdepartmental Committee for Children and Youth to serve:

"First, to provide the Federal Agencies' participation in policy and program determination, in fact finding, communications, and other aspects of Conference activity;

"Second, to keep Federal Government Agencies informed of policy and program decisions and of progress in Conference planning;

"Third, to make available to the 1960 White House Conference Committee the knowledge and resources and experience of Federal Government Agencies;

"Fourth, to provide for participation of Federal Agencies in the follow-up plan of Conference."

## CONFERENCE HOUSING

The greater part of the entire convention facilities of the National Capital area will be used by the "Golden Anniversary" White House Conference on Children and Youth.

According to plans approved by the National Committee, the opening session on Sunday evening, March 27, 1960 will be held at the Field House of the University of Maryland, at College Park, in the Washington suburbs. This is considered to be the finest auditorium in the area, and will accommodate up to 20,000 persons. The excess capacity above the six thousand expected as official Conference delegates would permit invitations to be issued to many to attend this session only. Interest in the opening session is expected to be high if this is the occasion when the President addresses the Conference.

Various hotels and the conference facilities of Government agencies and private organiza-

tions in Washington would be used for meetings during the next three days, Conference exhibits would be displayed at centrally located hotels where many delegates would be residing and major Conference meetings would be held.

General sessions would be held on Thursday and Friday at the National Guard Armory, at East Capitol Street and the Anacostia River, in Washington.

The Committee on Organization and Arrangements will have responsibilities for developing a complete plan for the staging of the Conference, based on the decisions and recommendations that came from the National Committee Meeting.

## REGISTRATION FEE

Included in the report of the Finance Committee was the recommendation that because of increased costs, the registration fee for the 1960 Conference be fixed at \$15, which is \$5 more than in 1950. This too, was approved.

## FUTURE MEETINGS

The question of when the National Committee would meet again was left for later determination. In presenting this matter, the National Committee Chairman suggested that either in June or in September or October the Committee might well meet to review progress made up to that time. It was left that the next meeting would convene at the call of the Chairman.

Dates were fixed for two meetings of the Executive Committee, on February 27 and 28, and on May 8 and 9, to be held in Washington, D. C.

## DISCUSSION GROUPS

In order that all members of the National Committee might be involved in and contribute to major policy formation for the 1960 Conference, members, other than those serving on the Finance Committee, were divided into four groups corresponding to the four major areas of Conference planning activities: Studies, Interpretation, Organization and Arrangements, and Follow-up. These groups met on the evening of December 17 to consider problems in their respective areas and develop suggestions that could be referred to the Conference committees soon to be appointed.

On the following day, the National Committee members in general session heard reports from these discussion groups. Dr. Ralph W. Tyler reported for the Group on Studies; Mrs. Berne S. Jacobsen, for the Group on Conference Interpretation; Mr. Roy Sorenson, for the Group on Organization and Arrangements; and Mrs. Crecene A. Fariss, for the Group on Follow-up.

These reports were received with the understanding that they would be referred to the appropriate committees for study and action.

## SOME NOTEWORTHY TITLES

As an aid to preparation for the 1960 White House Conference on Children and Youth, the Conference staff has made available a reading list prepared by Dr. Mary Ellen Goodman, Co-ordinator of Conference Studies. This represents a sampling of recent books, pamphlets, articles and bibliographies on children and youth. Some of the titles listed are the following:

### BOOKS

Childhood and Adolescence - A Psychology of the Growing Person, L. Joseph Stone and Joseph Church. Random House, Inc., 457 Madison Ave., New York, N. Y., 1957. 456 pp. \$6.50. Scholarly, comprehensive, and readable study of psychological development from conception through adolescence.

America's Children, Eleanor H. Bernert. John Wiley & Sons, Inc., 440 Fourth Ave., New York 16, N. Y., 1958. 185 pp. \$6.00. Findings of the 1950 census are presented in terms of such factors as education, residence, and work activity, showing the differences among children in various areas of the country.

American Families, Paul C. Glick. John Wiley & Sons, Inc., 440 Fourth Ave., New York 16, N. Y., 1957. 240 pp. \$6.00. Presents an analysis of census data at the midcentury and includes information on marriage, family composition, and other aspects of family life.

A Parent's Guide to Everyday Problems of Boys and Girls - Helping Your Child from Five to Twelve. Sidonie Matsner Gruenberg. Random House, New York. 1958. 363 pp. \$4.95. This book brings together knowledge from studies, observations, and experiences of parents of children in this age group.

The Psychodynamics of Family Life: Diagnosis and Treatment of Family Relationships. Nathan W. Ackerman. Basic Books, 59 Fourth Ave., New York. 1958. 379 pp. \$6.75. Outlines conceptual approach to emotional disturbance in the individual through analysis of his family experience.

The High School in a New Era. Edited by Francis S. Chase and Harold A. Anderson. Univ. of Chicago Press, Chicago, Ill., 1958. 465 pp. \$5.75. Based on papers presented at 1957 Conference on the American High School sponsored by the Univ. of Chicago in collaboration with the National Citizens Council for Better Schools.

Emotional Problems of Adolescents. J. Roswell Gallagher and Herbert I. Harris. Oxford University Press, New York. 1958. 174 pp. \$3.50. Addressed to persons who deal with adolescents either in groups or individually, this book--by a pediatrician and a psychiatrist--emphasizes the importance of understanding the stresses of adolescence.

The Gang: A Study in Adolescent Behavior. Herbert A. Block and Arthur Niederhoffer. Philosophical Library, Inc., 15 E. 40th St., New York 16, N. Y. 1958. 231 pp. \$6.00. Describes and analyzes the behavior of adolescents in a variety of cultures.

### PAMPHLETS

The Pursuit of Excellence: Education and Future of America. Special Studies Project Report V, Rockefeller Brothers Fund, Doubleday, Garden City, N. Y., 1958. 49 pp. \$0.75.

Youth Groups in Conflict. U. S. Department of Health, Education, and Welfare, Washington 25, D. C. Children's Bureau Publication No. 365, 1958. 52 pp. The Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. \$0.25.

All Children Have Gifts. Anne S. Hoppock, Bulletin 100. Association for Childhood Education International, 1200 - 15th St., N. W., Offers guidelines toward helping each child discover his own creative abilities, on the theory that every child has a contribution to make to the development of a democratic culture.

Worrying About College? Fred M. Hechinger. Discusses the increasingly serious problem of gaining admittance to American colleges. No. S1-266. Issued by Public Affairs Pamphlets, 22 E. 38th St., New York 16, N. Y. Single copy \$0.17.

U. S. Education: What's wrong: What's ahead. Special Report: Business Week, April 19, 1958. Copies available at \$0.50 each. Reprint Department, Business Week, 330 W. 42nd St., New York 36, N. Y.

### ARTICLES

More Challenge for the Talented. Charles E. Bish. pp. 12-13, 19; and other articles on Education. General Federation Clubwoman, 1734 N St., N. W., Washington 6, D. C. November 1958.

School and Community Human-Relations Programs. Joseph H. Douglass, Children. January-February 1958, pp. 3-8. The Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. Single copies \$0.25.

### BIBLIOGRAPHIES

Bibliography on Your Child. A selected list of 23 popular Government publications covering child care from birth to middle teens. The Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. Single copy without charge.

A Selected Bibliography on Juvenile Delinquency. Revised 1958. A bibliography prepared primarily for workers in the field of juvenile delinquency. Single copy available on request from Division of Juvenile Delinquency Service, U. S. Department of Health, Education, and Welfare, Washington 25, D. C.



NATIONAL ADVISORY COUNCIL

of the

SYNAGOGUE COUNCIL OF AMERICA

AMERICAN JEWISH  
ARCHIVES  
PROCEEDINGS  
FIRST PROGRAM MEETING

DECEMBER 3rd, 1959

HARMONIE CLUB  
NEW YORK CITY



Honorary Chairman  
HON. HERBERT H. LEHMAN

Chairman  
BENJAMIN LAZRUS

SUMMARY OF HIGHLIGHTS OF FIRST ORIENTATION MEETING  
OF THE NATIONAL ADVISORY COUNCIL OF SYNAGOGUE COUNCIL OF AMERICA  
HELD DEC. 3, 1959, AT THE HARMONIE CLUB, NEW YORK CITY  
HOSTS: HON. HERBERT H. LEHMAN AND MR. BENJAMIN LAZRUS

Dr. Julius Mark, first vice-president of the Synagogue Council of America and Senior Rabbi of Temple Emanu-El, New York City, presided as toastmaster. He welcomed the members of the National Advisory Council to the "first program orientation meeting" of NAC. "Many of you," Dr. Mark said, "have come from a great distance to take part in our discussion which is designed primarily to demonstrate first, the need for the cooperation of community leaders like yourselves in our activities, and secondly, the manner in which your leadership can best be utilized to the benefit of the American and the Jewish community."

Dr. Mark then introduced former Senator Herbert H. Lehman whom he characterized as "the conscience of the nation."

SEN. LEHMAN URGES LAY LEADERS TO HELP RESTORE NATION'S MORAL STRENGTH

Speaking as Honorary Chairman of the National Advisory Council, former Senator Lehman expressed his concern over "the decline of social and moral values over the past decade," most recently reflected in the television investigations.

Pointing out that "it is not law alone that preserves justice but the individual convictions of our people and their steadfast belief in moral principle," Senator Lehman urged the members of the National Advisory Council, "recognized community leaders, to help us in our efforts to restore the moral strength of this country,"

Sen. Lehman stated that he regarded "the National Advisory Council as a potential instrument for greater effectiveness" in advancing the moral and ethical dimension of the Synagogue Council's work in national and international affairs. He paid particular tribute to the usefulness of the cooperative activities in which the Synagogue Council is engaged with representatives of the Catholic and Protestant religions. The elder statesman underscored the success of this work derived from the fact that the Synagogue Council uniquely represents the Reform, Orthodox, and Conservative movements. Concluding his moving statement with a plea to "lay leaders to become the 'active ingredient' in this program," Sen. Lehman declared: "I can only hope that all of you will take back to your own communities, in addition to any other responsibilities which you may assume, the sense of urgency that I feel at this moment in history,"

BENJAMIN LAZRUS TERMS N.A.C. "TURNING POINT" IN U.S. JEWISH HISTORY

The National Chairman of the Advisory Council, Benjamin Lazrus, who is the founder and former chairman of the board of Benrus Watch Company, presented a searching background statement on "the areas in which the Synagogue Council of America has cooperative relationships with the national Catholic and Protestant church federations, the United States Government, and the United Nations."

As you know, Mr. Lazrus explained, "the Synagogue Council as the coordinating agency for the Conservative, Orthodox, and Reform Jewish communities, represents American Jewry as one of the three major faiths in national, international affairs, and in inter-religious activities." In recent months alone, he noted, "the Synagogue Council has been invited and has accepted the invitation from President Eisenhower to coordinate Jewish religious participation in the 1960 White House Conference on Children and Youth, the 1961 White House Conference on Aging, World Refugee Year, the President's Committee on Government Contracts, the U.S. Committee for the United Nations, and the U.S. National Commission for UNESCO. During the past month alone, the Synagogue Council has been called upon to provide representatives at some eighteen important national and international conferences.

"For a group such as this," Mr. Lazrus added, "I need not underscore any further the great responsibility in terms of manpower and of leadership which these challenges call for .... as a first and major step to help meet this extraordinary call for the foremost Jewish community representatives Senator Lehman and I, at the invitation of Rabbi Davidson, joined to organize the National Advisory Council. We conceive this to be a resource group, a reservoir of experienced men in Jewish community life, people with great capacity and devotion, of natural leadership talents and committed to the strengthening of our religious ideals and making them manifest in the thinking and behavior of America.

"We have been heartened with the enthusiastic response to our invitations to the outstanding men in the Jewish community. Today, our National Advisory Council numbers forty communal leaders whose names constitute a virtual 'Who's Who' in Jewish life in America. We sincerely believe that the formation of this group, and activating it into serious participation in the affairs of the Synagogue Council of America constitutes a turning point in the history of the Jewish community in America," Chairman Lazrus concluded.

#### PRESIDENT DAVIDSON DESCRIBES NEW FRONTIERS OF COOPERATIVE SERVICE

The President of the Synagogue Council, Rabbi Max D. Davidson, pointed up the significance and achievement implied in the participation of the NAC program of a leading Roman Catholic Monsignor, a foremost official of the World Council of Churches, a U.S. State Department spokesman, and the head of the U.S. Committee for the United Nations.

This experience of voluntary cooperation between the major faiths and Government, Dr. Davidson asserted, is one of the great achievements of American democracy, even as it is a great opportunity and responsibility. He stressed the need to strengthen these precedents of cooperation for the welfare of our nation.

In order to render more effective the Jewish contribution to America, Dr. Davidson outlined proposals for the creation of advisory groups of Jewish experts in fields such as social welfare, foreign affairs, and other vital areas of American life. He pointed out that there are experts and specialists working in the federal and state governments and in the universities who have little or no communication among themselves. "One of the services that we hope to perform is to provide a means for regular consultation for such outstanding scholars and research people who can perform a service for the Jewish community and for themselves by pooling their skills in areas where we desperately need more information, more research, pilot projects, and the like. This is, of course," Dr. Davidson said, "something which can be done only under the umbrella of the Synagogue Council which represents no partisan group, but which seeks to represent the total and collective religious interests of our people."

Dr. Davidson concluded with the hope that the Synagogue Council leaders would have the opportunity to meet at frequent intervals with members of the National Advisory Council with a view toward having the benefit of their experience and thinking in helping to shape those national policies which affect the future of the Jewish people.

THE VERY REV. MONSIGNOR RAYMOND J. GALLAGHER OF CLEVELAND ON CATHOLIC-JEWISH TIES

Msgr. Gallagher pointed out that the religious communities of America are making an outstanding contribution in the field of social welfare. He noted that the strength of their motivations is grounded in the morality and ethics that the three faiths share in common. He expressed his deep personal satisfaction over the cooperation and mutual helpfulness that have grown up between the Rev. Dr. William Villaume, National Council of Churches, Rabbi Tanenbaum of the Synagogue Council, and himself in their service on the 1960 White House Conference on Children and Youth, the 1961 White House Conference on Aging, and in their inter-faith consultations with Secretary Flemming in Washington. Msgr. Gallagher said that the Christian faith has a great deal to learn and can be greatly enriched by the historic Jewish tradition. "I, as a Catholic, beg of you to support this effort to make the voice of the Synagogue and of Jewish tradition heard more effectively throughout the whole of American life," Msgr. Gallagher said.

THE REV. DR. RICHARD M. FAGLEY, COMMISSION OF CHURCHES ON INTERNATIONAL AFFAIRS

The Rev. Dr. Fagley, who is executive secretary of the Commission of Churches on International Affairs -- a group which represents the interests of 175 million Protestants throughout the world in foreign affairs -- spoke of the growing and helpful cooperation between the National Council of Churches and the Synagogue Council of America in foreign affairs matters of common concern. Dr. Fagley expressed a strong conviction that the Churches and Synagogues have a major responsibility in helping to define the moral issues of foreign relations problems as well as to take advantage of their personal contacts with churchmen around the world for purposes of mediating international conflicts and tensions between nations. He described experiences of the World Council of Churches in contributing to solutions of problems in Korea, Viet-Nam, the Middle East, and in Latin America. Dr. Fagley said that the Churches and the Synagogues were only at the threshold of their greatest period of service in this field. He said that it is essential for the Churches and Synagogues to train their best people in political science and foreign relations in order to make the Christian and Jewish traditions come to bear in the most effective way on the policy making of statesmen.

HON. HARRY W. SEAMANS, CHIEF LIAISON OFFICER OF THE U.S. STATE DEPARTMENT

Mr. Seamans, Chief Liaison Officer of the Office of Public Affairs of the Department of State, described the role of voluntary organizations and public opinion generally in the formulation of the foreign policy of the U.S. Government. Mr. Seamans displayed a variety of public opinion sampling documents which State Department officers regularly use to keep informed of the attitudes and views of the leadership of American organizations. Mr. Seamans said that special attention is paid to the positions of the churches and synagogues of America since these represent some 100 million Americans, the largest cross-section of this nation's population. He noted that the three faith coordinating agencies -- the National Catholic Welfare Conference, the National Council of Churches, and the Synagogue Council of America -- demonstrated their extraordinary capacity in this area through their joint testimony before the Senate Foreign Relations Committee and the House Foreign Affairs Committee on foreign aid.

HON. THEODORE SMITH, UNITED STATES COMMITTEE FOR THE UNITED NATIONS

Mr. Smith, Director of the U.S. Committee for the United Nations, asserted that the major problem confronting the United Nations is that most people think of it as a remote institution, not an agency which is directly related to their daily needs and concerns. It is evident to the thoughtful among us, Mr. Smith said, that the United Nations is "the last great hope of mankind." Clearly a major responsibility is to relate Mr. and Mrs. John Doe in a meaningful way to the work of the United Nations. There are few institutions in American life that are better equipped to carry out this responsibility of education, information, inspiration about the ideals and programs of the United Nations than the Churches and Synagogues of America. Mr. Smith paid tribute to the Catholic Association of International Peace, the National Council of Churches, and the Synagogue Council for the contributions they have made in building moral support for the United Nations. He expressed the hope that the National Advisory Council would become an important factor in the work of the United Nations on a non-governmental basis.

DINNER: PRESIDENT DAVIDSON PRESIDED AS TOASTMASTER

In introducing RABBI ARTHUR HERTZBERG, Chairman of the International Affairs Commission of the Synagogue Council, RABBI DAVIDSON pointed out that his recent essay in the CHRISTIAN CENTURY on Christian evangelism among Jews had catapulted him into "national prominence with Time Magazine, the New York Times, leading Christian and Jewish publications, among others, seriously discussing the issues that he raised."

RABBI ARTHUR HERTZBERG, speaking on "Judaism and International Affairs", said that the Synagogue Council is striving to demonstrate the continued vitality and relevance of the Jewish moral and ethical tradition to the life and death issues of our time. "We are not seeking to impress our views; they are being demanded of us by the Catholic and Protestant communities, the U.S. Government and the United Nations." He referred to the invitation to Synagogue Council from RALPH BUNCHE at the time of the Suez crisis, the missionary study program of the National Council of Churches, and the World Council of Churches' religious liberty study as examples of the radically new importance of the work of the Synagogue Council in this field. RABBI HERTZBERG pointed out the urgent need for long-range policy making on the part of the Jewish community for the next decade or two. He stressed that we have the insights of our traditions, the experts, the brains, and the need, but the initiative needs to be taken to pull all of this together into a meaningful whole. RABBI HERTZBERG urged that the top community leaders of America join with the top rabbinic leadership in this vital area. He expressed the belief that this meeting of the National Advisory Council could become a turning point in the history of our people in elevating the discussion and service in international affairs to the highest intellectual and practical levels.

RABBI MARC H. TANENBAUM, SCA executive director, spoke on the role of the National Advisory Council in the total program of the Synagogue Council. The underlying thesis of the Synagogue Council and of National Advisory Council, he said, is that we are working to preserve the status and the security of the Jews in America. He pointed out that Jews number 3.4% of the total American population, but achieve majority status as one of the three major faith groups in America. Demographers forecast that by 1975, the Jewish population will number but 2.2% of the population; thus the effort to establish the public image of American Jewry as a majority faith group takes on more than theoretical importance. He noted that the Synagogue Council has been invited to

participate in virtually every major national and international conference that seeks representatives from the Catholic, Protestant and Jewish communities. He said it was unfortunate, if not tragic, that because of lack of budget and staff that the Council has not participated in such major national programs as Federal Civil Defense, the global strategy conference of the Naval War College in Rhode Island, in Purdue University's Conferences on Religion and Economics, among many others. RABBI TANENBAUM said that the National Advisory Council could help immeasurably in this area of providing effective representatives. The members of the National Advisory Council are being carefully selected in every major Jewish community throughout the country so that at all times, the Synagogue Council and its constituent organizations will have available a resource group of people who will be able to represent the total Jewish community at important governmental and non-governmental conferences in their areas. He noted that RABBI DAVIDSON had just appointed two members of the National Advisory Council to represent the Synagogue Council at the 1960 White House Conference on Children & Youth; that MYRON SILBERT of Cincinnati has been of great assistance as an alternate member of the President's Committee on Government Contracts.

RABBI TANENBAUM concluded with the hope that the members of the National Advisory Council will view this effort not just as another organizational cause, but as an unparalleled opportunity for far-sighted men to strengthen the security of American Jewry in its most meaningful way.

#### DISCUSSION:

SENATOR LEHMAN, obviously moved by Rabbi Tanenbaum's statement, suggested that this be prepared in pamphlet form so that, "We can submit it to a larger group than present here tonight". After referring to the concern he feels about the status of the Jews as a "Minority Group", the Senator in most urgent terms continued, "I think that it becomes increasingly clear that we must now take steps to retain the position that the Jewish community has won for itself over the years. I think that what the Synagogue Council is doing is extremely important, and so far as it lies in my power I want to help. It is my great hope that this Council will grow into a really useful organization. I think it can. It will not be easy. It will mean convincing a lot of people. I hope it will be carried forward. No one here can doubt the validity and value of this Council and the work it has undertaken. I hope it will grow in size and power and resources."

As a direct result of these remarks and after the meeting had adjourned, a number of those present volunteered both personal contributions and promises to arrange for local community functions. These included Louis Wolfson of Jacksonville, who, though unable to remain for the after-dinner session, was so impressed with what he had heard and seen, that he suggested he would arrange a meeting in Miami Beach in addition to a substantial contribution to the work of the Synagogue Council.

Mr. Lazrus also announced that a luncheon meeting of the National Advisory Council members in New York City and the Metropolitan area will be held in January. This would enable those New York City members not present to discuss at first hand the highlights of the meeting and make plans for New York City activity.

Most of those present filled out questionnaires, indicating the areas of interest in which they would like to serve the Synagogue Council of America.

The meeting adjourned 9 p.m.

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AN OPEN LETTER TO THE CONGRESS OF THE UNITED STATES

The undersigned view with dismay and deep concern the heavy cuts made by the House of Representatives in the appropriation to carry out our Mutual Security program for the next fiscal year. Particularly are we concerned over the drastic reduction made in the funds for economic development of the new and emerging nations of Asia, Africa, the Middle East and Latin America.

As others have concluded, this radical cut in the funds available for our programs of economic and military cooperation will reduce the military security of the United States; affect adversely our access to raw materials and markets; and weaken the support which these programs have afforded our own economy.

But important as these effects are from a material point of view, we assert our most basic concern on other grounds. We maintain:

1. That the issue between freedom and totalitarian slavery in the world may well be determined by the course taken in the next few years by rising revolutionary forces now sweeping through most of the formerly dependent and underdeveloped areas of the world.
2. That these revolutions of rising expectations are a manifestation of a great and urgent search for new meaning and new dignity in the lives of hundreds of millions of people.
3. That the great challenge to the United States is to our moral purpose - and that our moral purpose demands that as stewards of God-given abundance in the world's most wealthy nation, we must help with generosity and humility those nations and peoples who want to help themselves toward better lives.
4. That the present moment in history confronts our nation with an unparalleled opportunity to assume the imaginative leadership so urgently needed in waging a massive struggle against the basic enemies of mankind; namely, pervading poverty, ignorance, disease, and humiliation.

Because the Mutual Security program is designed to cope with the world-wide revolution which is the outstanding political fact of our age, and because it is based firmly on moral values which are common to the major religious faiths of our country it has been supported consistently by many religious organizations and spokesmen representing Protestants, Catholics, and Jews throughout the nation.

(MORE)

THE NATIONAL COUNCIL OF CHURCHES OF CHRIST, USA

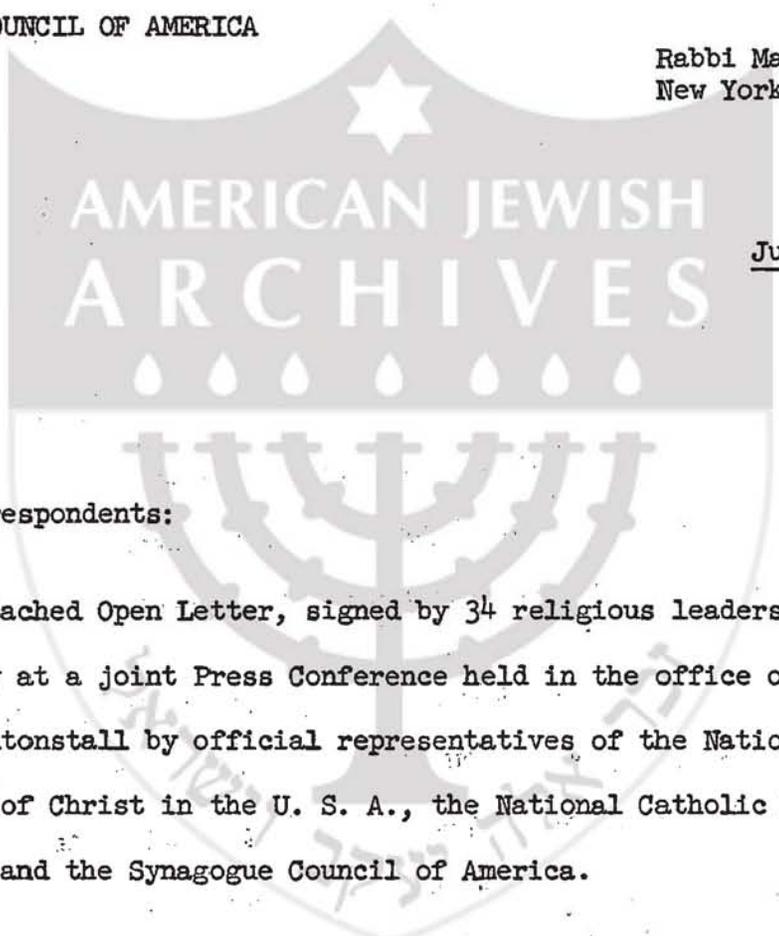
Dr. Kenneth Maxwell  
New York - OREGON 4-5000  
Washington - LI 4-2350

NATIONAL CATHOLIC RURAL LIFE CONFERENCE

Rev. James L. Vizzard  
Washington - ST 3-1465

SYNAGOGUE COUNCIL OF AMERICA

Rabbi Marc Tanenbaum  
New York - BRyant 9-2647



AMERICAN JEWISH  
ARCHIVES

July 16, 1958

Note to Correspondents:

The attached Open Letter, signed by 34 religious leaders, was made public today at a joint Press Conference held in the office of Senator Leverett Saltonstall by official representatives of the National Council of Churches of Christ in the U. S. A., the National Catholic Rural Life Conference, and the Synagogue Council of America.

The three representatives, Rabbi Marc Tanenbaum, Dr. Kenneth Maxwell, and Rev. James L. Vizzard also requested joint time to testify before the Senate Appropriations Committee hearings now in process.



While we have not been uncritical toward certain specific aspects of the program, we believe, nonetheless, that the cuts in foreign economic assistance made by the House of Representatives not only throws into question the ability of the United States to provide leadership in helping to create the conditions for world freedom and peace but also casts doubt on the seriousness of our moral responsibility.

We believe that a substantial restoration of these funds is demanded by the morality, humanitarianism, realism, and idealism essential to United States foreign policy in a revolutionary world.

July 14, 1958

Signed:

Rabbi Theodore L. Adams  
New York, New York

Archbishop Robert Emmett Lucey  
San Antonio, Texas

Dr. Eugene Carson Blake  
Philadelphia, Pennsylvania

Rabbi Julius Mark  
New York, New York

Jacob Blaustein  
Baltimore, Maryland

Bishop W. C. Martin  
Dallas, Texas

Archbishop Richard J. Cushing  
Boston, Massachusetts

Dr. Reinhold Niebuhr  
New York, New York

Rev. Edwin T. Dahlberg  
St. Louis, Missouri

Bishop G. Bromley Oxnam  
Washington, D. C.

Rabbi Max D. Davidson  
Perth Amboy, New Jersey

Rev. Norman Vincent Peale  
New York, New York

Rabbi Maurice Eisendrath  
New York, New York

Rabbi Emanuel Rackman  
Far Rockaway, New York

Rabbi Abraham J. Feldman  
Hartford, Connecticut

Rabbi Jacob P. Rudin  
Great Neck, L.I., New York

Moses Feuerstein  
Malden, Massachusetts

Rt. Rev. Henry Knox Sherrill  
New York, New York

Abraham Fineberg  
New York, New York

Rabbi Abba Hillel Silver  
Cleveland, Ohio

Harry W. Flannery  
Washington, D. C.

Bishop Julian Smith  
Chicago, Illinois

Bernath L. Jacobs  
Philadelphia, Pennsylvania

Charles P. Taft  
Cincinnati, Ohio

Msgr. George Higgins  
Washington, D. C.

Rabbi Marc H. Tanenbaum  
New York, New York

Bishop Gerald H. Kennedy  
Los Angeles, California

Rev. James L. Vizzard, S. J.  
Washington, D. C.

Rabbi Isaac Klein  
Buffalo, New York

Mrs. Theo. O. Wedel  
Washington, D. C.

Philip N. Klutznick  
Park Forest, Illinois

Martin Work  
Washington, D. C.

Rev. Msgr. Luigi Ligutti  
Des Moines, Iowa

Bishop Woznicki  
Saginaw, Michigan



1959

## *Labor Day Statement*

By RABBI MAX D. DAVIDSON, *President*

*The Synagogue Council of America*

AMERICAN JEWISH

Since the day when the first labor legislation in history was promulgated through the Ten Commandments and thus given to the whole world, Judaism has sought the welfare of those who do the world's work. The concept of a day of complete rest has been accepted by only a minority of mankind and it is the continuing task of civilized nations to insure the right of the worker to time for study, recreation and physical and spiritual refreshment.

It is not only rest that is glorified in Jewish religious teaching. Work itself is exalted. "Six days shalt thou labor and do all thy work" is as much a part of a Commandment as "Remember the Sabbath Day to keep it Holy". The dignity of the worker, his rights and responsibilities, are part of the philosophy of Judaism.

In our highly organized society, methods of organization and the needs of employer and employee are in constant flux. Only by long-range vision by management and labor alike of both the spiritual and physical needs of the nation, the community and the individual; only by the highest standards of ethics, justice and cooperation, can the welfare of all of us be made secure.

The translation of this vision into a living day-by-day reality becomes all the more urgent against the background of the present international situation. In the contest for the

hearts and minds of men, the concept and the practice of free and responsible cooperation between employers and employees in open good faith for the common weal of our citizenry emerges as a major force for democracy. The leadership of both labor and management have a fundamental responsibility to assure that this achievement of American society be maintained and strengthened.

In our abundant society, no one need lack the necessities and the comforts and the enrichment of mind and body.

This is the ancient Jewish ideal. This may well be the blueprint for tomorrow.



The Synagogue Council of America is the national coordinating agency for the major branches of religious Jewry, comprising

- Central Conference of American Rabbis (Reform)
- Rabbinical Assembly of America (Conservative)
- Rabbinical Council of America (Orthodox)
- Union of American Hebrew Congregations (Reform)
- Union of Orthodox Jewish Congregations (Orthodox)
- United Synagogue of America (Conservative)

Additional copies of this Labor Message at 5¢ per copy,  
\$3.50 per hundred available from

THE SYNAGOGUE COUNCIL OF AMERICA  
110 WEST 42ND STREET  
NEW YORK 36, N. Y.

LABOR DAY STATEMENT BY RABBI MAX D. DAVIDSON, PRESIDENT OF THE  
SYNAGOGUE COUNCIL OF AMERICA

Creation is a divine function that is shared by God and Man. The Almighty renews each day the work of creation through the activity of men's minds and bodies.

The history of the human race is the history of freedom from enslavement: the gradual and often slow recognition of the dignity of man and of his labor. *(No labor,*

*however humble, is dishonoring, says the Talmud.*

*"Great is labor for it does honor to him who is occupied by it," says the Talmud.*

*(A)* This principle, <sup>ple</sup> this ideal, is unchanging. But the interpretation of that ideal changes from generation to generation. Released from chattel slavery they have (?) been a definition of freedom in ancient times it is still sought in some parts of the 20th century world.

Neither the sun nor the moon, nor the rights of man stand still. Civilized nations have continually sought to increase the reward of honest labor. The growth and prosperity of our country afford patent proof of the practical results of such a policy. As the worker is given more time for study, for recreation, for physical and spiritual refreshment; as he is able, with his family, to enjoy more comfort and more educational opportunities; as his wage and his hours become more favorable; as he has increased his sense of responsibility and of creativeness, the United States has risen to greatness, and this is the light we hold out to those in darkness. *(B)*

There is no turning backward. The Kingdom of God lies not in the past but in the future.

*Revolutionary*  
Labor Day has its ~~master~~ message for the people of the United States and for all the peoples of the earth: that in an abundant world, no one need lack the necessity and the comfort of mind and body; that those who do the world's work ensure the world's welfare and are entitled to their just reward.

"Establish Thou also the work of our hands for us; yea, the work of our hands, establish Thou it."



## Lazrus Named Chairman of SCA Advisory Council

### Rabbi Hertzberg Warns Against Conversion

A personal statement of what some Jewish reactions are to recently intensified efforts among some Protestant groups to convert Jews to Christianity was written by the chairman of the International Affairs Commission of the Synagogue Council of America, Rabbi Arthur Hertzberg (RAA). Entitled, "To Believe — and to Wait," the article appeared in the Sept. 16 issue of *Christian Century*, leading Protestant weekly.

The thesis of the article—widely quoted in the nation's press, including the *New York Times* and *Time* magazine — was that Protestant efforts to evangelize the Jews will prove an embarrassment to both Jews and Christians and may even jeopardize the image of America before the world. The article was published as a reply to a statement by a Protestant official, which appeared in the April 29 issue of *Christian Century*, who urged Protestants to seek to win Jews to Christianity with love and friendship. He said this was now possible because "many Jews scarcely have a religion."

(Continued on Page 2)

### SCA Committee Heads Named

A partial list of Chairmen of SCA standing committees for the current organizational year has been announced by Rabbi Max D. Davidson, SCA President.

#### FINANCE COMMITTEE:

Max S. Rosenfeld, New York (UOJCA).

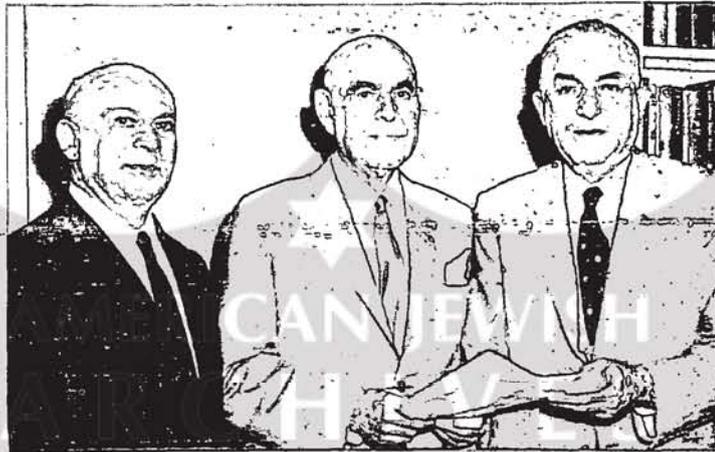
#### SCOPE COMMITTEE:

Rabbi Jay Kaufman, New York (UAHC).

#### BOY SCOUT COMMITTEE:

Rabbi Norman Salit, New York (USA).

(Continued on Page 2)



Former Sen. Herbert H. Lehman reviews SCA National Advisory Council program with newly appointed national chairman, Benjamin Lazrus, right, and SCA President, Rabbi Max D. Davidson, left.

### Rabbi Davidson Sets Spiritual Tone For World Refugee Year

The theme for the official launching by voluntary agencies of their observance of World Refugee Year was set by SCA President Rabbi Max D. Davidson in his blessing before the luncheon of the American Council of Voluntary Agencies for Foreign Service on July 1st at the Hotel Plaza, New York City.

Appearing before 500 delegates representing the major voluntary relief and religious agencies of America, Rabbi Davidson stated, "May the year here and now begun be at its end a reunion of rejoicing, and hailed as a jubilee, a journey of justice. May our bread be blessed by Thee, yea and by the mouths of the millions to whom bread will be given. May our homes be hallowed by the harried homeless to whom will be restored through the awakened conscience of the world, home and hope and honor, when every man shall sit under his vine and fig tree and none shall make him afraid."

(Continued on Page 2)

### Announcement Made By Senator Lehman, Honorary Chairman

Former Sen. Herbert H. Lehman, honorary national chairman of the National Advisory Council of the Synagogue Council of America, has announced the appointment of Benjamin Lazrus as Chairman of the National Advisory Council. Mr. Lazrus is Chairman of the Board of Benrus Watch Co.

Formation of the National Advisory Council grew out of a discussion at the briefing session held in Washington on May 10, prior to the participation of 32 SCA delegates in the conference called by Vice-President Nixon on behalf of the President's Committee on Government Contracts. Mr. Lazrus, at this session, pointed out "in view of the many calls made upon the Synagogue Council for participation in official conferences of various kinds from governmental agencies such as the State Department, the Department of Health, Education and Welfare, the Department of Labor and from Congressional committees, that it would be advisable to establish a National Advisory Council as a resource so that there would be available representatives and spokesmen from our own groups who could be asked to accept appointments to various delegations. We would thereby be enabled to have 'top brains and community experience' available at all times when we were called upon for representation."

Community leaders from throughout the country were invited to join the National Advisory Council. The letter of invitation stressed the fact that the Synagogue Council "has by the logic of events been forced to face the question of strengthening the Synagogue Council to deal with the manifold problems which now come to it from both national and international governmental departments."

### MEMBERS NAMED TO ADVISORY COUNCIL

Chairman Lazrus has announced that the following have accepted membership on the National Advisory Council now in formation: Alfred R. Bachrach, Ira Guilden, Orin Lehman, Earl Morse, Max E. Oppenheimer and Maurice Templesman of New York City; George Brussel, Jr. of Elmsford, N. Y.; Nathan Cummings of Chicago, Ill.; Samuel H. Daroff of Philadelphia, Pa.; Irving J. Fain of Pawtucket, R. I.; Kivie Kaplan of Boston, Mass.; Joseph Meyerhoff of Baltimore, Md.; Charles S. Raizen of New Rochelle, N. Y.; Myron S. Silbert of Cincinnati, Ohio; and Benjamin H. Swig of San Francisco, Calif. Michael M. Nisselson of New Rochelle, N. Y. will act as consultant to the NAC. Irving Workoff of Bronx, N. Y., will serve as director of development to the Council.

HIGHLIGHTS

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SEPT.-OCT., 1959

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*Vice-Presidents*

RABBI URI MILLER  
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IRVING WORKOFF  
*Director of Development*

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Union of American Hebrew Congregations  
RABBI MAURICE N. EISENDRATH  
*President*

Rabbi Davidson  
Joins in 3-Faith  
UN Prayer Card

In connection with observance of "United Nations Day" on October 24, the United States Committee for the United Nations is distributing a "three-faith" suggested prayer readings" card containing statements by the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches; Francis Cardinal Spellman of New York; and Rabbi Max D. Davidson, president of the Synagogue Council of America.

In his text, Rabbi Davidson expressed the hope that the "United Nations be strengthened as a force for reconciliation," and, "may the peaceful process of deliberate and mutually-respecting discussion take the place of violence and force in resolving the problems of the world."

The U. S. Committee for the U.N. is distributing the cards to churches and synagogues throughout the nation for use in Sabbath observances prior to October 24.

Aids Chinese Refugee Service



HONG KONG — In a demonstration of the humanitarian concern of religiously-committed Jews for the welfare of suffering people of other faiths, Joseph Schlang, a Synagogue Council leader for over 20 years, made a contribution here last month in support of the milk bar service to Chinese refugees maintained by Church World Service, the Protestant overseas relief agency. Mr. Schlang (left) is shown presenting a check to Dr. Kenneth G. Hobart, Hong Kong Director of the church agency. "The brotherhood demonstrated by Church World Service in serving milk daily to more than 15,000 persons through its seven milk bars, without regard to race or religion, is most commendable", Mr. Schlang stated. "It meets with sympathetic response in the Jewish community which has had very wide experience in relief work for refugees."

SCA ACROSS THE NATION

TRAFFIC SAFETY: Leon J. Ell and Rabbi Irving Lehrman, spiritual leader of Temple Emanuel, Miami Beach, Florida, represented the SCA at the American Bar Association Conference for the President's Committee for Traffic Safety held in Miami on August 24-25. "Whenever the driver of an auto takes the wheel in his hands, he invokes the verse from Deuteronomy, 'I have set before thee life and death: therefore, choose life,' they said.

UNITED NATIONS: Morris E. Adelstein, Robert Gamzey, editor of the Inter-Mountain Jewish News, Denver, and Rabbi William F. Rosenblum, SCA UNESCO delegate, represented SCA at the Seventh National Conference of the United States National Commission for UNESCO held in Denver, September 29. The conference was designed to advance more effective cooperation between the nations and peoples of North and South America.

CITIZENSHIP CONFERENCE: Rabbi Uri Miller of Baltimore, Md., SCA vice-president, represented the Synagogue Council of America at the National Conference on Citizenship on September 16-19 in Washington.

RECEPTION: Representatives of the Synagogue Council of America attended an official reception for the U. S. Mission to the Fourteenth General Assembly of the United Nations on September 13th at the Waldorf. The SCA representatives included Herbert Berman, SCA recording secretary; Israel Berman, chairman of the SCA mission to the United Nations; and Rabbi Marc H. Tanenbaum, SCA Executive Director.

BOY SCOUTS: Rabbi Norman Salit of New York City, past president, represented SCA among 3,000 of the nation's Boy Scout leaders at their 11th National Training Conference held September 1 to September 8 at the University of Michigan, Ann Arbor.

NUCLEAR TESTS: Rabbi Meyer Greenberg, President of the Washington, D. C., Board of Rabbis, represented the SCA at a briefing session held by the State Department on the Geneva conference on the discontinuance of nuclear weapons tests. The session, which took place in the new State Department building on June 25, brought the assemblage up to date on the negotiations between the United States, England and the Soviet Union.

Committee Heads

(Continued from Page 1)

INTER-RELIGIOUS COMMITTEE: Rabbi Maurice J. Bloom, New York (CCAR).

RELIGIOUS OBSERVANCES COMMITTEE: Rabbi David Golovensky, New Rochelle, N. Y. (RCA).

INTERNATIONAL AFFAIRS COMMITTEE: Rabbi Arthur Hertzberg, Englewood, New Jersey (RAA).

FAMILY & YOUTH WELFARE COMMITTEE: Rabbi Bernard Lander, N. Y. (RCA).

PROGRAM COMMITTEE: Rabbi Julius Mark, New York (CCAR).

GENERAL ASSEMBLY COMMITTEE: Rabbi Abraham M. Heller, New York (RAA).

UNESCO COMMITTEE: Rabbi David de Sola Pool and Rabbi William F. Rosenblum, both of New York.

UNITED NATIONS MISSION COMMITTEE: Israel Berman, New York (UOJCA).

World Refugee Year

(Continued from Page 1)

The inauguration of World Refugee Year, which will be celebrated by a series of local and national meetings to "awaken public opinion to the needs of the refugee," was addressed by Monsignor Edward E. Swanstrom, Executive Director of the Catholic Relief Services, National Catholic Welfare Conference; The Very Reverend Francis B. Sayre, Jr., Dean of the Washington Cathedral, Washington, D. C. and Chairman of the United States Committee for Refugees; and the Honorable Hubert H. Humphrey, U. S. Sen., Minn.

SCA is a member agency of the U. S. Committee for Refugees and is represented on its Board of Directors by past SCA president, Rabbi Abraham J. Feldman of Hartford, Conn.

Rabbi Hertzberg

(Continued from Page 1)

While the Synagogue Council arranged for publication of the Jewish reply, and while, too, Rabbi Hertzberg holds official position in SCA, the statement was printed as his own and does not constitute an official declaration of SCA or of any of its constituent organizations.

Reprints of Rabbi Hertzberg's article for distribution among congregation members, Christian clergy, mass media, and for other education and community relations purposes are available from Synagogue Council at fifteen cents per copy.

## SCA Labor Day Message Broadcast Around the World

Radio Free Europe and the United States Information Agency broadcast around the world the Labor Day statement of Rabbi Max D. Davidson, president of the Synagogue Council of America, together with those of the National Catholic Welfare Conference and the National Council of Churches.

George Meany, president of the AFL-CIO, wrote to 6,500 labor union affiliates urging their use of the Catholic, Protestant, and Synagogue Council statements in their Labor Day programs.

In his statement, which was unanimously approved by the delegates of the constituent organizations of SCA, Rabbi Davidson asserted: "Labor-management cooperation for the common good is a major force for democracy in the world struggle for public opinion."

Pointing to the necessity for both labor and management to "assess the spiritual and physical needs of the nation, the community and the individual" from the long-range point of view, Rabbi Davidson explained that, "in the contest for the hearts and minds of men, the concept and the practice of free and responsible cooperation between employers and employees in open good faith for the common weal of our citizenry emerges as a major force for democracy."

"The leadership of both labor and management," he added, "have a fundamental responsibility to assure that this achievement of American society be maintained and strengthened."

The message was distributed to all rabbis and community relations councils. Leading newspapers of the country published the message and congregational bulletins gave it wide attention.

## Foundations Support SCA

Increased recognition of the values of SCA's program is reflected in contributions received from important national philanthropic foundations. The Reader's Digest Foundation, an annual contributor, transmitted this year's contribution with the comment, "We are glad to have the privilege of furthering . . . the valuable service that your organization is performing."

A substantial donation was also received from the Cecil B. De Mille Trust, appropriately set up from the proceeds of the motion picture, "The Ten Commandments." Concern for the promo-

## The President's Corner

# A Personal View

By Rabbi Max D. Davidson

The organizational pattern of the American Jewish community is far from definitive. Among the several factors that make for fluidity, we may mention two examples. Large-scale geographical redistribution shows no sign of slowing down.



The relationship of American Jews and Judaism to Jews and Judaism in Israel is not yet crystallized in a single, simple formula.

However, three changes have developed and are now broadly evident to all, except to a few groups and individuals whose *raison d'être* is disappearing with new conditions.

What are these three changes?

First — the non-religious representative of the Jewish community, local or national, is no longer acceptable, either by Jews or by non-Jews. Without going quite as far as Will Herberg, we have seen, in this generation, the emergence of the Jews as one of the three major denominations, and the recognition of official religious representatives as authentic and authoritative.

The catchword of a bygone generation, "cultural pluralism," is discredited and obsolete. The very creation of the State of Israel has made "nationalist" Jews everywhere but in Israel an anachronism. Certainly in the two fields in which the Synagogue Council has its most extensive activity, viz., contact with government agencies and with church bodies, we see that it is only with representatives of the religious community that they care to deal

when they are asking a Jewish question.

The non-synagogue agencies which still have the greatest funds and the largest staffs, and which would naturally be the last to want to accept the fact of this change, are themselves finding it necessary to call in the Synagogue Council when high level negotiations with government and the non-Jewish community are required. The Synagogue Council is ready to cooperate; indeed, it does cooperate with many of these agencies who have rendered distinguished service, and who have developed techniques and techniques in specialized fields.

It is when some of these agencies have stepped beyond the bounds of their competence and have assumed a mandate which they never possessed that they have run afoul of Jewish public policy and the new sense of public responsibility. When the Jewish point of view on social, political and religious questions and problems is sought, it is Jewish religious teaching that is wanted. Jews in America will be given attention when THEY speak with a religious voice.

Second — No single sub-denomination (Orthodox, Reform, Conservative) can arrogate to itself the privilege of speaking for the entire Jewish community. They may not be exactly equal in strength, in number of affiliated individuals, in number of rabbis, in number and size of congregations, in rabbinic and teachers' training schools, in departments and programming; but each of the three groups is so large and so well organized and well supported, each has such able leaders, each is so well entrenched and so influential, that not one of the three can be disregarded by the other two.

There are certainly areas of interest and intense activity in which one may be more concerned than the other, but even here the cooperation and participation of all three is required if a Jewish religious voice is to be heard by the outside world. Any other procedure would dissipate effective response, and would hold a divided Jewry up to ridicule and disesteem.

Third — Since Judaism does not make the same distinction between clergy and laity as do other religious groups, any approach to the non-Jewish world must come, not from rabbis alone, but

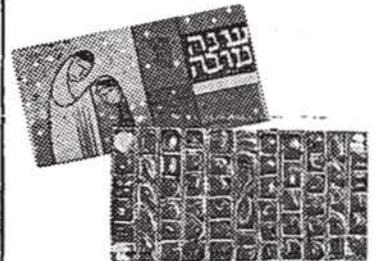
jointly from rabbis and laymen, from congregational and rabbinic bodies. By the same token, a unilateral presentation by laymen and/or congregational organizations, either alone, together, or in conjunction with non-religious groups, would be, and is, regarded as an anti-rabbinical cabal, and carries no authority.

The obsolescent non-religious associations who have heretofore been the self-appointed spokesmen for American Jews would very much like to encourage such anti-clericalism. They would like to see differences exposed and exhibited in public thus, by dividing they hope to conquer.

Government, church bodies, and other agencies can hear and understand the Jewish voice only when it speaks in religious accents, in religious tones; only when it issues forth from the joint chorus of congregational and rabbinic authority. That is why the Synagogue Council of America, despite its meager funds and small staff, has been so effective. By coming to a common consensus, the Synagogue Council can present a single point of view on behalf of the Jewish religious message.

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## SCA Leader Elected CCAR President; Strong Support For Council Urged

Rabbi Bernard J. Bamberger, a former president of the Synagogue Council, was elected president of the Central Conference of American Rabbis at the organization's seventieth annual convention concluded on June 28th in Bretton Woods, N. H.

In a report to the CCAR convention on the Synagogue Council, SCA Vice-President, Rabbi Julius Mark, chairman of the CCAR delegation to SCA, urged a strong resolution in support of the Council. Rabbi Mark asked for a "commitment on the part of individual members of the Central Conference of American Rabbis to go back to their communities and work actively during the coming months to assure that the Synagogue Council receive a substantial allocation from our local welfare funds."

He added that "If each of the major welfare funds allocated a minimum of \$1,000, the Syna-

gogue Council would quickly become established as it deserves to be."

In support of his recommendation Dr. Mark pointed out that "the National Catholic and Protestant church bodies, the White House, the State Department, and federal agencies of our government increasingly turn to the Synagogue Council as their liaison with American Jewry. The thesis that the Catholic, Protestant and Jewish religious communities constitute the three major faiths of America, and together represent the largest cross-section of our nation's population, is now a fact of life in American society.

"It has become similarly a fact of life that the representative agencies of these three religious communities are the National Council of Churches, the National Catholic Welfare Council and the Synagogue Council of America," Rabbi Mark said.

## Worth Quoting . . .

"It is most appropriate that in such a fearful, fateful time, representative leaders of the Jewish and Christian communities should be drawing close together, as we have been doing in recent years. For this bridge of reconciling relationship, major credit must be given to the magnificent leadership of the Synagogue Council of America, as exemplified in your retiring president, Rabbi Adams, in his predecessor, whom I delight to claim as a friend, Rabbi Feldman, and in your indefatigable and inspiring Executive Director, Rabbi Tanenbaum, to name only a few."

Rev. Dr. Kenneth L. Maxwell, Director of the Department of International Affairs, National Council of Churches at SCA Annual Dinner, June 16.

"... my hope is for guidance along lines not already well-traveled by the community relations agencies. It seems to me that the pressing need at the moment is for religious leadership on such moral issues as the following:

Testing of nuclear weapons; Negotiations over European security and the German problem; scarcity in the midst of abundance (inflation at home and underdevelopment abroad).

A letter to SCA from Robert D. Katzoff of Baltimore, Md.

"Individuals and families are turning more and more to synagogues and rabbis on a local level than they have ever done in America. Communities and organizations are turning more and more to Jewish national religious bodies for moral and ethical guidance in situations where previously they might have turned elsewhere."

"... As recently as fifteen years ago, parents demanded a watering down of religion for their children. Now there is more and more demand for intensive religious education."

SCA President Rabbi Max D. Davidson in an interview with the New York Herald Tribune, published nationally by the Herald Tribune News Service.

## Rabbi Mark Calls For Stronger Laws Against Obscenity

Strong legislation and effective law enforcement against the distribution of obscene and salacious literature were urged by Rabbi Julius Mark, SCA vice-president, in his testimony August 28 before the joint hearing held in Washington, D. C., by the Senate Subcommittee on Juvenile Delinquency and Constitutional Amendments.

Expressing alarm over the anti-social behavior among our youth, Rabbi Mark said, "The very future of our civilization is dependent upon our successful solution of this frightening problem.

"As to the need for improving our homes, our schools, our social agencies and our churches and synagogues making a greater impact upon our youngsters, so that they can be trained in 'the way that they should go'," added Rabbi Mark, "there can be no question." He pointed out that "Most of our states and many of our cities have laws against the distribution of obscene and salacious literature, but these laws are frequently not enforced at all or, if a violator is apprehended, he is often set free after paying a small fine."

Appearing on the personal invitation of Sen. Estes Kefauver (Dem., Tenn.), subcommittee chairman, Rabbi Mark urged the committee to effect quick passage of the legislation it contemplates because it would "strengthen the hands of our law enforcement officials . . . by imposing heavier fines and making jail sentences longer and mandatory."



Rabbi Theodore L. Adams, outgoing SCA president, receives a plaque inscribed with a tribute to his leadership during his two-year term of office from incoming president Rabbi Max D. Davidson, at SCA Annual Dinner, June 16. Messages acclaiming the work of Rabbi Adams and SCA were received from President Dwight D. Eisenhower and many other national leaders in government circles and Catholic and Protestant church federations.

## SCA Girl Scout Award

The Girl Scout Committee of the SCA has revised the requirements for earning the Menorah Award, and has published them in a booklet available at 25 cents. The sterling silver pin costs \$2.50. Both may be obtained from the Synagogue Council of America, 110 West 42nd Street, Suite 628, New York 18, N. Y.

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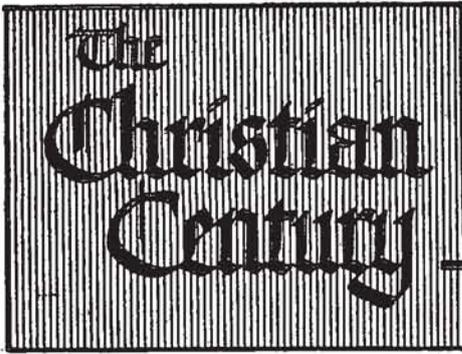
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An Undenominational Weekly

September 16, 1959

We Christians have long agonized over the problem of proselyting the Jews. In our struggle we have too often neglected to wonder what the Jews think about attempts to convert them. Prompted by George Sweazey's article "Are Jews Intended to be Christians?" in the April 29 Century, Arthur Hertzberg herein supplies us with some Jewish opinion on the subject. Rabbi Hertzberg is chairman of the International Affairs Commission of the Synagogue Council of America and chairman of the committee on international

peace of the Rabbinical Assembly of America (the conservative rabbinic movement). Rabbi of Temple Emanu-El in Englewood, New Jersey, he is an associate in the seminar of religion on the Columbia University faculty and a fellow of the Lehman Institute of Ethics of the Jewish Theological Seminary of America. Rabbi Hertzberg is also the author of *The Zionist Idea*, a historical analysis of the Zionist movement, published in April.

## To Believe—and to Wait

Protestant efforts to evangelize the Jews will prove an embarrassment to both Jews and Christians and may even jeopardize the image of America before the world.

ARTHUR HERTZBERG

† PERHAPS it is imprudent and even presumptuous for a Jew to comment on the current debate within Christianity on the mission of the church to the Jews. The issues that have been raised in this debate must, however, concern him, if only because the validity of Judaism as a faith and the present estate, both spiritual and temporal, of the Jewish community are once again under analysis from Christian perspective.

To say the obvious and expected first, Jews cannot but prefer Reinhold Niebuhr's proposal of two years ago (which represents a position not far different from that which Paul Tillich is known to hold) that there be theological coexistence between Judaism and Christianity till the end of time. Nonetheless, one must agree with Niebuhr's most recent critic, George E. Sweazey ("Are Jews Intended to be Christians?" in *The Christian Century* for April 29, 1959), that coexistence would represent a theological revolution. Sweazey's assertion that, since New Testament times, the Jews have always been a, if not *the*, prime target of Christian proselytism, seems undeniable. Nor can it be gainsaid that, on Sweazey's premises, proselytism is an integral element of that evangelism which is the "Great Commission" of the church, and that to excise it by making theological peace with Judaism would call all Christian evangelism into question. Sweazey thus appears as the defender of classical Christian

theology against a radical new proposal. In his approach to the Jews he seems to walk consciously and resolutely on the highroad marked out by his Christian ancestors through the centuries: he believes that he brings them the higher truth which has come to replace and indeed fulfill what he considers the partial truth of Judaism.

### *One Jewish Answer to Evangelism*

Such a classicist no doubt expects the Jew also to react in the ancient way: to debate about all the biblical texts that have so often been a Jewish-Christian battleground and to argue against the truth and divinity of the Christian revelation. In the medieval age, a Christian classicist would agree, the discussion could never reach its fullest stature on either side; for Christians too often vitiated the spiritual power of their case and mission by invoking force, and Jews, even if they might have wished to proselyte for their faith, were debarred from doing so. Hence a 20th century Christian like Mr. Sweazey is, to his credit, very insistent on the responsibility of the missionary today to recognize the equal rights of Jews in our democratic society and to labor, in Christian love, for their complete religious liberty. By the inherent logic of this acceptance of freedom, such a Christian undoubtedly would welcome free competition with

a Jewish missionary movement, which is possible in the democratic world today. This indeed is the "answer" of some Jews to Christian evangelism: they are proposing a new departure for Jewry, something which has been foreign to it for at least as long as Christianity has dominated the West; i.e., campaigns are being announced for conversions to Judaism.

Obviously the debate between Sweazey and Niebuhr arises in part at least from the situation in America and the Western world today. So does the movement for Jewish missionary activity; such an undertaking would have been unimaginable in medieval times, in a world dominated by papal power or in John Calvin's Geneva. The 20th century Christian-Jewish encounter cannot therefore be understood in purely theological terms. Sweazey knows as well as Niebuhr that the church and those whom it would convert—and those who would convert it—all live in history. Perhaps we can discuss the meaning of both Christian and Jewish faith better after a journey through the complexities of the present. Perhaps it will then appear that a revived Christian mission to the Jews will involve Christianity in problems that cannot be solved in the way Mr. Sweazey suggests: by a self-denying effort to end all mention of Christ in Rotary club invocations and to reduce the large presence of Christian forms in the public schools.

#### *Areas of Sensitivity*

With varying degrees of precision, Mr. Sweazey seems to know several things about the present condition of the Jews in America which predispose him to believe that Christian proselytism among them is a real possibility. The most prominent of his arguments is that "many Jews in America scarcely have a religion," that "even those who cherish a strong sense of the Judaic tradition often seem to hold it as a sort of super-intense patriotism, without personal awareness of the God or the religious teachings of their forefathers." Second, he is aware that American Jewry has not yet conquered the last frontier, namely, full personal and social acceptance by a society which politely but thoroughly practices exclusion of the Jew. This awareness is implicit in Mr. Sweazey's suggestion that "friendship is important" and in his emphasis on the fact that 98 per cent of Christians with a Jewish background indicated in a questionnaire study that they had begun "to look toward Christ because of friendship with a church member." Mr. Sweazey also alludes to the discomfort caused Jews by Christian observances in the public schools and the like. He suggests that in approaching the Jews "churches can do more to encourage better inter-group relations, not primarily to make a straighter highway for the Lord but simply because of the self-sufficient value of good feeling and appreciation. Christians must be encouraged to discountenance prejudice against Jews wherever it appears."

Sweazey's awareness of these sensitive areas in American Jewish experience prompt him to a generalization which appears to make him slightly uncomfortable. What he is saying is that the strength

of Christianity in Jewish-Christian encounter is Christendom; i.e., the fact that American society is primarily Christian and that even in this tolerant age a religious minority like the Jewish continues to feel the pressure of the overwhelming majority in many forms. But Sweazey points out that the conversion of Jews to Christianity out of their desire for betterment of their personal status in society would represent the equivalent of "rice Christianity," and clearly that is not what any sensitive or committed Christian desires.

As Mr. Sweazey emphasizes, those who would undertake to evangelize American Jews have something to offer which (in their view) is much more religiously valid and exciting. Large numbers of Jews, they say, have no real religious convictions, only group loyalties and a sense of involvement in the history and destiny of their people; they are therefore ripe for the true spiritual experience which Christianity can give them. The premises on which this central point rests can be questioned on several grounds. Statistically, the rate of synagogue affiliation has risen dramatically in the last decade or so. By now, at least three-fifths of all American Jews belong to some synagogue. (See the present writer's article on religion in the *American Jewish Yearbook*, 1958.) At least another fifth is in the broad sense identified with the synagogue, and, more significantly still, probably almost nine out of ten Jewish children in America receive some training in the Jewish religious school. A very recent and elaborate study of this question (see the *New York Times*, May 29, 1959) confirms this fact, indeed shows that in the last decade religious school attendance has risen at a higher rate in Jewry than in any other American religious group.

#### *The Revival of Religion Among Jews*

While Jewish leaders differ in opinion as to the quality of the religious revival that these figures betoken, there can be no doubt that this is not the record of a group in flight from its religious moorings. Three decades ago, American Jews behaved primarily like an ethnic minority; today the religious organizations are the central and stabilizing institutions of Jewish life. Granted that this religious identification is to some degree merely the formal expression of secularism and group loyalty, is Judaism's situation essentially different from that of the major Christian denominations?

The various churches are consistently examining themselves as overly secularized ethnic and class temples of "togetherness." For example, Roswell P. Barnes emphasized before the last (1957) General Assembly of the National Council of Churches of Christ (of which body he was then associate general secretary) that the statistical evidences of growth in church membership were not "adequate criteria for judging religious values or the influence of the churches in society." Dr. Barnes urged that organized Christianity slough off all standards of institutional success and look for leadership to saints and thinkers rather than to organizers.

Leading rabbis would echo these words—indeed

have done so. They too know, that the swift growth of synagogue membership involves them in the same danger of becoming merely "organization men," and they too are trying to use the opportunity of this moment to teach their people faith in the God of Abraham. In sum, American Jews do not look to the church down the street as the bearer of a pure faith, undefiled by what is wrong with contemporary America—if only because its minister is quite likely, and his bishop or presiding elder is almost certain, to be telling all who will listen that the struggle for piety is as hard a fight among Christians as among Jews. There can be camaraderie in this battle, but there is no overwhelming evidence that it is more nearly won at one end of the street than at the other.

#### *Grounds for Resentment*

Clearly, American Jewry is today no more disintegrating because of its internal ills than is American Christendom. Like Christianity, Judaism is self-consciously and proudly at home in this free society of ours and it resents any implications, no matter how subtly put, that it is looked on by others as a communion to be destroyed. Being human, Jews will be suspicious of the proffered embraces of a Protestantism that may be trying to convert them through love, using honey rather than vinegar tactics. They will tend to brood again on the horror of the Nazi years, when the Munkes, the Bonhöffers and the Berggravs, who stood as Christians for decency, were not the sole spokesmen of Christianity; for there were Christian chaplains with the Nazi armies and, unlike the Communists, the Nazis were never formally excommunicated by any of the historic Christian denominations.

Jews will contemplate the pronounced anti-Zionism of many church circles and note that every single state that has arisen in Africa and Asia since World War II—even Nasser's Egypt, which is anti-Christian—has found almost unqualified support in organized Christianity, except Israel. This is not the place to enter into the merits or assess the moral guilt of those issues. But one fact is plain: an aggressive Christian mission to Jewry can only break open the scars of these wounds and stir up the bitter passions of yesterday. The possibility of Jewish-Christian cooperation and symbiosis, which is a chief glory of America, will be lessened if not destroyed.

Nor can a Protestantism missionizing among Jews expect the Roman Catholics to maintain a benevolent silence. By its very momentum, such an effort will soon, if not immediately, turn into a broader attempt to convert all Americans to Protestantism. Catholics have certainly read the many statements of recent years that South America is the great Protestant hope. They know that they are often regarded in Protestant circles exactly as Mr. Sweazey regards Jews; i.e., as being Catholics because of their Irish, Italian or Spanish ethnic memories, but a people bereft of true religion. It will take no imagination for Catholics to react to a Protestant mission to the Jews, conceived as an effort to dissolve the Jewish community, by closing whatever roads are open between them and other

Christians. The America that we know would then be at an end.

These reflections lead to a consideration of the two great turning points in the life of Christianity in our generation: the radical change in the nature of its encounter with Eastern faiths and the trend toward Christian reunion that is symbolized by the ecumenical movement. A Christianity that must rethink its relationship to its traditional mission fields and that is seriously attempting to reunite is clearly so changed that this change must affect, and be affected by, the Jewish-Christian encounter.

As recently as 1953 S. C. Carpenter could write, in the widely read Penguin volume *Christianity*, that "others are either ignorant of what is happening or strangely blind to the significance of the fact that Asia and Africa are gradually becoming Christian." Dr. Carpenter's confidence in Christianity's success is not shared by Edmund Perry, who writes in his 1958 volume *The Gospel in Dispute*:

For the first time in its entire history the Christian faith is on the brink of a decisive encounter with the other major religious systems of the world which are now determined to define the encounter in their own terms. . . . The missionary inroads of Christian faith into these other religions have been made by an offensive church against defensive religions. Henceforth the Church has to meet a counteroffensive by the other religions, for there is a resurgence of vitality especially in Hinduism, Buddhism and Islam, and this resurgence is characterized by a feverish missionary zeal which puts the Church on the defensive. . . . No contemporary devotee of any one of these older faiths is willing to think of his faith as a preliminary faith which should give way to or lead into Christianity. . . . From his point of view, Christians' claims to exclusive truth and grace in the Gospel are the same fabric as the attitude of racial and cultural superiority which characterized the political and economic domination of Asia and Africa by the white man.

Today therefore, for the first time in its history, Christianity is in a "Jewish situation." Judaism has been marked from its beginning by a tension between the universal and the particular, between God who speaks to and about all men and the incarnation of that faith in the particular destiny and needs of the children of Abraham, Isaac and Jacob, who are its bearers. Christianity appeared in the world announcing itself as the universalism of Judaism, incarnate in the messiah who had come, and stripped of any particular reference to Jew or Greek. But today Christianity is the religion of the West and primarily of whites. It remains, of course, a gospel addressed to all men; and yet it cannot but know that, in the here and now, it is solidly rooted in one geographical area and in one cultural organism.

#### *A New 17th Century?*

A Jew does not have the right to suggest to Christianity how it shall solve its own basic dilemmas on the contemporary scene. He does, however, have both the right and the duty to speak about the meaning of Christian evangelism for the future of America in its life-and-death struggle for the minds of men in the non-Christian world. America as a whole and all that it stands for will go down to defeat and disaster if

our age is made into a new 17th century, a time of "wars of religion." The peoples of Asia and Africa will respond to our American leadership only if what we offer as a counterfaith to communism is not Christianity or even Judeo-Christianity, but rather the greatest of all American values: the vision of a world order in which all men serve side by side and help each other to be true to themselves, to their own hopes and aspirations.

Let me add that in the next century American society and indeed the whole Western world will inevitably tend to become pluralist in a much more complex way than ever before. A few years ago America took the first step toward opening the door of immigration to Asiatics and Africans by assigning modest quotas to that part of the world. And now it has admitted Hawaii to statehood. That means that more and more Buddhists, Hindus and Moslems will come to our shores, because America cannot be true either to itself or to its responsibilities if it refuses them entry. The pluralism of our society will therefore have to take on a different cast. No longer will it be merely Jewish-Christian or religious-secular. Our society will have to devise a framework in which religions essentially foreign to each other will be able to meet in the common market place of an America which is steadily becoming a microcosm of all humanity. A revived Christian evangelism reasserting its "Great Commission" to convert, and hence to dissolve, all other faiths will not only embarrass America before the world; it will undercut our foreign policy and lend new fuel to the appeal of communism in the East.

But what of the "Great Commission"? A classicizing Christian like Mr. Sweazey might share every one of my fears and yet declare, "God helping me, I can do no other." Assuredly the social consequences of a faith cannot always be allowed to determine its expression. But on the other hand it is obvious that American society and the world need theologies that are at once true to themselves and yet make possible a reasonable peace among religions.

#### *The Danger for Classicists*

No one who believes in a divine revelation can possibly be satisfied with the easy answer that every one of the great religions has some good in it and that all are therefore equally valid. If this be true, then idolatry and paganism have had some uses, for they certainly produced great aesthetic values, at very least in ancient Greece. I for one am not much happier over the Niebuhr-Tillich idea (which Franz Rosenzweig prefigured) that Judaism and Christianity are both aspects of a larger revelation and that they exist to correct and supplement each other. Being a classicizing Jew, I stand with classicizing Christians like George Sweazey in insisting that these two faiths cannot both be ultimately right. If Christianity is God's true rev-

elation of himself, then clearly I, the Jew, am living in the greatest error, for I continue to reject the "highest light" that God has vouchsafed. But the converse is also possible: If Judaism is true, then the Christian has arrogated to himself the claim of being the true Israel, made a man into God, and falsely proclaimed the Law to be abrogated. For classicists like George Sweazey and myself, there is no escape from living in the gravest danger, for we have bet our life and our salvation on one of these two possibilities.

How then can we refrain from trying to convert each other? How can we seriously propose to live in peace?

It seems to me that the clue to an answer is to be found in the very ecumenical movement within which Mr. Sweazey is laboring. The Eastern Orthodox Church is part of the World Council of Churches, though it is known not to have surrendered one iota of its conviction that other bodies with which it is sitting are not true churches.

#### *The Ecumenical Spirit*

Several rationales for such cooperation in the ecumenical movement have been suggested, with particular emphasis on the fact that each church remains free, and indeed commissioned by its own light to convert members of other denominations. It is nonetheless clear, at least to an outside observer like myself, that the meaning of ecumenicity is in the ultimate sense eschatological. It represents a largely unspoken acceptance of the premise that the church is likely to remain divided on matters of faith and to live with this division; that the historic denominations will, despite some normal traffic across the various lines, not engage in an all-out attempt to destroy each other; and that the question of which of the many churches is Christ's true church will be left for the judgment of God at the end of time. If this be not the inherent meaning of ecumenicity, then the Protestant response to Pope John's recent call for a council of churches makes no sense. What Protestantism asks as the price for attending such a meeting is acceptance by the Roman Catholic communion of the idea that Protestants have a right to the danger of living outside the authority of Peter's successor, until God shall judge between them.

I can only propose to Christianity as a whole and to Protestantism in particular that this premise on which it is refounding modern Christianity, and this demand that it is making of the Roman Catholics, be applied in the relationship of all religions in the modern world, both East and West. Let us stand separately for our various truths. Let us stand together for the peace of society. Let us not do to one another that which is hateful to any of us. And let us await the judgment of God.

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Dear Friend:

Knowing of your interest in inter-religious relationships, I thought you would find of value the enclosed reprint from the CHRISTIAN CENTURY on the issue of intensified efforts of some Protestant groups to convert Jews to Christianity. We feel that Rabbi Hertzberg's reply is a thoughtful, original and constructive contribution to the Christian-Jewish dialogue.

While the Synagogue Council of America arranged for publication of the Jewish reply, and while, too, Rabbi Hertzberg holds official position within SCA, the statement was published as his own and does not constitute an official declaration of SCA or of any of its constituent organizations.

Reprints of this article for distribution in your Congregation, among Christian clergy, mass media and for other education and community relations purposes, are available from SCA at fifteen cents per copy.

We would welcome your keeping us informed of what uses you make of this document.

Sincerely,

Rabbi Marc H. Tanenbaum  
Executive Director

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# SCA In Key Role In White House 1960 Youth Conference

## Sec. Benson Asks SCA Help On Slaughter Law

Secretary of Agriculture Ezra Benson has invited SCA to nominate the Jewish member of a national advisory committee to the Secretary on implementing the recently passed Humane Slaughter Law.

In a letter to Rabbi Theodore L. Adams, SCA President, Secretary Benson wrote that the law provides that one member of the advisory committee is to be a representative of a religious organization. Other committee members will represent livestock raisers, industry and labor in the meat packing industry, humane societies, the Government and the general public.

Rabbi Adams has appointed a special committee of representatives of SCA's six constituent agencies to designate a Jewish authority acceptable to the entire Jewish community.

The functions of the advisory committee will be to consult with the Secretary of Agriculture and make recommendations relative to humane slaughter, as required by the law, which specifically defines Schechita as humane.

In his letter, Secretary Benson explained that the religious representative must be "a person familiar with the requirements of religious faiths with respect to slaughter."

The law has no enforcement provisions. It specifies certain types of slaughter of animals and fowl for food, including Schechita, as humane and therefore in compliance "with the public policy of the United States." After June 30, 1960, the law forbids all agencies of the Federal Government to buy any livestock or poultry from processors who use slaughter methods not specified in the law as humane.

## Major Speakers For Overseas Aid



**THREE-FAITH APPEAL** — Rabbi Theodore L. Adams, SCA President, (center) joined with Bishop Fulton J. Sheen (right) and the Rev. Edwin T. Dahlberg, President of the National Council of Churches (left) in a three-faith plea in Washington recently for a foreign aid program commensurate with the obligations of the world's richest nation toward countries and peoples in need. Rabbi Adams headed a delegation of 30 national Jewish leaders.

## Three-Faith Effort Helps Assure More Adequate U.S. Foreign Aid

The national Catholic, Protestant and Jewish religious agencies are being credited with a major role in mobilizing public support for passage of the Mutual Security Program in Congress during the last session.

SCA, representing the Jewish religious community, participated with Catholic and Protestant spokesmen in a number of actions in behalf of an adequate foreign aid program.

1. The emphasis by representatives of the three religious communities in joint testimony before the Senate Appropriations Committee on the moral obligations of America to under-developed nations was widely regarded as a major contribution to the

reversal by Congress of an unsympathetic attitude and its support of President Eisenhower's request for increased appropriations.

On July 18, Rabbi Max D. Davidson of Perth Amboy, SCA First Vice-President, testified before that Senate committee on behalf of SCA and its constituent organizations. He declared the official view of SCA to be that an increase and expansion, rather than a cut, in mutual aid funds was urgently needed and that "in administering our material wealth and technical skills as a trust given us by the Creator for use in the service of mankind, we shall bring hope to millions of people."

(Concluded On Page 2)

## To Coordinate Participation By U.S. Jewry

The Synagogue Council of America has been officially invited by the U. S. Department of Health, Education and Welfare to coordinate participation of the Jewish community in the 1960 White House Conference on Children and Youth, Rabbi Theodore L. Adams, SCA President, has announced.

A White House Conference concerned with America's children and youth has been held every ten years since the first one in 1909, called by President Theodore Roosevelt. The purpose of each conference is to mobilize governmental and voluntary agencies and organizations, as well as citizens of lay and professional backgrounds to assess, study and improve the well-being of the nation's children and youth.

The SCA, the National Catholic Welfare Conference and the National Council of Churches have been asked to mobilize the three major religious communities for the conference, which will be held in Washington, D. C. in March 1960, Rabbi Adams said.

Rabbi Adams also announced that Rabbi Marc H. Tanenbaum, SCA Executive Director, has been named a member of the Interim Planning Group for the conference. In that capacity, Rabbi Tanenbaum took part in June in a meeting of that committee, together with Msgr. Raymond J. Gallagher, assistant director of the Catholic Charities Bureau of Cleveland, and Rev. William J. Villaume, executive director of the Division of Christian Life and Work of the Department of Social Welfare of the National Council of Churches. Dr. Bernard Lander, Professor of Sociology at Hunter College and Dean of the Yeshiva

(Concluded On Page 2)

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**RABBI MAURICE N. EISENDRATH**  
*President*

**3-Faith Help For Foreign Aid**

*(Concluded From Page 1)*

Charles P. Taft, Mayor of Cincinnati and prominent laymen on the General Board of the National Council of Churches, testified for the Protestant community. Father James L. Vizzard, Vice-Chairman of the Catholic Association for International Peace, testified for the Catholic community.

2. SCA participated in making known to the House of Representatives the "deep concern" of the three religious communities over a series of House cuts in appropriations for the mutual aid program. This position was expressed in an Open Letter to Congress on July 16 signed by 34 distinguished Catholic, Protestant and Jewish leaders.

The document was presented to Sen. Leverett Saltonstall of Massachusetts, Senior Republican member of the Senate Appropriations Committee by Father Vizzard; Dr. Kenneth L. Maxwell, Director of the Department of International Affairs of the National Council of Churches; and Rabbi Marc H. Tanenbaum, SCA Executive Director.

The statement declared that "the great challenge to the United

States" in the world of today was "to our moral purpose" and that the House cuts "not only throws into question the ability of the United States to provide leadership in helping to create the conditions for world freedom and peace but also casts doubt on the seriousness of our moral responsibility."

The signers were: Rabbi Theodore L. Adams; Dr. Eugene Carson Blake; Jacob Blaustein; Archbishop Richard J. Cushing; Rev. Edwin T. Dahlberg; Rabbi Max D. Davidson; Rabbi Maurice Eisendrath; Rabbi Abraham J. Feldman; Moses I. Feuerstein; Abraham Fineberg; Harry W. Flannery; Bernath L. Jacobs; Msgr. George Higgins; Bishop Gerald H. Kennedy; Rabbi Isaac Klein; Philip N. Klutznick; Rev. Msgr. Luigi Ligutti; Archbishop Robert Emmett Lucey; Rabbi Julius Mark; Bishop W. C. Martin; Dr. Kenneth L. Maxwell; Dr. Reinhold Niebuhr; Bishop G. Bromley Oxnan; Rev. Norman Vincent Peale; Rabbi Emanuel Rackman; Rabbi Jacob P. Rudin; Rt. Rev. Henry Knox Sherrill; Rabbi Abba Hillel Silver; Bishop Julian Smith; Charles P. Taft; Rabbi Marc H. Tanenbaum; Rev.

**JOHNSTON HAILS  
ADAMS' SPEECH**

The address by Rabbi Theodore L. Adams, SCA President, at the February White House Conference has been lauded by Eric Johnston, chairman of the conference.

Mr. Johnston wrote Rabbi Adams that "no one could have given a more forceful, learned and stimulating address than yours," adding that "the dramatic way you made your points won the approval of all. I am deeply indebted to you for your invaluable contribution."

James L. Vizzard; Mrs. Theo. O. Wedel; Martin Work and Bishop Woznicki.

The Open Letter was reported as a page one story in the New York Times, which carried the text in full, and was widely published in major newspapers of the nation.

3. A sustained effort has been undertaken to deepen public understanding and support of the basic issues in continued adequate foreign aid, based on the White House Conference on Foreign Aspects of U. S. National Security, in which SCA participated.

The effort is being sponsored by the Committee for International Economic Growth, which was set up under the chairmanship of Eric Johnston following the White House Conference last February.

As a major step in the follow-up public information program, the Committee has published the address delivered by Rabbi Adams, and has made it available, along with other addresses at the Conference, to a nation-wide audience both in print and in recordings.

The addresses and photographs of Rabbi Adams, Bishop Fulton J. Sheen, and Dr. Dahlberg, President of the National Council of Churches, together with those of President Eisenhower, Secretary of State Dulles, Adlai Stevenson and former President Harry S. Truman, appear in a book bearing the same title as that of the conference.

Sponsors of the Committee for International Economic Growth include from SCA: Rabbi Adams; Rabbi Aaron Blumenthal; Rabbi Max D. Davidson; Rabbi Eisendrath; Rabbi Feldman; Mr. Feuerstein; Mr. Jacobs; Rabbi Mark; and Rabbi Solomon J. Sharfman.

**Stern Presents SCA Gift**



**CROWN PRINCE MIKASA** of Japan, a serious student of Jewish religion and history, received Mr. and Mrs. Gustav Stern, leading SCA National Sponsors, during their recent visit to Japan. The Crown Prince is shown being presented with a rare prayer book in behalf of SCA, in token of appreciation for his work in "having done more than any other Japanese to further Japanese-Jewish understanding." Mr. Stern reported to SCA that while there was in Japan a small group of Japanese intellectuals who are intensely interested in Judaism and Israel, "recent reports of large-scale conversions of Japanese to Judaism are exaggerated and unfounded." Mr. Stern has been a generous supporter of the International Affairs program of SCA.

**1960 Conclave**

*(Concluded From Page 1)*

University Graduate School, is serving as consultant to SCA.

Msgr. Gallagher, Rabbi Tanenbaum and Rev. Dr. Almon R. Pepper, director of the Department of Social Welfare of the Protestant Episcopal Church, representing the National Council of Churches, met with two federal officials to clarify the role of religious groups in planning the organization for the conference. The officials were Dr. Katherine B. Oettinger, chief of the Children's Bureau of the Department of Health, Education and Welfare, and Charles Schottland, assistant to the Secretary.

President Eisenhower will appoint a national committee of about 50 outstanding national personalities which will work with federal and state officials and agencies in developing the conference program. More than 500 national organizations concerned with the welfare of American children and youth also will participate.

## Constituents Laud SCA Work, Urge Support

Dramatic indications of increased moral and material support for the program of SCA from constituent agencies is reflected in the official resolutions adopted at recent conventions of the agencies.

The Central Conference of American Rabbis commended SCA "for the dignity and distinction with which it has represented Judaism in relationships with the United Nations, our Government and Church bodies, and for other notable contributions."

Reaffirming support of SCA, the CCAR delegates at their June Convention in Chicago, urged "our members to mobilize greater financial support for its program through the obtaining of adequate grants from community federation and welfare funds, and through contributions from congregations and individuals."

Delegates to the annual convention of the Rabbinical Council of America at Miami Beach in July noted "with satisfaction the new areas of activity and the direction taken by the Synagogue Council of America during the past year." The delegates also termed "of permanent importance" the role of SCA "in representing the interests of the total Jewish community in both government circles and in inter-religious activities with Catholic and Protestant groups. We pledge our support to this program."

The Rabbinical Assembly of America convention at Kiamesha Lake, N. Y. in May lauded SCA as "the national coordinating body through which the Orthodox, Conservative and Reform rabbinic and congregational organizations speak and work together

## LAZRUS NAMED TO HEAD NEW FOUNDATIONS COMMITTEE

Benjamin Lazrus, President of the Benrus Watch Company and Co-Chairman of the SCA National Sponsors Committee, has been appointed National Chairman of the SCA Foundations Committee, it has been announced by Rabbi Theodore L. Adams, SCA President, and Joseph Schlang, National Chairman of the SCA Committee of Sponsors.

Rabbi Adams said the Foundations Committee was established in response to the growing acceptance by major philanthropic and research foundations of various SCA special projects.

"The Synagogue Council, because of its unique role in representing the American Jewish religious community before the United States Government, the United Nations and the Protestant and Catholic communities, is being called upon to an ever-growing degree to undertake specific research, workshop and publication programs which are urgently needed for greater understanding of the Jewish community and its role in American democracy," Rabbi Adams explained.

"Correspondingly, these major foundations are increasingly including the Synagogue Council in their basic programs of grants and

in the name and interest of the Jewish religious community of the United States."

The delegates pledged their "continued loyalty" to SCA and urged the mobilization of better financial support from Jewish communal funds and from synagogues and individuals.



BENJAMIN LAZRUS

other financial support," he said.

He explained that Mr. Lazrus would direct activities of the SCA Foundations Committee in coordinating such relationships with the family, corporation and other philanthropic foundations.

The other members of the Foundations Committee are:

Rabbi Adams, Herbert Berman, Raymond L. Dickinson, committee advisor, Dr. Benjamin Fine, Herbert Henshel, Dr. Bernard Lander, Rabbi Julius Mark, Dr. Norman Salit, Joseph Schlang, Rabbi Saul Teplitz, and former State Sen. Albert Wald.

### SUPPORT HIGHLIGHTS ADVERTISERS

## Aid U.S. Prayer Day

In response to a request from the White House, the SCA Executive Board has given support to President Eisenhower's Proclamation of a National Day of Prayer on October 1.

The National Council of Churches and the Catholic community provided similar support in bringing the text of the President's proclamation to the widest possible audience.

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## Rabbi Adams Urges Action On 3-Faith 'Summit' Meeting

Direct meetings of Catholic, Protestant and Jewish leaders should be held at both national and international levels as a vital step toward solution of pressing problems at both levels, Rabbi Theodore L. Adams, SCA President, has strongly urged.

A "summit" meeting of the best minds in the three faiths to mobilize moral and spiritual resources to help ease world tensions and to lay the foundation for greater international cooperation was advocated by Rabbi Adams as one of the planks of his administration's program for the coming year. He urged the SCA to act promptly and vigorously in backing such a meeting.

This idea was paralleled by a similar proposal by the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, who recently called for an "International Geo-Theological Year." Dr. Dahlberg suggested that the National Council of Churches, "in cooperation with other religious bodies around the world, initiate plans for an International Geo-Theological Year, comparable to the International Geo-Physical Year." He urged that participants "should include not only the best thinkers in Judaism, Catholicism and Protestantism, but of all faiths."

Rabbi Adams, in an address before the July annual convention of the Rabbinical Council of America, a constituent agency of SCA, also urged the immediate exploration of direct talks between "the responsible leaders of our three faiths" in the United States to deal with growing inter-faith tensions.

He said such meetings were needed to deal with the fact that "a pattern of tensions" was emerging in the United States "between Catholics and Protestants, Catholics and Jews, Protestants and Jews and between Catholics and Protestants and Jews."

He said that these tensions were developing and growing on fundamental church-state issues and on Middle East questions. Citing the issue of separation of church and state in respect to public schools, the SCA President asserted that, with minor exceptions, the Jewish group is now the only religious community which persists in urging the retention of the non-sectarian character of the public school, a stand "which has brought American Jewry into increasing conflict with the Protes-

tant community."

He reported that Sunday closing laws "have become a major bone of contention between American Jews and Christians and told his rabbinical colleagues that "unless some formula is devised for safeguarding the religious liberty of Sabbath-observing Jews, this issue will become increasingly volatile in communities across the nation."

Israel and the Middle East similarly has become the focus of profound differences between the Jewish community and large segments of the Catholic and Protestant communities. He warned that Catholic, Protestant and Jewish leaders who seek to minimize these tensions on a local level are fostering an illusion which will one day "blow up in all our faces."

In recent months, Rabbi Aaron Blumenthal, in his report as outgoing president to the annual convention of the Rabbinical Assembly of America, a constituent agency of SCA, called upon SCA to carry forward consultations leading toward such a summit religious conference.

Dr. Maurice Eisendrath, president of the Union of American Hebrew Congregations, a constituent agency of SCA, returned from a world tour during which he met with leaders of major Oriental and Occidental faiths and, in his report, urged that SCA continue its talks "with American institutions of Protestantism and Catholicism toward the increased mobilization of religious forces in the pursuit of world peace."

Discussions on such proposals have been taking place between representatives of the National Catholic Welfare Conference, the Catholic Association for International Peace, The National Council of Churches and SCA. These consultations are being conducted for SCA by its International Affairs Commission, headed by its chairman, Rabbi Abraham J. Feldman of Hartford, Conn.

—o—

**CORRECTION:** Dr. Samson R. Weiss, Executive Vice President of the Union of Orthodox Jewish Congregations of America, was listed in the last issue of **HIGHLIGHTS** as a member of an SCA committee in charge of preparing an order of prayer readings for the Israel Tenth Anniversary observance. Dr. Weiss was not a member of this committee.

## SCA Launches Grass Roots Educational Plan

A long-range program to bring the story of the work, accomplishments and objectives of SCA directly to the grass roots of the American Jewish community was vigorously implemented during the past year.

SCA officials and representatives appeared at a wide variety of meetings to describe SCA activities in the fields of cooperation with Christian organizations, in cooperation with various branches of the Government and in various United Nations activities.

Similar "get-acquainted" meetings are scheduled for a number of cities during the coming organizational year, according to Rabbi Theodore L. Adams, SCA President.

A typical gathering was one at which Rabbi Marc H. Tanenbaum, SCA Executive Director, addressed the Baltimore Board of Rabbis, of which Rabbi Samuel Rosenblatt is President. Rabbi Tanenbaum also spoke at a luncheon meeting of the Philadelphia Board of Rabbis of which Rabbi Pinchus Chazin is President.

Rabbi Maurice Bloom, SCA delegate from the Central Conference of American Rabbis, spoke in Baltimore to the newly-organized Federation of Jewish Brotherhoods.

A meeting of rabbinic and lay leaders, sponsored by the Massachusetts Board of Rabbis, of which Roland B. Gittelsohn is President, and for which Rabbi Albert Goldstein acted as chairman, heard a report from Rabbi Tanenbaum. Later the SCA Executive Director addressed a group of members of the Westchester County Board of Rabbis and a number of presidents of Westchester area congregations. Rabbi Irving Koslowe is President of the Westchester rabbinical body. Rabbi Aaron Blumenthal, at whose synagogue the meeting was held, served as chairman.

Dr. Bernard Bamberger, a Past President of SCA, discussed SCA activities at a meeting held in Tremont Temple in the Bronx of which Rabbi Bloom is spiritual leader. Rabbis and lay leaders from Orthodox, Conservative and Reform congregations attended.

Earlier in the year, Rabbi William F. Rosenblum, a Past President of SCA, addressed a meeting at the congregation of Rabbi Bernard Kligfeld of Long Beach, N. J.

SCA President  
Featured On  
CBS Network

Rabbi Theodore L. Adams, SCA President, was the guest speaker on a special Rosh Hashanah program on Church of the Air over the CBS radio network September 21.

Choir music was provided by Congregation Shearith Israel of New York, oldest Jewish congregation in the United States.

SCA sponsored two other series of programs, one on the Sunday Radio Chapel of WOR-Mutual Broadcasting System, and the other a new WMGM series.

Speakers under SCA sponsorship on the Sunday Radio Chapel have included Rabbi Arthur Chiel of Genesis Hebrew Center, Tuckahoe, N. Y. and Rabbi Maurice Bloom of Tremont Temple in the Bronx.

Prominent Catholic, Protestant and Jewish clergymen recorded one-minute inspirational messages as station breaks for the WMGM broadcast, "Take a Break."

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An informal reception prior to the first program meeting of the National Advisory Council brought together, among others, the following: (left to right) Myron S. Silbert, Cincinnati, Ohio; the Rev. Dr. Richard M. Fagley, Commission of the Churches on International Affairs; the Very Reverend Msgr. Raymond Gallagher, National Catholic Welfare Conference; Philip Kasakove, New Rochelle; Joseph Harlam, Hazleton, Pa.; Hon. Herbert H. Lehman; SCA Vice President Rabbi Julius Mark; Theodore Smith, United States Committee for the United Nations; Louis Wolfson, Jacksonville, Fla.

## Flemming Confers With Three Faiths On Welfare Needs

Hon. Arthur S. Flemming, Secretary of the U. S. Department of Health, Education and Welfare, urged religious leaders to take an active role in nationwide efforts to meet the social welfare needs of the American people.

The Secretary addressed a meeting of representatives from the National Conference of Catholic Charities, the National Council of Churches and the Synagogue Council of America during an all-day consultation held Nov. 23 at the U.S. Department of Health, Education and Welfare. The three-faith delegations met in Washington at the invitation of Secretary Flemming to review the health needs of the aging and public assistance to the needy.

A series of workshops on the (Continued on page 3)

## Sign Contract For Shehitah Research

A contract for a research study to improve methods of handling animals in connection with Shehitah was signed this month by the Joint Advisory Committee of the SCA and the National Community Relations Advisory Council, and the Armour Research Foundation of Illinois Institute of Technology. Rabbi Max D. Davidson, president of SCA, and Mortimer Brenner, co-chairman of the Joint Advisory Committee, (Continued on page 4)



MARVIN J. SILBERMAN

## In Memoriam

The death of Mr. and Mrs. Marvin J. Silberman of Scarsdale, N. Y., who perished in the Piedmont Airlines crash on Friday, Oct. 31, evoked widespread grief among the delegates of the constituent organizations of the Synagogue Council of America. Mr. Silberman, a National Secretary of the Synagogue Council and the first National Chairman of its Sponsors Committee, had just consented to represent the SCA at the Board of Directors meeting of the Conference on Jewish Material Claims Against Germany, scheduled for Amsterdam, January 31, 1960. Following is the statement issued by the SCA:

"With stunned and anguished hearts we acknowledge the tragic loss of our beloved friend and fellow-officer, Marvin J. Silberman, (Continued on page 2)

## Lehman Urges NAC Play Role in Restoring Moral Strength in Community

Hon. Herbert H. Lehman, honorary chairman of the SCA National Advisory Council, decried the "decline in the general sense of social and moral values" in the nation at the first program meeting of the newly-formed National Advisory Council of the Synagogue Council of America, Thursday, Dec. 3, at the Harmonie Club, New York City.

Mr. Lehman explained that those who have been "keenly aware of the crumbling of social and moral values over the past decade might almost welcome the recent television investigation which, because of its shocking impact and the widespread popularity of the medium, served, I hope, to awaken many thousands to the fact that the traditional portrait of the upright, forward-looking American is showing very evident signs of decay."

National Advisory Council members from all parts of the country heard Mr. Lehman appeal for greater participation of lay leadership in religious movements as "a strong motivating force, to help restore the moral strength of the community."

The Advisory Council was formed on Nov. 8 as a means of mobilizing "qualified lay leadership, both locally and nationally, in support of the work and pro-

gram of the Synagogue Council in national and international affairs."

Rabbi Julius Mark, SCA vice-president, presided at the afternoon session which heard Benjamin Lazrus, national chairman of NAC, discuss the achievements of the Synagogue Council in the fields of international relations, social welfare and inter-religious cooperation.

(Continued on page 3)

## Named to National Advisory Council

A virtual "Who's Who" of American Jewish leaders comprises the National Advisory Council of SCA. The following is an up-to-date registry of NAC members:

Alfred R. Bachrach, Stanley R. Broff, Ira Guilden, Orin Lehman, Joseph M. Mazer, Jakob Michael, Earl Morse, Max E. Oppenheimer, Maurice Tempelman, New York City; George Brussel Jr., Elmsford, N. Y.; Philip Kasakove, Charles S. Raizen, Robert M. Weitman, New Rochelle, N. Y.; Richard Koch, Jersey City, N. J.; Philip M. Klutznick, Park (Continued on page 3)

**SYNAGOGUE COUNCIL  
OF AMERICA**

**HIGHLIGHTS**

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**Religious and Political Figures  
React to Evangelism Dialogue**

The Christian-Jewish dialogue over evangelism and its implications for our nation's foreign policy continued to evoke significant reactions in the nation's press, as well as from U.S. Government and religious leaders of the major faiths.

The dialogue came to public attention with the publication of an article in the April 29 issue of the *Christian Century* by the Rev. George Sweazey in which he urged Protestants to intensify their efforts to win Jews to Christianity. Rabbi Arthur Hertzberg, chairman of SCA's International Affairs Commission, wrote a personal reply in the Sept. 16 issue of the same leading Protestant weekly in which he asserted that increased evangelism among Jews would embarrass both Christians and Jews and might even jeopardize the image of America before the world.

Officials in the White House, the State Department, the U.S. Congress, the United States Information Agency, and the Catholic and Protestant communities have reacted with great interest to the articles.

In a letter published in the Oct. 21 issue of *Christian Century*, Rev. Sweazey denied that "there is a new movement to

proselytize the Jews. There is no such movement and the impression that there is an aggressive new attempt to proselytize would surely arouse deep resentments."

He added that "the office on the Christian Approach to the Jews of the National Council of Churches . . . is at present dormant." Rev. Sweazey concluded: "Rabbi Hertzberg is right in saying that the ancient logical dilemmas will have to have better solutions than I proposed. His splendid article is a good example of how to look for them."

The Rev. John F. Cronin, assistant director of the National Catholic Welfare Conference, pointed out that "proselytizing efforts often stir the group involved to a renewal and deepening of their own tradition. Such is happening to us in Latin America. Such may also be the result for the Jewish community in the United States, challenging many to re-examine and deepen their religious heritage."

A White House spokesman praised Rabbi Hertzberg's article as "the work of a strong and generous spirit," adding that "the President has the highest regard for the religious traditions of our people, indeed, all people."

**SCA Director Sees Increased Cooperation  
Between Federations and Synagogue Leaders**

Emergence of a "new pattern of cooperation" between religious and social welfare forces in the Jewish community that "may well transform American Jewry into one of the most effectively organized and spiritually vigorous communities in Jewish history," was predicted by SCA Executive Director Rabbi Marc H. Tanenbaum.

Rabbi Tanenbaum reviewed the history of the relationship between religious leaders and social workers before the 28th General Assembly of the Council of Jewish Federations and Welfare Funds on Sunday, November 15, at the Fairmont Hotel in San Francisco, California. He addressed the workshop on "Community Federation - Synagogue Relationships" together with Benjamin Rosenberg, Executive Director of the Boston Jewish Federation.

"In the 1920s and 1930s," explained Rabbi Tanenbaum, "an atmosphere of sharp antagonism, mutual hostility and suspicion prevailed between the Rabbi, the

social worker, and by extension his employer, the community federation, separating them into virtual enemy camps."

Today, however, "the sources of psychological distance . . . have been increasingly removed," he added, "and a new atmosphere of respect and trust has been generated." The Rabbi and his congregation recognize the need in the community for the special skills of the social services and both the social worker and the community federation have discovered that "Jewish life today would be a spiritual and cultural orphan without the presence and impact of the Synagogue and the Rabbi."

Rabbi Tanenbaum pointed out that this relationship has resulted in effective collaboration in many areas of Jewish life, including education, recreation, social and cultural activities. Cooperation on a policy making and planning level has already taken place in such cities as Detroit, Chicago, Buffalo and Schenectady, he noted.

**Kramer, Berman Named  
Committee Chairmen**

Charles P. Kramer of New York City (UAHC), former officer and member of SCA for two decades, has been designated chairman of both the Constitution and Nominations committees of the Council. Mr. Kramer, who ten years



H. BERMAN



C. P. KRAMER

ago as chairman of the SCA Committee on Scope, helped reorganize the SCA program, has received a mandate to review the constitution and nominations procedures of the Council.

Herbert Berman of Far Rockaway, N. Y., (UOJCA) SCA recording secretary, has been appointed national chairman of the Federal Institutions Committee of the SCA. His committee is charged with reassessing the SCA program of providing chaplains and religious articles to Federal correctional institutions.

George Allen, director of the U.S.I.A. declared ". . . it does strike me as highly salutary that this kind of rational dialogue is being carried on."

Hundreds of copies of Rabbi Hertzberg's article have been ordered by community relations councils and rabbis from all parts of the nation for use in inter-religious programs, for Synagogue adult education programs and for college students.

**Marvin Silberman**

(Continued from page 1)  
and his cherished wife, Ruth, whose sudden deaths leave a deep and painful void in American Judaism. As the first National Chairman of the Sponsors Committee, and as a recently elected Secretary of the Synagogue Council of America, Marvin left an indelible imprint on our people and our faith. His gentle spirit, his wisdom and statesmanship, his devotion and beneficence endeared him to every branch of Judaism within the Council. The officers and delegates and the National Advisory Council of the Synagogue Council extend heartfelt condolences to the bereaved families of Marvin and Ruth. In their sorrow may the Almighty comfort them with all who mourn among the Household of Israel."

An appropriate memorial tribute to Marvin and Ruth Silberman is being planned by the Synagogue Council.

## Rabbi Theodore Adams, Benj. Lazrus Named to German Claims Conference



RABBI T. L. ADAMS

Rabbi Theodore L. Adams, former SCA president, and Benjamin Lazrus, Chairman of the SCA National Advisory Council, have been appointed official SCA representatives to the Board of Directors of the Conference on Jewish Material Claims Against Germany. The Conference is charged with the responsibility of allocating German funds to survivors. The Board meeting will be



BENJAMIN LAZRUS

held in Amsterdam from January 29 through February 2, 1960. Rabbi Adams will represent the Synagogue Council on the Executive Committee of the Claims Conference. Present SCA representatives succeed Samuel Rothstein, former SCA treasurer, and Moses I. Feuerstein, president of the Union of Orthodox Jewish Congregations of America, both of whom represented the SCA with distinction.

## SCA Across The Nation

**Workshop for Peace:** Former SCA President Rabbi Abraham J. Feldman, Hartford, Conn., discussed interreligious cooperation for peace at a workshop of the UAHC convention, Nov. 18, in Miami Beach, Fla. Rabbi Feldman drew on his SCA experience in cooperation with the National Council of Churches and the National Catholic Welfare Council to explain the "issues that unite and the issues that divide."

**Fellowship Dinner:** SCA vice-president Rabbi Uri Miller (RCA), Baltimore, addressed on Dec. 2 the Fellowship Dinner of the Synagogue Council and the Board of Jewish Ministers of Greater Montreal, the two organizations that form part of the Religious Welfare Committee of the Canadian Jewish Congress.

**Narcotics Control:** Rabbi Morton Leifman (RAA) has been designated to represent SCA on the Ad Hoc Committee for a Narcotics Foundation.

**Centennial Commission:** SCA President Rabbi Max D. Davidson has accepted the invitation of Major General Ulysses S. Grant III, Chairman of the Civil War Centennial Commission, to serve on the seven-member Religious Cooperative Council of the Commission. The Religious Cooperative Council will assist in the

planning of the religious aspects of the forthcoming five-year centennial of the Civil War, scheduled to begin early in 1960. Rabbi Edgar F. Magnin of Los Angeles has accepted to serve as one of the four honorary members.

**Religion in Schools:** A conference on reassessment of policies on religion and the public schools is being held by the Joint Advisory Committee of the SCA and the National Community Relations Advisory Council December 13-15 at the Stephen S. Wise Congress House in New York City. A report of the conference will be published in the next issue of HIGHLIGHTS.

**Boy Scouts:** The Synagogue Council of America, in a statement issued on the Fiftieth Anniversary of the Boy Scouts of America, described "the Boy Scout movement as a major factor in strengthening the moral fiber of American life."

"Now more than ever," the statement added, "when one moral crisis after another confronts a confused world, reverence for God and respect for neighbor must underlie every approach and all human relationships, if the world and human values are to survive."

**Religion:** Cardinal Spellman, Rev. Dr. Eugene Blake, former

## BEQUEST FORM FOR SCA

For those who wish to include the Synagogue Council of America in their wills, the following is suggested for the guidance of testators and the attorneys who aid in the preparation of their wills:

*I give and bequeath to the Synagogue Council of America, Inc., of the State of New York, the sum of \$..... to the use of the general purposes of the program of the Synagogue Council of America.*

Executors are advised that the Synagogue Council of America may also qualify for grants from residuary estates or "broad" legacies where the testator expresses the intention to donate to the promotion of Jewish religious unity.

## Flemming Confers Advisory Council

(Continued from page 1)

conference topics was conducted by the Very Rev. Msgr. Raymond Gallagher of the Catholic Charities, Rev. William Villaume of the National Council of Churches and Rabbi Marc H. Tanenbaum, SCA executive director. Dr. Bernard Lander, Chairman of the SCA Commission on Family and Youth Welfare and Rabbi Uri Miller of Baltimore, SCA vice-president, headed the SCA delegation.

The SCA delegation included Philip Bernstein, executive director of the Council of Jewish Federations and Welfare Funds (CJFWF), Morris Zelditch, CJF WF director of social planning, and Sidney Hollander of Baltimore, past CJFWF president; Rabbi Robert P. Jacobs of Olivette, Missouri; Judge Nathaniel Ely and Isaac Franck of Washington, D. C.; Rabbi David Panitz of Paterson, N. J.; Rabbi Albert Schwartz of Perth Amboy, N. J. and Rabbi Balfour Brickner of Washington, D. C.

A meeting of the three-faith groups is scheduled for Feb. 2 in New York City to discuss the drafting of a joint statement on residence requirements for public assistance.

president of the National Council of Churches, and Rabbi Max D. Davidson, SCA president, joined in commending Religion in American Life (RIAL) on its 11th annual campaign to increase worship attendance at all churches and synagogues.

The SCA statement praised RIAL "for the extraordinary contribution it has made in fostering a deepened sense of commitment on the part of Americans of all faiths to their Houses of worship." RIAL is a nonsectarian movement sponsored by a laymen's committee composed of members of the major faiths and supported by 24 national religious bodies.

(Continued from page 1)

Forest, Ill. Jacob M. Arvey, Nathan Cummings, Chicago, Ill.; Edward H. Benenson, Stamford; Herman G. Handmaker, Louisville, Ky.; David Silver, Augusta, Ga.; Jacob Blaustein, Joseph Meyerhoff, Baltimore, Md.

Also: Samuel H. Daroff, Harry S. Sylk, Philadelphia, Pa.; Irving Fain, Pawtucket, R. I.; Dewey D. Stone, Brockton, Mass.; Abraham B. Polinsky, San Diego, Calif.; Benjamin H. Swig, San Francisco, Calif.; Samuel W. Banowitz, Beverly Hills, Calif.; Myron S. Silbert, Cincinnati, Ohio; Louis E. Wolfson, Jacksonville, Fla.; Mose M. Feld, Houston, Texas; Joseph Harlam, Hazleton, Pa.; Benjamin S. Katz, Milwaukee, Wisc.

Michael M. Nisselson of New Rochelle, N. Y., is consultant to the advisory council and Irving Workoff of New York City, is director of development.

## Lehman Urges

(Continued from Page 1)

Rabbi Max D. Davidson, SCA President, described the program of the organization, pointing out the need for creating an "inventory of experts" to assist the Synagogue Council in such vital areas of national concern as foreign affairs; family, marriage and youth.

Guest speakers included the Very Rev. Msgr. Raymond Gallagher of Cleveland, of the National Catholic Welfare Conference; the Rev. Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council; Harry W. Seamans, chief liaison officer of the Office of Public Service in the State Department; and Theodore Smith, executive director of the U. S. Committee for the United Nations.

Rabbi Arthur Hertzberg of Englewood, N. J., chairman of the SCA International Affairs Commission, and Rabbi Marc H. Tanenbaum, SCA executive director, addressed the evening session.

## SCA Agencies To Take Part in 1961 White House Conference For Aging

In preparation for the 1961 White House Conference on Aging, all SCA agencies will be canvassed for reports on their activities and studies on aging in the local communities. These findings will be incorporated into various papers to be delivered at several of the workshop sessions and will have a bearing on the recommendations emerging from the sessions.

Rabbi Marc H. Tanenbaum, SCA executive director and co-chairman of the Planning Committee on Religion, at a recent meeting, recommended surveys by all three faiths. Papers based on these surveys would offer a unique contribution to the field of aging, he asserted. Such papers, written in depth, with a philosophical and historical background, could be used by seminaries, libraries, Government and various organizations concerned with the problems of aging to provide insights into the role of religion in this vital area, he said.

Some of the topics to come under discussion at the workshop sessions will be: deepening the possibility of spiritual growth of the aged; stressing the role of the congregation in shaping attitudes towards older people; creating

new services to meet the needs of the aged; bringing religion into the lives of older people in institutions; and developing a new program in the congregations in relating to the older people on a person to person basis, both in their homes and institutions.

Approximately 3,000 delegates are expected to take part in the conference. They will be divided into 20 sections with four or five workshops in each section. Present plans provide for 150 delegates for each section. The conference is scheduled to take place January 9-12, 1961, in Washington, D. C.

### SCA Materials

The following SCA materials may be ordered from Synagogue Council of America, Suite 628, 110 West 42nd Street, New York 36, N. Y.

Girl Scout Award	
Requirements Booklet	.25
Girl Scout Menorah Pin	2.50
Five-year Jewish Calendar	.15
Sabbath Attendance Chart for Junior Congregations	Free
UN Prayer Card	Free
Labor-Management Relations Statement	Free
"To Believe and to Wait," a Jewish statement on evangelism	.15

## RADIO-TV-FILMS

"The Eternal Light," the NBC radio network program of the Jewish Theological Seminary of America, featured a broadcast statement by SCA President, Rabbi Max D. Davidson, on December 20th.

### NCC

"Pilgrimage," the National Council of Churches' official network radio program, featured a discussion on "Religion in the Public Schools" between Dr. R. Lanier Hunt, Director of NCC's Department of Christian Education, and SCA Executive Director, Rabbi Marc H. Tanenbaum, on its December 6th broadcast over the American Broadcasting Company's network. Quincy Howe, noted veteran news commentator, was the moderator, and Milton Cross the announcer.

### Radio Chapel

A schedule of speakers for the Sunday Radio Chapel, broadcast by WOR-Mutual, was arranged by the Synagogue Council of America during November. Speakers included Rabbi Morton Leifman, assistant director of the Rabbinical Assembly of America (Nov. 15); Rabbi Israel Klavan, executive secretary of the Rabbinical Council of America (Nov. 22); and Rabbi Mordecai Waxman, spiritual leader of Temple Israel, Great Neck, N. Y. (Nov. 29).



SCA Chairman

Rabbi David H. Panitz, Spiritual leader of Temple Emanuel, Paterson, New Jersey, and formerly of Washington, D. C., has been appointed National Chairman of the SCA Broadcasting-Television-Film Commission.

As Chairman of the National Commission, Rabbi Panitz will be responsible for coordinating the common interests of the Conservative, Orthodox, and Reform Rabbinic and Congregational associations in the field of mass communications, embracing radio, television and motion pictures.

## Shehitah Research

(Continued from page 1)

signed the agreement.

The SCA was authorized by its constituent agencies at a meeting Nov. 11 to serve as depository of funds for the research project.

Rabbi Emanuel Holzer, coordinator of the Shehitah defense program of SCA and the NCRAC, reported that the internationally renowned institute would undertake an intensive scientific analysis of methods of handling animals in preparation for Shehitah and compare them with non-Shehitah methods. On the basis of its findings the Institute would devise new methods in terms of humaneness and practicability.

Should the research disclose more humane methods of restraining animals before Shehitah than those now in use, the Jewish organizations would recommend that their methods be modified accordingly. They asked however, that any legislation enacted define as humane the methods found to be humane by the study,

just as the act of Shehitah has been defined as humane by Federal law and most state laws.

It was also reported that action by Jewish organizations prevented or postponed adverse legislation on Shehitah in 10 of the 15 states where such legislation was introduced last year, and succeeded in making some revisions in legislation which passed.

Representatives of Jewish organizations asked postponement of state action on Shehitah, where such laws were being considered, until completion of the studies. They also asked that if a state law should be enacted, it should follow the federal law in defining Shehitah as a humane method.

In the meantime the Joint Advisory Committee is intensifying its program of education and interpretation of the significance of Shehitah as a religious observance and its humaneness as a method of slaughter.

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## Careers in Jewish Community Service

In response to many inquiries for information about career and vocational opportunities in professional fields of service to the American Jewish community, the Synagogue Council of America, as the national coordinating agency for the Conservative, Orthodox and Reform congregational and rabbinic organizations, has compiled this directory.

Detailed information is available on training, career opportunities, and scholarships by writing to the specialized organizations listed here.

### Careers in Jewish Education

**Rabbi Hyman Chanover, Consultant**  
**National Committee on Teacher Education and Welfare**  
**American Association for Jewish Education**  
 1261 Broadway  
 New York 1, N. Y.

### Careers in Jewish Social Work

**Mr. Gilbert Kahn, Personnel Director**  
**Council of Jewish Federations and Welfare Funds**  
 729 Seventh Avenue  
 New York 19, N. Y.

Inquiries should be sent to the Personnel Department concerning social work careers in Jewish Family and Children's Agencies, institutions and Welfare Federations (community organization and planning).

**Mr. Arnulf Pins, Training Associate**  
**Bureau of Personnel and Training**  
**National Jewish Welfare Board**  
 145 East 32nd Street  
 New York 16, N. Y.

Inquiries should be sent to the Bureau of Personnel

### Careers in The Rabbinate

#### Orthodox:

**Rabbi Morris Finer, Director**  
**Community Relations Service**  
**Yeshiva University**  
 186th Street and Amsterdam Avenue  
 New York 33, N. Y.

**Director of Admissions**  
**Hebrew Theological College**  
 3448 Douglas Blvd.  
 Chicago 23, Illinois

#### Reform:

**Rabbi Herbert Brichto, Assistant Dean**  
**Hebrew Union College — Jewish Institute of Religion**  
 40 West 68th Street  
 New York 23, N. Y.

#### Conservative:

**Rabbi Seymour Siegel, Advisor to Students**  
**Jewish Theological Seminary of America**  
 3080 Broadway  
 New York 27, N. Y.

Inquiries should be sent to the above institutions concerning careers as Cantors, Directors of Religious Education, Youth Directors, and Teachers.

\* This directory is issued by the Synagogue Council of America, 110 West 42nd Street, New York 36, N. Y., in cooperation with the participating organizations.



## Jewish Holy Days 1960-1966

The Synagogue Council of America, representing all phases of Jewish religious life in the United States, presents this calendar of Jewish holy days and religious festivals for the years 1960 to 1966 for guidance in regard to absences of Jewish students and employees, and the possible arrangement of dates for examinations, registrations, assemblies, etc., so as not to conflict with these holy days.

All these Jewish holy days and religious festivals, as well as the weekly Sabbath, begin on the preceding evening at sunset.

### Synagogue Council of America

Constituent Organizations

CENTRAL CONFERENCE OF AMERICAN RABBIS  
 RABBINICAL ASSEMBLY OF AMERICA  
 RABBINICAL COUNCIL OF AMERICA  
 UNION OF AMERICAN  
 HEBREW CONGREGATIONS  
 UNION OF ORTHODOX JEWISH  
 CONGREGATIONS OF AMERICA  
 UNITED SYNAGOGUE OF AMERICA

*This service is made possible through generous voluntary contributions to the*

# Synagogue Council of America

## CALENDAR OF JEWISH HOLIDAYS

1960-1966 — 5721-5726

(All holidays begin at sunset on the evening before date mentioned)

HOLIDAYS	5721 1960	5722 1961	5723 1962	5724 1963	5725 1964	5726 1965
ROSH HASHANAH (New Year)	Sept. 22 Sept. 23	Sept. 11 Sept. 12	Sept. 29 Sept. 30	Sept. 19 Sept. 20	Sept. 7 Sept. 8	Sept. 27 Sept. 28
YOM KIPPUR (Day of Atonement)	Oct. 1	Sept. 20	Oct. 8	Sept. 28	Sept. 16	Oct. 6
SUKKOS (Feast of Tabernacles, commemorating the dwelling of the Israelites in taber- nacles in the wilderness)	Oct. 6 Oct. 7  to	Sept. 25 Sept. 26  to	Oct. 13 Oct. 14  to	Oct. 3 Oct. 4  to	Sept. 21 Sept. 22  to	Oct. 11 Oct. 12  to
SHEMINI ATZERES (Eighth Day of Assembly) and SIMCHAS TORAH (Rejoicing of the Law)	Oct. 13 and Oct. 14	Oct. 2 and Oct. 3	Oct. 20 and Oct. 21	Oct. 10 and Oct. 11	Sept. 28 and Sept. 29	Oct. 18 and Oct. 19
CHANUKAH (Feast of Lights, commemorating the rededication of the Holy Temple by the Maccabees)	Dec. 14 to Dec. 21	Dec. 3 to Dec. 10	Dec. 22 to Dec. 29	Dec. 11 to Dec. 18	Nov. 30 to Dec. 7	Dec. 19 to Dec. 26
PESACH (Passover, commemorating the exodus from Egypt)	1961 April 1 April 2 to April 7 April 8	1962 April 19 April 20 to April 25 April 26	1963 April 9 April 10 to April 15 April 16	1964 Mar. 28 Mar. 29 to April 3 April 4	1965 April 17 April 18 to April 23 April 24	1966 April 5 April 6 to April 11 April 12
SHAVUOS (Feast of Weeks, commemorating the Revelation on Mt. Sinai)	May 21 May 22	June 8 June 9	May 29 May 30	May 17 May 18	June 6 June 7	May 25 May 26

\* The intermediate days of Sukkos and Passover, the full holiday of Chanukah do not involve absences from school or office.

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BERNATH L. JACOBS  
*President*

Union of American Hebrew Congregations  
RABBI MAURICE N. EISENDRATH  
*President*

\* Deceased

## Religious and Political Figures React to Evangelism Dialogue

The Christian-Jewish dialogue over evangelism and its implications for our nation's foreign policy continued to evoke significant reactions in the nation's press, as well as from U.S. Government and religious leaders of the major faiths.

The dialogue came to public attention with the publication of an article in the April 29 issue of the *Christian Century* by the Rev. George Sweazey in which he urged Protestants to intensify their efforts to win Jews to Christianity. Rabbi Arthur Hertzberg, chairman of SCA's International Affairs Commission, wrote a personal reply in the Sept. 16 issue of the same leading Protestant weekly in which he asserted that increased evangelism among Jews would embarrass both Christians and Jews and might even jeopardize the image of America before the world.

Officials in the White House, the State Department, the U.S. Congress, the United States Information Agency, and the Catholic and Protestant communities have reacted with great interest to the articles.

In a letter published in the Oct. 21 issue of *Christian Century*, Rev. Sweazey denied that "there is a new movement to

proselytize the Jews. There is no such movement and the impression that there is an aggressive new attempt to proselytize would surely arouse deep resentments."

He added that "the office on the Christian Approach to the Jews of the National Council of Churches . . . is at present dormant." Rev. Sweazey concluded: "Rabbi Hertzberg is right in saying that the ancient logical dilemmas will have to have better solutions than I proposed. His splendid article is a good example of how to look for them."

The Rev. John F. Cronin, assistant director of the National Catholic Welfare Conference, pointed out that "proselytizing efforts often stir the group involved to a renewal and deepening of their own tradition. Such is happening to us in Latin America. Such may also be the result for the Jewish community in the United States, challenging many to re-examine and deepen their religious heritage."

A White House spokesman praised Rabbi Hertzberg's article as "the work of a strong and generous spirit," adding that "the President has the highest regard for the religious traditions of our people, indeed, all people."

## Kramer, Berman Named Committee Chairmen

Charles P. Kramer of New York City (UAHC), former officer and member of SCA for two decades, has been designated chairman of both the Constitution and Nominations committees of the Council. Mr. Kramer, who ten years



H. BERMAN



C. P. KRAMER

ago as chairman of the SCA Committee on Scope, helped reorganize the SCA program, has received a mandate to review the constitution and nominations procedures of the Council.

Herbert Berman of Far Rockaway, N. Y., (UOJCA) SCA recording secretary, has been appointed national chairman of the Federal Institutions Committee of the SCA. His committee is charged with reassessing the SCA program of providing chaplains and religious articles to Federal correctional institutions.

George Allen, director of the U.S.I.A. declared ". . . it does strike me as highly salutary that this kind of rational dialogue is being carried on."

Hundreds of copies of Rabbi Hertzberg's article have been ordered by community relations councils and rabbis from all parts of the nation for use in inter-religious programs, for Synagogue adult education programs and for college students.

## SCA Director Sees Increased Cooperation Between Federations and Synagogue Leaders

Emergence of a "new pattern of cooperation" between religious and social welfare forces in the Jewish community that "may well transform American Jewry into one of the most effectively organized and spiritually vigorous communities in Jewish history," was predicted by SCA Executive Director Rabbi Marc H. Tanenbaum.

Rabbi Tanenbaum reviewed the history of the relationship between religious leaders and social workers before the 28th General Assembly of the Council of Jewish Federations and Welfare Funds on Sunday, November 15, at the Fairmont Hotel in San Francisco, California. He addressed the workshop on "Community Federation - Synagogue Relationships" together with Benjamin Rosenberg, Executive Director of the Boston Jewish Federation.

"In the 1920s and 1930s," explained Rabbi Tanenbaum, "an

social worker, and by extension his employer, the community federation, separating them into virtual enemy camps."

Today, however, "the sources of psychological distance . . . have been increasingly removed," he added, "and a new atmosphere of respect and trust has been generated." The Rabbi and his congregation recognize the need in the community for the special skills of the social services and both the social worker and the community-federation have discovered that "Jewish life today would be a spiritual and cultural orphan without the presence and impact of the Synagogue and the Rabbi."

Rabbi Tanenbaum pointed out that this relationship has resulted in effective collaboration in many areas of Jewish life, including education, recreation, social and cultural activities. Cooperation on a policy making and planning level has already taken

Rabbi Tanenbaum added that the extent and success of such cooperation depended upon the caliber of "grass roots leadership" and that progress could be accelerated by such agencies as the Council of Jewish Federations and Welfare Funds and the Synagogue Council of America and its constituent organizations.

Among the collaborative activities that these national agencies could promote are: stimulating loyalties to a total community structure and to the Synagogue; providing skills and resources in staff, publications and community programs; the training of effective community and Synagogue leadership; the establishment of a "community-wide climate that would insist on a thorough Jewish education and some commitment to Jewish religious practices as criteria for public position," and the restoring of the nobler motivations of "Tzed-

## Marvin Silberman

(Continued from page 1)  
and his cherished wife, Ruth, whose sudden deaths leave a deep and painful void in American Judaism. As the first National Chairman of the Sponsors Committee, and as a recently elected Secretary of the Synagogue Council of America, Marvin left an indelible imprint on our people and our faith. His gentle spirit, his wisdom and statesmanship, his devotion and beneficence endeared him to every branch of Judaism within the Council. The officers and delegates and the National Advisory Council of the Synagogue Council extend heartfelt condolences to the bereaved families of Marvin and Ruth. In their sorrow may the Almighty comfort them with all who mourn among the Household of Israel."

An appropriate memorial trib-



REPORT ON THE SYNAGOGUE COUNCIL OF AMERICA

To the Central Conference of American Rabbis,

Colleagues:

It is with considerable pleasure that I submit this my first report as chairman of your delegates to the Synagogue Council of America for the year 1958-59.

During the past year, the Synagogue Council of America, national co-ordinating agency of the Rabbinic and congregational organizations of the Reform, Conservative and Orthodox movements of Judaism - of which the Central Conference of American Rabbis is a constituent member - continued to make dramatic progress as the spokesman of K'lal Yisroel in relation to the non-Jewish community.

The national Catholic and Protestant church bodies, the White House, the State Department, Federal agencies of our Government, the United Nations and its affiliated agencies increasingly turned to the Synagogue Council as their liaison with American Jewry. The thesis that the Catholic, Protestant and Jewish religious communities constitute the "Three Major Faiths" of America, and together represent the largest cross-section of our nation's population, is now a fact of life in American society. It has become similarly a fact of life that the representative agencies of these three religious communities are the National Council of Churches of Christ in the U.S.A., the National Catholic Welfare Conference and the Synagogue Council of America.

This "three faith" formula operated impressively during 1958-1959 in two major areas:

- a) The relationship of government to the three national co-ordinating agencies;
- b) The relationship of the three national co-ordinating agencies among themselves.

GOVERNMENT:

The highest agencies of our Government called upon the National Council of Churches, the National Catholic Welfare Conference and the Synagogue Council to co-ordinate the participation of their respective communities in the White House Conference on Foreign Aid and Trade (February 1958), the 1960 White House Conference on Children and Youth, the 1961 White House Conference on the Aging and the President's Committee on Government Contracts. Through the agency of SCA, the CCAR played a significant role in each of these meetings. Our former president, Rabbi Abraham J. Feldman, was on the program of the Foreign Aid Conference, which included President Eisenhower, the late Secretary of State, John Foster Dulles, former President Truman, Adlai Stevenson, and others. I was honored to present the position of the Jewish community before the Government Contracts Conference called by Vice-President Nixon in Washington on May 11, 1959.

Together with spokesmen from the Catholic and Protestant agencies, SCA representatives testified jointly before the House Foreign Affairs Committee and the Senate Foreign Relations Committee in support of the moral imperatives underlying our foreign aid program. It is significant that the report on the mutual security legislation of the House Foreign Affairs Committee which was made public in June 1959 incorporated much of the language of the testimonies presented by the three religious agencies, including that of Rabbi Maurice N. Eisendrath who appeared before the House committee in April 1959 as a Synagogue Council representative.

Again, through the agency of SCA, the CCAR was invited to name consultants to a committee of Congress on the moral and religious aspects of the space program of the United States.

In April 1959, our executive vice-president, Rabbi Sidney L. Regner, participated as a member of the SCA delegation in a three-faith meeting with Hon. Arthur Flemming, secretary of the U. S. Department of Health, Education and Welfare, at which our social welfare program for youth, the disabled and the aged was discussed.

Rabbi Feldman, who is chairman of the International Affairs Commission of the Synagogue Council and a past president, was appointed by the Council to the board of directors of the United States Committee for Refugees. As the only Rabbi on the board, he represented in May 1959 the Jewish community at the White House Conference on Refugees, which launched our government's official participation in World Refugee Year. Rabbi Feldman also was active as the Jewish co-chairman, representing SCA, of the People-to-People Foundation established by President Eisenhower in 1956.

These were highlights of the activities in which the Jewish religious community was represented on a peer-to-peer basis through the Synagogue Council with Catholic and Protestant bodies in relationship to Government. Our colleague, Rabbi William F. Rosenblum, a former SCA president, continues to render significant service on the U. S. National Commission for UNESCO as the Council's official representative. Rabbis Norman Gerstenfeld and Balfour Brickner serve on a day-to-day basis as representatives of SCA at State Department briefings on foreign policy at meetings of the U. S. Committee for the United Nations, and the like.

INTER-RELIGIOUS:

As a result of their working together in the above activities, the NEC, the NCWC, and the SCA have developed a close and harmonious relationship that is quite unprecedented. Perhaps the acid test of the strength of the

ties between the National Council of Churches and the Synagogue Council was found in the manner in which this important Protestant body responded to the concern of the SCA constituent agencies in connection with its mission study program in the Middle East. As you know, 145,000 Protestant churches were called upon by the Commission on Missionary Education to study during 1958 the Middle East situation. The materials prepared for the churches were by and large anti-Zionist, anti-Israel, and presented Judaism in a negative light. As a result of a series of consultations between representatives of the Synagogue Council and the National Council of Churches, the NEC virtually reversed itself. The NEC distributed a memorandum to all of its affiliates urging that the Jewish position be fairly presented in all discussions concerned with the Middle East. Significantly, the memorandum stated (October 31, 1958):

"It is with the Synagogue Council of America that the National Council of Churches has the greatest degree of cooperative activity in matters of mutual interest and concern between Christians and Jews."

At its Fifth World Order Study Conference, held in November 1958 in Cleveland, the National Council of Churches invited a Synagogue Council representative as the only official Jewish consultant. In February 1959, Rabbi Feldman was the first Jew ever invited officially to bring greetings to the general board of the National Council which met in Hartford.

The Cleveland Conference adopted a far-reaching resolution calling upon the World Council of Churches and the National Council's Department of International Affairs to investigate the plight of Soviet Jewry. It also adopted a resolution - the first in the history of the Council - recognizing Israel's right to security and peace.

Synagogue Council representatives were also invited to participate in the dedication of the Inter-Church center, new New York headquarters for American Protestantism, on October 12, 1958.

In addition to the close relationship that has developed between representatives of the National Catholic Welfare Conference and the Catholic Association for International Peace on the foreign aid issues, the Synagogue Council during the past year conducted, quietly and without publicity, a pilot human relations workshop in Catholic parochial and senior high schools. This was carried out mainly in New York and New Jersey with the official blessings of the bishops and Monsignor supervising the diocesan schools. An unpublicized meeting on Catholic-Jewish relations was held last November under Synagogue Council auspices with a leading Catholic priest-educator who discussed with refreshing frankness issues of common concern to both faiths.

INTERNAL JEWISH ACTIVITIES:

Synagogue Council also succeeded in having appointed Rabbi Joseph B. Soloveichik, leading Orthodox scholar, to a special advisory committee on humane slaughter legislation to Secretary of Agriculture Ezra T. Benson. Through the Joint Advisory Committee with the National Community Relations Advisory Council, Synagogue Council played an active role in defending Shehitah as a humane form of slaughter both on the Federal and State legislative levels.

Among other internal activities of the Council were: representation on the Conference of Jewish Material Claims Against Germany, preparation of a special prayer service for the observance of Israel's tenth anniversary, defense of the rights of Sabbath Observers, opposition to the religious census, opposition to religion in the public schools and other violations of the Church-State principle, and development of a handsome Menorah Award for Girl Scouts of the Jewish faith.

Consultations between the Synagogue Council agencies and staffs of the Protestant and Catholic agencies took place regarding the bombings of the synagogues in the South.

CONCLUSION:

Fantastic as it might seem, this impressive program was conducted on a budget of \$50,000, with one full-time executive, one part-time consultant on Catholic-Jewish relations, one part-time public relations person, and two secretaries. It is obvious that if this invaluable program is to be preserved, the Jewish community must bestir itself to provide the Synagogue Council with a respectable budget, somewhere in the vicinity of \$75,000 to \$100,000.

Because of the success of the Synagogue Council in becoming the closest thing to a Jewish spokesman, pressures have begun to be exerted in some quarters in Jewish organizational life to limit the effectiveness of the Council. I believe that the CCAR, which took the initiative in founding the Council in 1926, has a special responsibility to resist such pressures to reduce SCA to a weak and ineffective "ecclesiastical front". I hope that the first step we might take would be to adopt a strong resolution of support of the Council. Our second step should be a commitment on the part of individual members of the CCAR to go back to their communities and work actively during the coming months to assure that the Synagogue Council receive a substantial allocation from our local welfare funds. If each of the major welfare funds allocated a minimum of \$1,000, the Synagogue Council would quickly become established as it deserves to be.

Respectfully submitted

Julius Mark, Chairman

RELIGION IN AMERICAN LIFE  
300 Fourth Avenue  
New York 10, N.Y.

NEW YORK -- Robert D. Murphy, Under Secretary of State for Political Affairs, third from left, was honored by Religion In American Life, Inc., at its tenth annual dinner here. With him from left are: Dr. Edwin T. Dahlberg, of St. Louis, president of the National Council of Churches; Francis Cardinal Spellman, Archbishop of New York; Robert T. Stevens, president of J.P. Stevens & Co., RIAL national chairman and former Secretary of the Army; and Rabbi Marc H. Tanenbaum of New York, executive director of the Synagogue Council of America. Cardinal Spellman gave the invocation and Dr. Dahlberg the benediction. Rabbi Tanenbaum, vice-chairman of the RIAL Board of Directors, reported on the advertising and promotion program of RIAL, which obtains \$8,000,000 worth of free time and space annually for advertised messages through The Advertising Council. The nonsectarian program encourages regular worship attendance and seeks to strengthen national, community and family life.

Assembly Papers

AMERICAN JEWISH  
FEDERATION-SYNAGOGUE  
RELATIONSHIPS

**RABBI MARC H. TANENBAUM**  
*New York*  
**BENJAMIN B. ROSENBERG**  
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FEDERATION - SYNAGOGUE RELATIONSHIPS

RABBI MARC H. TANENBAUM, New York

Executive Director, Synagogue Council of America

AMERICAN JEWISH

"Nothing has ever been said for the first time," declared Hobbes, undoubtedly paraphrasing Ecclesiastes: "Everything has been said before by someone else, who did not discover it."

This rather melancholy observation must inevitably confront anyone who considers the question of "Federation-Synagogue Relationships". Virtually an entire Torah, both she-bikhtav and she-b'al peh, a written and oral law, has grown up about this issue. And like the Torah, kulo bo, everything is in it. There is hardly an aspect of Federation-Synagogue relationships that has not been treated already in almost every possible dimension. Psychologically, sociologically, ideologically, "everything has been said before by someone else."

Philip Bernstein, while associate director of the CJFWE, pretty much said everything that deserves to be said on the general relationships between community organizations and Synagogues, when he spoke on "Jewish Unity in America," at the national convention of the Rabbinical Assembly of America, June 24, 1952, in Cleveland. He then went on to say most of what is worth saying about Jewish education in relation to the community and the Synagogue, in an article in the Spring, 1959 issue of Jewish Education.

ISSUE HAS PRODUCED "APOCRYPHA"  
AS WELL AS "TORAH"

The CJFWE papers of 1954 by Rabbi Albert Gordon of Newton Center and Saul Cherniack of Winnipeg; the 1955 papers of Samuel Rubiner of Detroit and Rabbi Ralph Simon of Chicago; Benjamin Rosenberg's statement on "The Role of the Synagogue

in Community Organization and Planning" presented in 1956 before the National Conference of Jewish Communal Service; the incisive statement by Maurice Bernstein on "The Role of the Center, the Synagogue, Jewish Education - Are They Building a Concept of Community, or Are they Creating Separate Loyalties?" presented in June, 1958, at the West Central Region of the CJFWF; and Morris Garvett's comprehensive memoranda to the Committee on Community Organization - not only a Torah, my friends, but an Apocrypha and Pseudepigrapha as well.

And this of course does not take into account the "post-Biblical" literature published by the National Jewish Welfare Board in its two volumes of selected articles on "Jewish Community Center Relationships With Synagogues", these publications fairly well preclude any significant additions to the discussion of leisure-time activities as they relate to Synagogue-Centers and Jewish Community Centers. Who can improve on the clarity and comprehensiveness of the trenchant statements by Rabbi Morris Adler on "Center and Synagogues: Roles in Serving American Jewry," and by Sanford Solender on "The Place of the Jewish Community Center in Jewish Life"? Conservative Judaism, the Reconstructionist, Commentary, the Jewish Spectator, the CCAR Journal, Synagogue Council Highlights - all have written, commented, annotated, footnoted in the best tradition of Rashi, the Tosaphists, and the Responsa literature.

All of this has posed a critical-ethical problem for me: How could I in good conscience justify my traveling cross-continent to talk about a subject that, in my own judgment, was thoroughly talked out.

But, as in most instances of such moral crises, our tradition has a redeeming role to play, and it helped resolve, or at least alleviate, my crisis by insisting that, "Although your ancestors have left you a Torah, you are nonetheless obligated to write your own." Roughly translated into the contemporary idiom, our tradition feels, like the farmer, that running the milk through the cow a second time is bound to make it come out richer.

I have had the benefit of seeing in advance an outline of Benjamin Rosenberg's presentation. From that I have the impression that he will telescope for us the major features of the subject of Community Federation-Synagogue Relationships: the primary problems that exist and suggestions for possible resolutions.

Under these circumstances, it was my feeling that I could be of greatest usefulness by not trying to duplicate his approach, nor by reiterating what already has been said by others who have appeared here.

The position of executive director of the Synagogue Council of America which is, as you know, the coordinating body for the national rabbinic and congregational organizations of the three movements of Judaism -- Orthodox, Conservative, and Reform -- does offer a unique vantage point from which to view the Jewish scene, and it is from six years of looking through this particular bay window that I would share with you some observations which, hopefully, will be relevant to our discussion.

#### PREDICTS INTEGRATED COMMUNITY STRUCTURE

My first observation is that American Jewry is slowly but inexorably moving toward the creation of an integrated community structure that, in time, may well become one of the most effectively organized and spiritually vigorous communities in Jewish history. Despite both theoretical and practical problems which hinder the growth of intra-communal cooperation in a number of local Jewish communities, the signs point unmistakably to the emergence of a Jewish communal structure that is increasingly characterized by mutual aid and coordinated activity made possible largely through the growing understanding, acceptance, and reconciliation of the Jewish community federation and the Jewish communal worker, on the one hand, and the Synagogue, the Rabbi, and the Synagogue leaders, on the other.

#### SEES YOUNGER LEADERS REJECTING STEREOTYPES

A major portent, as well as a major factor, accounting for this new pattern of cooperation is that a significant percentage of the younger leaders in both the federations and Rabbinic groups have grown increasingly impatient with the stereotypes which have put psychological distance between them. Nurtured on the spirit of realism and forthrightness which is a distinctive American trait, they have in their own minds discredited the artificial distinctions, the outworn images and cliches of the past.

In the America of the 1920s and 1930s, the heyday of Ralph Ingersoll and the village atheists, an atmosphere of sharp antagonism, mutual hostility and suspicion prevailed between the rabbi and the social worker, separating them into virtual enemy camps.

The Rabbi regarded the social worker and, by extension, his employer, the community federation as irredeemably secularist and dedicated to undermining the moral authority of religion. The social worker -- and this was a generic term for all practitioners of the social science disciplines -- viewed the Rabbi as either a "theocrat", bent on subduing the community to his ecclesiastical will, or as a bumbling, unenlightened and inept practitioner of an archaic profession that was hardly useful or relevant to the pressing social and economic needs of that period. On either account, the social worker held the Rabbi and the Synagogue in low esteem.

In the last two decades, these stereotypes have been largely discredited and the sources of psychological distrust which have kept apart the major religious and social welfare forces in Jewish life have been increasingly removed.

#### CALLS SYNAGOGUE AND FEDERATION "INDISPENSABLE PARTNERS"

The collapse of the ideologies of the 19th and early 20th centuries, the emergence of a secure and economically self-sufficient Jewish middle class, the active leadership of many Rabbis in the affairs of the federations and the participation of social workers and federation professionals in Synagogue life - these developments have helped create a new atmosphere of mutual regard and trust which increasingly prevails in Jewish life today.

By and large, both the Rabbi and the social worker, the Synagogue and the community federation, believe each other to be indispensable partners in a cooperative enterprise conducted by Jews for the welfare of Jews.

The Rabbi and the Synagogue not only value the special skills, talents, and facilities provided for their congregants and the community at large by the social worker and the social welfare agencies sponsored by the federations; they believe as well that these services -- marriage and family counseling, care of the aged, vocational guidance for the young, Jewish education, and hospitals -- are fundamentally religious in inspiration and motivation and therefore are deserving of the highest regard and status in the communal scale of values.

A leading Jewish theologian recently expressed this conviction in these words: "How much of self-sacrifice, of love for the people, of sanctification of the Holy Name, are to be found in the modern Jews, in their will to suffer in order to help! The zeal of the pious Jews was transferred to their emancipated sons and grandsons."

RABBI STRESSES VITAL ROLE OF SOCIAL WORKER

I take pride in the fact that the Synagogue Council of America has played some modest role in helping to create this kind of understanding of the respective roles of the Synagogue and the federations in Jewish life. Three years ago, the then president of the Synagogue Council, Rabbi Abraham J. Feldman of Hartford, Conn., a Reform rabbi, delivered a speech before the Conservative Rabbinical Assembly of America. He stated quite emphatically:

"I recognize no secularism in Jewish community life. As a son of the synagogue and its servant, I recognize that in the specialization of the functions of life which now is the mode of life which we know and which we cannot change if we would, we have specialists in every area of Jewish life. And I suggest to you gentlemen that because one is a specialist in Center work and another is a specialist in Family work, Family Welfare or Casework, and yet another is a specialist in administration of the Home for the Aged, or the hospital, or the foster home program, he is not by reason of working in these organizations, he is not outside the scope, the influence, the periphery of the Synagogue.

He, too, is doing the Lord's work. He is doing the Synagogue's work. And I turn to him again and again. I turn to him as an expert in an area of life in which I cannot have expertness, and refer to him the tasks in which he has greater competency than I have. He is not my hateful competitor! He is my welcome co-worker in the life of the Jewish community."

MAP GUIDES TO COOPERATION

In this spirit, the Synagogue Council established a Joint Consultative Committee with the National Jewish Welfare Board to explore ways of helping resolve local problems between Synagogue and Jewish Community Centers. At the January 1957 meeting of that joint committee, I proposed that both SCA and JWB formulate guidelines for local Synagogues and Centers that would incorporate roughly these four elements:

1. We view Jewish communities throughout the country as instruments created voluntarily to meet the total religious, social and cultural needs of their individual members as Jews and as citizens.

2. We support and encourage every institution in the Jewish community which answers these needs. We urge cooperation among all these institutions which are dedicated to the advancement of these purposes.

3. Among these institutions of Jewish community life, we believe that the Synagogue, as the historic repository of Jewish spiritual values and tradition, and the Jewish Community Center, as the agency for fostering creative Jewish association, have primary contributions to make to the enrichment of collective Jewish life.

4. We believe that these contributions to the enrichment of Jewish life and Jewish creativity can be immeasurably enlarged through the enlightened cooperation between the rabbinic and lay leadership of the Synagogue and the professional and lay leadership of the Center.

This desire for cooperation is not confined to broad generalizations and verbal statements; it finds significant expression in joint programs on local as well as on national levels.

#### NOTES MUTUAL USE OF SERVICES AND FACILITIES

A recent survey on the relationships between Jewish Community Centers and Synagogues, which is undoubtedly known to you, revealed that "close to three quarters of the 102 Community Centers reporting have either formal or informal representation of Synagogues on their boards. Over a third of the Centers conduct activities in Synagogues and a half of the Centers provide program consultation or other services to congregations. Over forty per cent of the Centers reported use of their facilities by Synagogues and a quarter indicated they receive active assistance from the Synagogues in the conduct of Community Center programs. Over a third of the Centers stated they conducted activities jointly with congregations."

Impressive as are these facts, the relationships between Centers and Synagogues are not without their problems and tensions. Yet, a discerning critic like Sanford Solender, in commenting on the above survey, pointed out that these joint efforts can "help the Synagogue enhance its religious and educational work and can enable the Center to broaden its effectiveness in enriching Jewish group life."

Cooperation between Synagogues and Bureaus of Jewish Education, both on an individual congregational and inter-congregational basis, is growing. The experience of the United Hebrew Schools in Detroit is an instance of the reasonable possibilities of "communal responsibilities for Jewish education." And one can only hope that what occurred here, at the Oneg Shabat session on Jewish education yesterday, will give added impetus to such joint planning and programming for deepening and strengthening Jewish education.

#### CITES JOINT ACTION OF COMMUNITY AND RELIGIOUS INSTITUTIONS

I need not go into detail about the impressive growth in cooperation in the field of community relations between the NCRAC and the Synagogue Council on the national scene and, on the local level, between the CRCs and the social action commissions of the Synagogues and Temples. The Reform movement, which pioneered in social action programs in their Temples, is now being closely followed by the Conservative and Orthodox congregational bodies, and the prospects for a strengthened community relations program grows daily.

Even the social welfare field, in which the Synagogues have had less practical involvement, is emerging as an area for cooperative activity. Secretary Fleming, of the U. S. Department of Health, Education, and Welfare, has invited representatives from the three-faith communities to meet with him and his staff on November 23rd, to explore informally social welfare issues, such as the role of government in meeting the health needs of older people and public assistance. He invited the National Catholic Welfare Conference, the National Council of Churches, and the Synagogue Council of America.

While Synagogues have both moral and practical concerns for our senior citizens, the Synagogue Council recognized it had not technical competence in this area and, consequently, it invited the CJFWF to join as official members of the Jewish delegation. Thus, in addition to representatives from the Conservative, Orthodox, and Reform Movements, our delegation will happily include Philip Bernstein, Morris Zelditch, and Roland Baxt of the Jewish Occupational Council.

ORGANIZE LOCAL SYNAGOGUE GROUPS

In his paper on "Jewish Unity in America", before the Rabbinical Assembly in 1952, Philip Bernstein asserted: "When we come to religion we haven't progressed nearly as far toward unity as in other respects.... In most cities there is no provision for joint thinking, cooperative planning and unified action on a continuing basis by our rabbis and Synagogues as a group."

Seven years have passed since that comment was made, and it will interest you to know that there are today forty-two local Rabbinic Associations and local Synagogue Councils. Virtually all of these have come into being without outside stimulation. In fact, last night I received a long-distance telephone call from a West Coast community that is eager to establish such a Council.

The performance and usefulness of these groups is uneven. Some are effective in helping create a religious consensus in the local community; others exist in name only, floundering about, organizations in search of a cause. There are some people in the non-Synagogical agencies who are worried about these local religious groups. They fear them as threats, if not immediate then eventual, to the local CRC's.

My strong personal belief is that such anxieties are unwarranted. Unwarranted with one condition: These groups must be given guidance and a specific program that is appropriate to their character. Where they have not been given such guidance, they do tend to get into the hair of the local CRC's and community councils, and vice-versa. In a limited way, imposed by the limitations of staff and budget, the Synagogue Council has been trying to meet this need..

It deserves to be stressed that there has taken place equally significant growth in cooperation among the rabbinic and congregational bodies on the national level, both through the Joint Advisory Committee of the NCRAC and the Synagogue Council and within the Synagogue Council itself. Only when the national religious bodies scrap among themselves from time to time do the newspapers pay them attention; sensationalism has always made the front pages. But the quiet day-to-day cooperation that takes place in dozens of meaningful ways is confined, like good news, to the obituary pages, if it is published at all.



SYNAGOGUE COUNCIL HELPS ALLAY DISPUTE

Let me give you one illustration: All of you know about the unhappy episode when Jewish organizations were jockeying into position for the phantasized meeting with Khrushchev. If you read the statement issued by the 23 organizations in connection with that fiasco, you would have noticed that a delegation of five persons was to be named for the Kabolas ponim of the Soviet Premier. One of the five was to be a rabbi. Before the Synagogue Council became involved in this matter, the names of 27 different rabbis were submitted from a variety of sources.

Philip Klutznick begged our President, Rabbi Max Davidson, to help him out. After a series of meetings, and through the precedents and formula of arriving at decisions that are acceptable to our six agencies, the Synagogue Council was able to name a single candidate who was to represent the Orthodox, Conservative, and Reform groups. In itself, this may appear unimportant; but I can assure you that had not the Synagogue Council been in existence, this situation, like many others, would have become a national disgrace, a hilul hashem.

Clearly, as Salo Baron has pointed out, in these varieties of ways the American Jewish community, like Jewish communities that preceded it throughout history, is manifesting demonstrably "the mystic urge for Jewish unity".

UNITY POSES DANGERS, TOO

The foregoing is the asset side of the ledger. Obviously, there are liabilities. Despite all the movement toward cooperation and coordination, there is not one of us who is unaware of rabbis who resist becoming part of this community process, of Synagogues that prefer to go it alone. And we ask, why?

There are evidently a number of reasons, but one assuredly deserves our serious consideration, and this is that sometimes we can pay too high a price for unity. The price of Jewish unity might be a regimentation of practices. It might be a formal conformity, without essential conviction. The price might also be, and I have seen it happen, an ultimate indifference to Jewish life, a type of cynicism, which says: Let the hierarchy -- that is, the philanthropic balabotim and the professional executives, who all to frequently operate on the principle that ver es hot di meah zogt di deah -- let these handle the affairs of the Jewish community. They will have their own way anyhow. The price of so-called unity might also be the wiping away of all honest differences in the interpretation of the substance of the Jewish heritage. Instead of having the wholesome aliveness of eluv'elu, they would establish an authoritarian dogmatic elu only.

HOLDS "INTELLECTUAL SECTARIANISM" IS VITAL AND CREATIVE

Rather severe criticism has been made during this assembly of "sectarianism" among the branches of Judaism. The implication is that sectarianism is ipso facto destructive; and that religious rivalries are the primary hindrances to effective community cooperation. Here, too, we ought to be careful not to be carried away by oversimplification.

Last year, the Synagogue Council sponsored a study by a young rabbi-sociologist, Jacob Sodden, on "The Impact of Suburbanization on the Synagogue". Sodden surveyed in depth the leadership and membership of some 83 synagogues, Orthodox, Conservative, and Reform, in Nassau County, New York, as to their religious attitudes, practices, and behavior. He discovered among other things that, despite the differences in labels, there are hardly any differences in religious patterns. A leveling out process has taken place in Suburbia, with religious distinctiveness being reduced to the lowest common denominator. Clearly this is not the healthiest state of religious affairs.

We ought not confuse ideological sectarianism with institutional sectarianism. Maintaining sectarian differences for institutional purposes, for building quantitative strength through numerical accretion of members is subject to deserved criticism; but a sectarianism that derives from honestly-held ideological differences, from differing theological approaches and commitments, is not only desirable, it is essential for Jewish spiritual creativity.

This is what the Rabbis meant when they enjoined KINAS SOFRIM MARBEH HOKHMA: the competition of the scribes increases wisdom. Thus federations and community organizations need to guard against bringing to bear community pressures against religious groups on issues of principle for the sake of having them conform to some vague and specious notion of an American Judaism.

SURVEY REVEALS RABBIS PLACE COMMUNITY TRAINING LAST

I referred above to the resistance of some rabbis to cooperation with community organizations. In 1954, the Synagogue Council sponsored a study on "The Training Needs and Functions of the American Rabbi." Conducted by Gerard Engel, another young rabbi-sociologist, the survey interviewed 431 community rabbis, Conservative, Orthodox, and Reform, in order to determine their attitudes about the various functions they are called upon to perform in the active rabbinate, and also to ascertain how they would have their rabbinic seminaries modify their curricula to help students prepare more adequately for the present-day rabbinate.

According to his findings, the overwhelming majority of the rabbis felt that their seminaries should emphasize training in religious activities, such as sermons and theological studies; formal education for teaching of children and adults; and pastoral counseling which they termed "extremely important". (In another study by Rabbi Jeshia Schnitzer on "Rabbis and Pastoral Counseling," he found that 85 per cent of the rabbis in the three branches also regarded training in pastoral counseling as essential to their ministry). According to Engel's survey, "the rabbis express least concern for training seminary students for community service".

Engel offers no analysis for this latter finding. Can it be, one is tempted to speculate, that the rabbi's other onerous duties - as administrator, performer of rites, autonomous community leader, social worker, ambassador to the non-Jewish community, and the rest - leave him no time? Does he believe it sufficient for others to run the community's affairs, without his participation? Or does he regard his own Synagogue as the community entire unto itself?

There is no use jumping to unwarranted conclusions. If it is true that the community is moving at an accelerated speed towards greater cooperation and involvement of the various elements of the Jewish group life, and the rabbis in the exact opposite direction, then we are faced with a serious problem.

As I observed in my article on "Religion", in the 1959 American Jewish Yearbook, there is a movement afoot in the rabbinic seminaries to emphasize theoretical scholarship at the expense of practical rabbinics, and this would tend only to confirm the direction that rabbis lean toward as reported by Engel.

#### CONCLUSION

My concluding observations are several:

While the successful creation of integrated programs serving the total Jewish community will depend on the wisdom, resourcefulness, and willingness of the grass roots leadership, the national agencies, such as the CJFWE and the Synagogue Council and its constituent organizations, have an equally great responsibility, as well as opportunity, to provide national leadership and initiative which can help make possible more intensive and wide-spread cooperative activity among all elements of the local Jewish communities.

The CJFWF and the SCA, as the respective coordinating agencies of the federations and Synagogues of America, can help create a national pattern of cooperation between rabbis and lay professionals. They might begin by making available the results of studies of Jewish communal structures of the past, such as the Vaad Arba Harotzot (the Council of Four Lands), the Gemeindes, the Consistiores, the Kehillot, in which rabbis and Parnassin laymen conducted in splendid cooperation and effectiveness all the affairs of the community, giving visible demonstration to the concept of K'lal Yisroel, the unity of the Jewish people.

They can help interpret, within the context of a total Jewish community framework, the concept and the inner significance of the social service agencies and the Synagogue for the individual Jew and the Jew collectively.

They can help open heretofore unopened channels of communication between their constituencies. The rabbi still needs to be shown that, through cooperation with the community organizations, he can be helped to carry out more effectively his authentic functions as rabbi, teacher, and preacher, and that his people can best be served, without undermining their loyalty, through cooperative activity with other Jewish agencies.

They can help make available a knowledge of the skills and resources possessed in abundance by both groups: staff personnel, publications, research, and surveys, as well as community programs which have not funneled down in any meaningful way to their respective constituencies.

They can help jointly in giving more effective training to community and Synagogal leadership by improving standards of leadership, and establishing a community-wide climate that would insist on a respectable Jewish education and some commitment to Jewish practices as criteria for public position.

They can help interpret fund-raising and charity within the historic tradition of Tzedakah, and thus establish motivations for giving on the highest planes, rather than on the all-too-prevalent practice of vulgar social pressures.

These are but partial examples of the kind of communal health and strength that would and can be brought to Jewish life if the national leadership of the federations and synagogues, in concert with their local affiliates, enlarge their present cooperative efforts, and nudge into life the still slumbering giant whose seven-league boots are yet to be tried.

FEDERATION - SYNAGOGUE RELATIONSHIPS

Directions and Prospects

BENJAMIN B. ROSENBERG, Boston

Executive Director, Associated Jewish Philanthropies -  
Combined Jewish Appeal of Greater Boston

Much has been said and written in the past ten years about the "back to the synagogue" movement and what it means for community organization patterns and directions. There is no question that this phenomenon, which gained in strength in the momentous post-World War II years and came into full flowering during this decade, will have far-reaching effects on the directions of Jewish community life.

I would like to consider briefly some aspects of this subject, review recent developments in the relationship of synagogues and our community organizations, and attempt to point up directions for constructive partnership relations.

All of us, I am sure, will agree that the back to the synagogue movement is a phase of the general revival of religion so characteristic of our country since World War II years.

"Wie es christelt sich, so judelt's sich" is as true today as when Heine said it first, more than one hundred years ago.

SECULAR ASPECTS OF RELIGIOUS REVIVAL

Students of the current scene agree furthermore that an important characteristic of the religious revival is that often it appears to be a "religiousness without religion - rather a way of sociability or belonging."

As Oscar Handlin succinctly puts it:

"The return to the synagogue is almost entirely socially oriented. People do not become members out of the pursuit of God but out of a need to associate themselves with their neighbors in a meaningful way."

The strong, social, secularistic elements in the synagogue are recognized by rabbinic and congregational groups, and many of them are greatly concerned with the problem of instilling more religion into our religious awakening.

This is not the time nor the place to consider further this phase of the problem. Suffice it to say that all elements recognize the pervading social factors in the current synagogue or "religious" revival.

FEDERATION - SYNAGOGUE  
GROWTH STEMS FROM SAME ROOTS

It is furthermore recognized that the same social forces which generated the new religious interest, have also been at work in strengthening our communal organizations, bringing renewed interest, activity and manpower to the various causes and services which make up the totality of the organized Jewish community. This is naturally so, since we are talking about the same people. It isn't we in the synagogue and they in the communal agencies - or vice-versa.

How we, whether in the synagogue or in our other communal activities, exploit, in the best sense of the term, these social forces, will in a large measure determine the future vitality and direction of the causes or services in which we are interested. And again, today, we are talking from the perspective of our central community organizations.

SEE COMPATIBLE GOALS AND PERSPECTIVES

Basically, the unique goals and perspectives of Federation are compatible with those of the synagogue. Both have the same broad objectives in view - the well-being of the total community; an appreciation and acceptance of social responsibility; respect for human dignity; elimination of suffering; the attainment of a full life within a democratic framework; fulfillment of social needs through a sense of belonging:

The specific purposes of Federation - and these establish its perspective - are centered around:

1. Financing and planning for services
2. Development of a high standard of service and a recognition of the need of professional discipline and skills in the rendering of services
3. Involvement of all segments of the community in leadership; participation and use of the services
4. Respect for diversity of ideological approaches
5. Development of new leadership
6. Recognition of the inter-relationship of services and development of constructive relationships among agencies
7. Concern with economical and efficient administration

Let us now consider from the perspective of Federation some of the many communal activities in which our central organizations and the synagogues are involved.

CULTURAL SERVICES ARE INDEX  
OF BOTH PROGRESS AND PROBLEMS

Jewish Education and the field of Leisure-Time and Cultural Services illustrate the inevitable relationship between the synagogue and communal agencies, as well as the distance which we have yet to travel, to bring together these major communal forces in a more cooperative and constructive working partnership.

The recent National Study of the American Association for Jewish Education, points to the steady growth of congregational schools. In 1948 some 82.7 per cent of all Jewish pupils in the United States were in congregational schools. In 1958 this proportion grew further to 88.5 per cent.

CITES GAPS IN JEWISH EDUCATION

The national study confirms the general opinion that much progress has been made, during the past decade, in some facets of Jewish education toward interesting parents and community leaders in the problems of Jewish education; toward increasing enrollment in the Jewish school; and toward promoting in the children a sense of Jewish identification and of satisfying fellowship. At the same time the study makes clear that little, indeed, has been accomplished toward teaching our children the literary and historic culture of their people.

The study points up several serious gaps:

The inadequacy of time devoted to Jewish schooling;

The lack of personnel, qualitatively as well as quantitatively;

The multiplicity of synagogal schools in the face of shortage of teachers;

The splintering off of the available supply of teaching resources;

The lack of integrated and coordinated effort in the field of Jewish education;

The lack of community effort for joint enrollment, community interpretation, standardization of service, teacher training.

These pose a most serious problem for the future direction of Jewish education. Whatever a community's structure may be for community-wide planning and services in Jewish education, we accept our community's stake in the enhancement and strengthening of Jewish educational services in our community. Thus, we share with religious and educational bodies their deep concern for the many problems in the Jewish educational field.

NOTES EXPANDING SERVICES OF SYNAGOGUE

The expanding role of the synagogue in the area of Leisure-Time programs presents an increasing challenge to orderly community planning in which the synagogues and Jewish centers can relate themselves to each other as complementary institutions in the community, rather than institutions in conflict.



Synagogues, like Jewish centers, are family-centered agencies. More and more they lay claim to the time and loyalties of their membership from cradle to golden age. The synagogues have reached into the nursery-pre-school-day camp programs; they have popularized the young adults and young couples groups; and they are very much involved in golden age programs.

BELIEVES CONFLICTS ARE  
BASED ON MISUNDERSTANDING

Since the early years of the synagogue-center movement, the synagogue-center has presented a challenge to the Jewish community center movement, and there have been serious questions raised about the rationale of Jewish centers and their place in contemporary Jewish life. Differences and conflicts resulted basically from misunderstandings of the respective functions of center and synagogue; and the lack of recognition that centers and synagogue were essentially complementary institutions in the community, each having something unique to offer.

Sanford Solender, in his paper on "The Place of the Jewish Community Center in Jewish Life" pointed out that "the place of the synagogue in this field of work vis-a-vis that of the Jewish community center, can be understood best by clarity about the functions of the synagogue and the Jewish community center in American Jewish life."

Both the National Jewish Welfare Board and the National Synagogical bodies have attempted to arrive at mutual clarifications of these respective functions. The trend seems to be towards a sharper delineation of the respective roles of the center and of the synagogue in the community. As Mr. Solender again states, "Each of the community's resources, the synagogue, the federation, the family agency and others, is committed to meeting some aspect of the needs of Jewish persons or groups. From its distinctive role, each gains its concept of service, personnel and facilities."

The Jewish Center field is clearly one in which much remains to be done to bring our synagogue and centers to an appreciation of the respective roles they are to play on the Jewish communal scene.

SYNAGOGUE PLAYS IMPORTANT  
ROLE IN COMMUNITY RELATIONS

The temper of our times is such that often the most effective action in community relations can be, and is, carried on through synagogical bodies and especially through the rabbinate, locally or nationally. The synagogue can, and very often is, the outpost for courageous action on issues that divide our community. In this connection, it is noteworthy that on the issues which have divided the south, the rabbinic bodies gave significant leadership to the progressive point of view. This was true in the field of civil liberties, problems of integration, problems of separation of church and state in our public schools. The national religious agencies are members of the National Community Relations Advisory Council, and effective joint programs in this area between synagogues and federations may develop in the future.

OBSERVES SYNAGOGUE'S  
INCREASING INTEREST IN OTHER FIELDS

Another field in which synagogues are becoming increasingly active is that of counseling. Pastoral counseling has been a traditional rabbinic responsibility. The "shaloth", traditionally brought to the rabbi, have extended beyond questions of ritual to the most intimate and pressing problems of family life.

With the development of specialized skills and fields of service in the area of guidance and counseling, this function of the rabbinate became attenuated. Today, however, many synagogues, especially in the larger cities, are establishing counseling departments, or at least referral services to the communal Jewish Family and Vocational Guidance services. Here, too, further explorations are in order to examine increased opportunities for constructive inter-relationships between synagogues and communal services.

There is yet another field, in which the interests and ultimate goals of synagogues and other communal organizations are inter-related. This is the broad field of Jewish culture, Jewish scholarship, research creative work in Jewish letters, the training of personnel for transmitting these cultural values to future generations. It is not fortuitous that it was the Council of Jewish Federations & Welfare Funds which sponsored the recently concluded study on National Jewish Cultural Services in America. For our community organizations have been concerned now for some time with the continuity of Jewish cultural values.

Again, the very forces which shape the character of the American Jewish community are leading us to the inevitable historic conclusion that now American Jewry must rely on its own energies and resources to strengthen its cultural foundations and develop its own scholarship and leadership in this field.

Other services which reflect the common interest of synagogues and the central community organization include:

1. Community organization for kashruth
2. Chaplaincy Services
3. Internal Jewish community problems
  - a. Arbitration Boards
  - b. Codes of fair practices of quasi-religious functionaries - mohalim; funeral directors

SYNAGOGUES HELP IN CAMPAIGNING

Beyond the specific services which were just reviewed, our synagogues are being involved in our community campaigns, and can become assets in one of the most vital jobs of the central organization.

Some of the specific ways in which synagogues have become active participants in the campaign include:

- A. Utilization of Rabbis as speakers at educational and campaign meetings
- B. Utilization of the synagogues as a nucleus for the organization of the campaigns in the outlying areas
- C. Organization of man-power for the campaign through congregational committee
- D. Inter-congregational councils for mass solicitation

The Bonds for Israel organization has made most effective use of synagogues in the promotion of bonds sales. Representing established community structures, which could be used as an effective channel for the promotion of bonds sales, the synagogues have indeed become, in most communities, the nucleus for an increasingly successful sales program.

SEES LACK OF COORDINATION  
IN BUILDING FUND CAMPAIGNS

A mostly uncharted area in the field of campaigning is that of building fund campaigns. There is no question that the capital fund drives for health and welfare agencies, as well as synagogues, have resulted in great drains upon the community's resources. This area, which involves the largest expenditure of funds, has probably the least degree of coordination. Communities have generally accepted the principle of timing to avoid conflicts in major campaigns. But very little planning has been evident beyond timing. Certainly in the field of synagogue building and the related building programs for Jewish education little, if anything, has been accomplished to coordinate and relate the building programs to the needs of the total community, and to the possibilities of utilizing existing buildings.

RELIGIOUS VALUES VITAL  
IN LEADERSHIP DEVELOPMENT

Leadership Development is one of the most constant and vexing problems of our communities, and one with which we have concerned ourselves formally and informally for a long time. While a number of interesting and productive experiments have been conducted in various communities in leadership training, there is common agreement that genuine leadership has to grow out of interest, out of understanding, and out of a sense of loyalty to Jewish values. Obviously, such values cannot be nurtured in a vacuum, and the home, the school, our agencies and the synagogue all play their vital roles. No long-range program for the development of Jewish communal leadership can succeed without full utilization of the resources of the synagogue and of the potential for cooperative relationship with synagogal leadership.

IMPACT OF SUBURBIA  
AFFECTS ALL AREAS OF SERVICE

The impact of the synagogues in the areas we just described, and the relationships which those of us concerned with community planning have to these areas, have been sharpened by what is perhaps the most dramatic development not only in Jewish community life, but in the national life of our country, namely, the movement to the suburbs. Suburbia has emerged as a key factor in community planning and social welfare for the entire country.

As the report of our Committee on Community Organization pointed out in 1957, "virtually every field of communal service is affected, agencies in the old as well as in the new areas, funds for operating needs and capital purposes - changed relationships among agencies and people."

CALLS SYNAGOGUE "FIRST  
EXPRESSION" OF ORGANIZED COMMUNITY

In many of the rapidly growing suburban areas, the synagogue is the first expression of an organized community. Education, leisure-time activity, community relations, even campaign organization and other organizational activities center in the synagogue; and while synagogue membership may represent only a small proportion of the Jewish population in a given suburban community, it is the core, the organized core, with which the agencies of the central community can establish lines of communication.

It is the unique role of the central Jewish community organization to take the initiative and exert leadership in involving the synagogues in a constructive planning process with other communal forces and agencies. There are, of course, road blocks which hinder effective community planning, especially when the perspectives of different forces may vary.

URGES FRANK RECOGNITION OF PROBLEMS

We have to be realists and recognize the problems which confront us.

The back-to-the-synagogue movement is not back to "one synagogue." Although we are an increasingly homogenous group, we recognize and respect the differences in ideological identification. The multiplicity of synagogues, however, often with concurrent inter-synagogical conflicts, or at best with different levels of interest and appreciation of community problems, make it difficult to reach a common ground for discussion, consultation, and possible agreement and planning.

It need not be over-emphasized that some of the difficulties stem from personal vested interests and, sometimes, "prima-donna" complexes. These individual problems can thwart sound community planning, whether the prima donna is a lay-leader, a community organization executive or a rabbi.

We often lack a common language and we see a gap between the standards and skills which our community services have forged during the past two decades, and their understanding and acceptance by the rabbinic group. In this connection, it should be noted that the synagogue groups, especially their rabbinic leadership, may be just as impatient with the community workers who are illiterate in Jewish cultural and religious values, as we in community work may be of a synagogue leader who is an "am ha'aretz" in the appreciation of professional social work concepts and practices.

It is pertinent to observe that one of the problems we meet so often is a confusion in terms when we try to consider synagogue relations. What do we mean by synagogue? To some, synagogues mean the rabbis - and when they speak of progress or problems, they think of the acts of a rabbi or group of rabbis. And when they speak of synagogue involvement, they mean the involvement of rabbis.

It is important that this point be clarified.

SYNAGOGUE AND COMMUNITY  
LEADERS OFTEN THE SAME

The synagogue movement involves the membership and leadership of the synagogue who, as stated before, are the very people most deeply concerned and intimately associated with other communal services and agencies. The movement involves the rabbis who also, as individual members of the community, are very often involved as members, leaders or beneficiaries of one or more of the community's services. In other words, the synagogue and its leadership cannot be distilled and separated from the rest of the community's stream of associations, interests and causes. It is rather a plus component which can bring greater depth and added significance to the endeavors of the organized community in behalf of the welfare of the total community.

Vested interests reflected in established structures, programs, and personnel pose difficulties in any attempt at shaping new directions. Sometimes limited personal and agency horizons can also obstruct our efforts to reach new plateaus of service. Here we must re-emphasize that this problem is equally applicable to established community agencies, as it is to the synagogues. (Sometimes the nature of a community's program will depend on who got there "fastest with the mostest.")

PROBLEM POSED BY DISPARITY  
IN PROFESSIONAL PRACTICES

Another obstacle is the lag between professional practices prevailing in our health, welfare and group work agencies, and their understanding by the general community. Many people, for example, just don't understand what we mean by social group work.

The incursion of the synagogues in many areas of service may be at the expense of standards which the professional fields have developed, especially in Jewish education, in group work, in counseling. But often this is possible only because the agencies themselves, in particular communities, have permitted, or have been forced to accept, a lower level of professional service, or because the leadership in these communities has never really appreciated the nature of professionally directed programs and services.

PRIORITIES CREATE MAJOR ISSUE

The problem of priorities can pose serious obstacles. We are pressed hard from many areas. We operate in a dynamic community setting in which practically all fields of service make constant demands on our community planning, resources and personnel, whether it is in the field of the aged, health, leisure-time activities, family problems. Our communities lack the resources to do adequate planning, and only too often the job of maintaining constant communication with the synagogue receives a low priority rating.

Secondly, our communities lack the financial resources to be able to undertake demonstration programs and pilot services, involving synagogues and agencies in an effort to test possibilities of coordinated services under community auspices. Such efforts would involve heavy investment of manpower and of finances, and there is always the problem of diverting funds from sorely needed services to new experiments.

SOME GUIDEPOSTS FOR FEDERATIONS

Basic to any effective role that federations can play in relationship to synagogues is the recognition and acceptance of federations' expanding role in planning for increasingly broader areas of community service.

1) Federations must, accordingly, take an increasingly active role in those areas of co-ordination and planning which involve synagogues and other agencies, such as synagogues and centers, synagogues and Bureau of Jewish Education, community relations agencies etc. This can no longer be exclusively a bi-lateral process between a specific local agency and the synagogue, for the problems with which they deal have broad community implications transcending specific agency responsibilities.

2) Federations should assume and maintain the initiative in strengthening the channels of communication among agencies and synagogues in constructive efforts. This involves meetings, face-to-face relationships, patience in seeking out areas of co-operation, in developing actual opportunities for programs in which all groups can participate in a climate of mutual respect.

3) We should explore opportunities for increased communication among the staffs of agencies and those of the synagogues. It is interesting to note that, at the last two conferences of Jewish communal service, our professional workers dealt with the question of Jewish values in social work and discussed the need for continuing meetings throughout the year under the sponsorship of the central organization in order to gain a better understanding of Jewish values and further lines of communications among the various agencies rendering community service. The professional workers suggested increased involvement of rabbis as individuals and as groups in the work of the National Conference of Jewish Communal Service.

EMPHASIZES INVOLVEMENT OF SYNAGOGUE  
LEADERS IN FEDERATION PLANNING

4) We should seek greater involvement of the synagogue leaders who determine the nature of congregational programs in the Federation's community planning and financing activities, particularly in dealing with specific projects which could lead to wasteful duplication or conflict.



It has been pointed out that too often Federation-Synagogue relationships have been characterized not by conflicting issues, but rather by a neglect of opportunities which would arise if there were a mutual concern to raise the level of cooperation.

#### URGES "BALANCED REPRESENTATION" ON BOARDS

5) Related to the need for maintaining channels of communication is the need for balanced representation on boards and committees of Federation.

The principle of securing balanced representation on committees provides assurance that the various religious viewpoints will be included indirectly but effectively in all areas of federation activity. This form of indirect representation is, of course, not clearcut. Many community leaders are prominent in congregational affairs. And, similarly, congregational leaders are frequently drawn from the ranks of community leaders. The more the line of demarcation between synagogue leadership and community leadership is clouded, the more effective the cooperative efforts between Federation and Synagogues. This goes far beyond the gesture of securing formal representation from synagogues on Federation bodies. Without sincere mutual effort at involvement, formal representation is only too often "paper" representation.

#### CITES GROWING RECORD OF SYNAGOGUE-FEDERATION COOPERATION

6) There is a growing record of experience on effective and constructive synagogue-community agency cooperation. The Jewish Welfare Board published two volumes on Jewish Community Center relationships with synagogues. These are devoted, to a large extent, to direct case records of effective community cooperation with synagogues in the field of leisure-time activities. This, of course, is only a beginning. It is important that we continue to develop a body of knowledge based on these experiences, to help us in each of our local situations with the specific problems with which we may have to cope, community by community.

a) The Detroit experience is perhaps the outstanding example among the large cities of community-synagogue cooperation in the field of Jewish education.

b) The New York Federation has a religious affairs department under the direction of a staff member who is a rabbi. The purpose of the department is to establish more effective communication between Federation, its several departments and the organized religious groups in New York, and thus to bring about greater involvement of these groups in the campaign and program of Federation.

c) There are a number of other examples of synagogue involvement in the affairs of communal agencies.

In at least one city, the Federation is conducting a leadership institute for synagogue members.

In many communities an effort is made to mobilize the manpower of the congregations for year-round education purposes as well as for fund-raising.

There are examples of co-operation between case work agencies and synagogues in marriage counseling, and efforts at developing referral service between the synagogue and the counseling service.

One community reports a program sponsored by the Jewish Vocational Service and the Synagogue, offering group and personal vocational counseling and college selection counseling for teen-age students.

We must recognize realistically that the instances of close co-operation toward objectives of joint planning of services and programs, leaves much, as yet, undone. Here the Jewish federations have a direct opportunity and responsibility for initiating and guiding such collaboration.

This can be done without infringement upon the distinctive aspirations, beliefs and practices of the agencies and the synagogues.

PROPOSES NATIONAL AGENCIES  
SPUR LOCAL COOPERATION

7) Synagogues are local expressions of national movements. The national parent bodies can play a positive role in nurturing attitudes of co-operation between member congregations and federations. It may be helpful to continue exploration on the national level of the problems which we experience day-to-day in our communities. A better understanding by the national leadership of the problems of local communities may lead to increasingly constructive relationships between synagogues and local agencies. CJFWF can have an important role in bringing together national leadership for this purpose.

8) The seminaries and graduate training schools for teachers and communal workers are important aspects of this problem. The field of Jewish communal service has long recognized the importance of Jewish cultural values as components in training for the field of Jewish community service. It is equally important that education for the rabbinate and for Jewish education include a knowledge and training in Jewish communal services. This can be achieved only on the basis of mutual understanding and acceptance of each field's significant role in the total pattern of Jewish life.

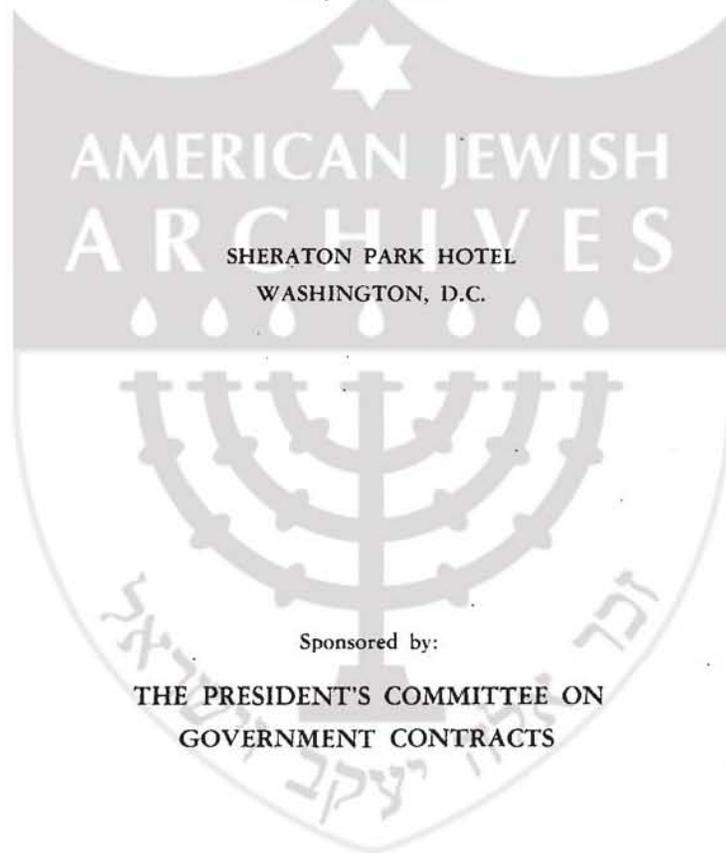
CONCLUSION

After all is said and done, the course of Federation-Synagogue relationships will be played out on the local scenes in each community where Federations and Synagogues exist. The nature of any positive relationship or of conflict of dynamic partnership or apathy and lethargy will be determined in each instance not by theories, not by national directives or national trends, but by and through the living together, the struggling together, the working together of people. In each community, the future will be determined by the history and the interest of the leadership; by the nature of the leadership in the Federations and the Synagogues; by the competence of the Federation executive and the rabbis.

If there is conviction about the role of Federation, if there is mutual regard and respect, the community will move forward toward strengthening its Jewish cultural foundations and the improvement of its services.

RELIGIOUS LEADERS CONFERENCE

May 11, 1959

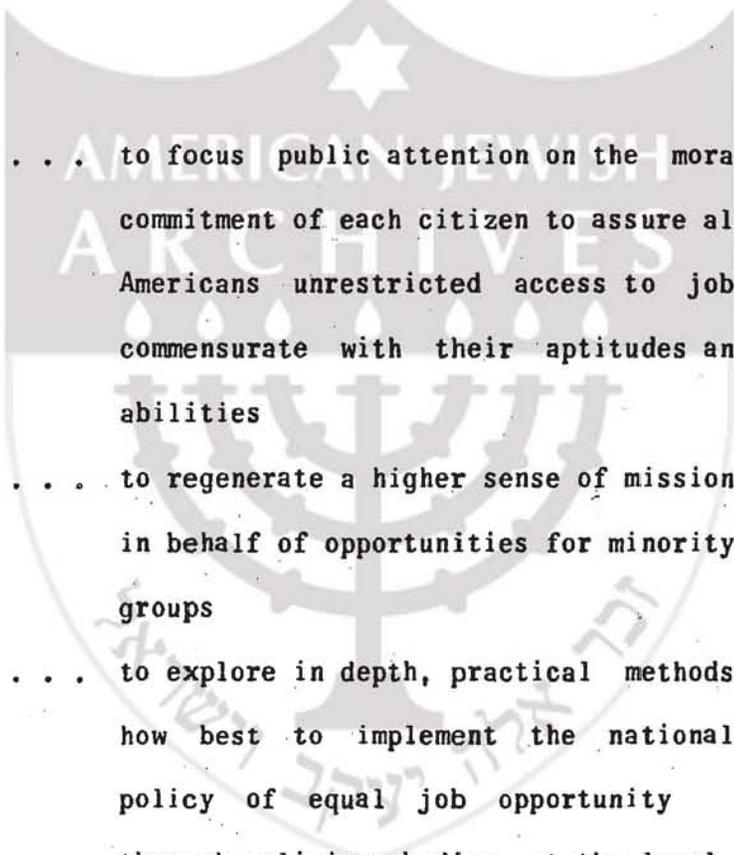


SHERATON PARK HOTEL  
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THE PRESIDENT'S COMMITTEE ON  
GOVERNMENT CONTRACTS

## Purpose of the Religious Leaders Conference

- 
- . . . to focus public attention on the moral commitment of each citizen to assure all Americans unrestricted access to jobs commensurate with their aptitudes and abilities
  - . . . to regenerate a higher sense of mission in behalf of opportunities for minority groups
  - . . . to explore in depth, practical methods how best to implement the national policy of equal job opportunity through religious bodies, at the local level

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Assistant Secretary  
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Washington, D. C.**

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Bache and Company  
New York, New York**

**Mr. Harry Traynor  
Assistant General Manager  
Atomic Energy Commission**

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West Coast Regional Office, Los Angeles

Eloise E. Kloke, Regional Director  
Thelma Hyogo, Secretary



**P R O G R A M**

**RELIGIOUS LEADERS CONFERENCE**

Registration  
9:30 A. M.  
Esplande, Sheraton Hall

(A cup of Coffee, Sheraton Foyer)

**MORNING SESSION**

10:00 A. M.  
Sheraton Hall

**"MORAL COMMITMENTS TO EQUAL JOB OPPORTUNITY"**

**Presiding:**

The Honorable Richard Nixon  
Vice President of the United States,  
Chairman, President's Committee on  
Government Contracts

**Invocation:**

Most Reverend Philip M. Hannan  
Auxiliary Bishop and Chancellor  
Roman Catholic Archdiocese of  
Washington

**Greetings:**

Rabbi Julius Mark  
Vice President  
Synagogue Council of America

Mr. Francis Harman, Vice President  
National Council of Churches of Christ  
In The United States of America

Right Reverend Monsignor Paul F. Tanner  
General Secretary  
National Catholic Welfare Conference

**Speakers:**

Mr. John A. Roosevelt  
Bache and Company and  
Member, President's Committee  
on Government Contracts

Mr. Alfred E. Driscoll, President  
Warner-Lambert Pharmaceutical Company

The Reverend Martin Luther King  
Pastor  
Dexter Avenue Baptist Church

Mr. A. Philip Randolph  
President  
International Brotherhood of Sleeping  
Car Porters and Vice President,  
AFL-CIO

LUNCHEON SESSION  
12:00 Noon  
Sheraton Hall

"A NATIONAL POLICY FOR EQUALITY OF OPPORTUNITY"

**Presiding:**

The Honorable George T. Moore  
Assistant Secretary  
Department of Commerce and  
Member, President's Committee  
on Government Contracts

**Invocation:**

Dr. Olin Binkley, Dean  
Southeastern Baptist Theological  
Seminary  
Wake Forest, North Carolina

**Address:**

The Honorable Lawrence E. Walsh  
Deputy Attorney General of the  
United States and Member,  
President's Committee on Government  
Contracts

**Benediction:**

The Right Reverend Edgar A. Love  
Bishop, The Methodist Church  
Baltimore Area

**Music:** Orchestra of the United States Marine Band  
Lieutenant Colonel Albert Schoepper, Director  
Lieutenant James King, Assistant Director, Conducting

AFTERNOON SESSION

2:00 P. M.

"IMPLEMENTING COMMITMENTS TO EQUAL JOB OPPORTUNITY"

DISCUSSION GROUPS

. . . to explore in depth, practical methods  
how best to implement the national policy of  
equal job opportunity at the local level.

Workshop A

Continental Room

Presiding:

The Reverend John F. Cronin, S. S.  
Assistant Director, National Catholic  
Welfare Conference

Resource Person:

Dr. Joseph R. Houchins  
Director of Compliance, President's  
Committee on Government Contracts

Workshop B

Adams-Hamilton Room

Presiding:

Rabbi Marc H. Tanenbaum  
Executive Director  
Synagogue Council of America

Resource Person:

Miss Margaret Garrity, Director  
Midwest Region, President's  
Committee on Government Contracts

Workshop C

East Mezzanine - Sheraton Hall

Presiding:

Mrs. Theodore O. Wedel  
Past President  
United Church Women

Resource Person:

Mr. David Mann  
Director of Review  
President's Committee on  
Government Contracts

Workshop D

Garden Foyer - Sheraton Hall

Presiding:

The Reverend J. Oscar Lee  
Executive Director  
Racial and Cultural Relations Dept.  
National Council of Churches

Resource Person:

Mrs. Eloise E. Kloke, Director  
West Coast Region, President's  
Committee on Government Contracts

DISCUSSION GROUPS (Continued)

Workshop E

West Mezzanine - Sheraton Hall

**Presiding:**

The Reverend A. Dudley Ward  
Secretary, Board of Economic  
and Social Relations  
The Methodist Church

**Resource Person:**

Mr. John Y. Yoshino  
Compliance Officer, President's  
Committee on Government Contracts

REPORT SESSION

4:00 P. M.  
Sheraton Hall

"SUGGESTIONS FOR IMPLEMENTING EQUAL JOB  
OPPORTUNITY AT THE COMMUNITY LEVEL"

**Presiding:**

Dr. James M. Nabrit, Jr., Dean  
Howard University School of Law and  
Member, President's Committee on  
Government Contracts

**Reports from Workshops**

Workshop A

The Reverend John F. Cronin, S. S.

Workshop B

Rabbi Marc H. Tanenbaum

Workshop C

Mrs. Theodore O. Wedel

Workshop D

The Reverend J. Oscar Lee

Workshop E

The Reverend A. Dudley Ward

**Benediction:**

The Right Reverend William F.  
Creighton, D. D.

Bishop Coadjutor of the Episcopal  
Diocese of Washington

**RECEPTION**

5:00 - 6:00 P. M.



Dr. John H. Adams  
President  
Paul Quinn College  
Waco, Texas

Miss Alice A. Adanalian  
3801 Connecticut Ave., N. W.  
Washington 8, D. C.

The Rev. Joseph H. Albrecht  
First Methodist Church  
Capitol Ave. at Fifth St.  
Springfield, Illinois

Mr. Alexander J. Allen  
200 Ross Street  
Pittsburgh, Pennsylvania

The Rt. Rev. J. Claude Allen  
Presiding Bishop  
Third Episcopal District  
Christian Methodist Episcopal Church  
755 West 26th Avenue  
Gary, Indiana

Miss H. Elsie Austin  
Executive Director  
National Council of Negro Women  
1318 Vermont Avenue, N. W.  
Washington, D. C.

The Rev. J. C. Austin  
Pilgrim Missionary Baptist Church  
3301 Indiana Avenue  
Chicago 16, Illinois

Mrs. David D. Baker  
Program Co-ordinator  
National Council of Churches  
of Christ in the United States  
Dept. of United Church Women  
175 Fifth Avenue  
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The Reverend John Baker  
Unitarian Church of Montgomery Cty.  
9601 Cedar Lane  
Bethesda 14, Maryland

Dr. Henlee Barnette  
The Southern Baptist Theological  
Seminary  
2825 Lexington Road  
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The Rev. Das Kelley Barnett  
Director  
Research Center in Christian  
Theology and Culture  
The Episcopal Theological Seminary  
of the Southwest  
606 Rathervue Place  
Austin 5, Texas

The Rev. Hubert S. Beckwith  
The Congregational Christian  
Church of Fairfax County  
P. O. Box 288  
Annandale, Virginia

Mr. Walker G. Bennett II  
Convair, A Div. of General  
Dynamics Corp.  
P. O. Box 577  
Ramona, California

The Reverend Elijah Benton  
Mt. Zion Baptist Church  
706 O'Brien Street  
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Mr. Herbert Berman  
Tenzer, Greenblatt, Fallon & Kaplan  
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285 Madison Avenue  
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Dean of the Faculty  
Southeastern Baptist Theological  
Seminary  
Wake Forest, North Carolina

Mr. Robert Birdsong  
8336 South Michigan Avenue  
Chicago, Illinois

The Rev. G. Wayman Blakely  
St. Paul A.M.E. Church  
15 North Leffingwell Avenue  
St. Louis 3, Missouri

The Rev. William Holmes Borders  
Wheat Street Baptist Church  
389 Auburn Avenue, N. E.  
Atlanta 12, Georgia

The Rt. Rev. Joseph Dixon Cauthen  
Bishop  
Eleventh Episcopal District  
African Methodist Episcopal  
Zion Church  
2843 East Princess Anne Road  
Norfolk 12, Virginia

Elder William L. Cheatham  
President  
Allegheny Conference of Seventh-Day  
Adventists  
P. O. Box 21  
Pine Forge, Pennsylvania

The Reverend Willard L. Clayton  
Macedonia Baptist Church  
903 N. Fremont Avenue  
Baltimore 17, Maryland

The Rev. Charles E. Cobb  
St. John's Congregational Church  
117 Buchingham Street  
Springfield 9, Massachusetts

Miss Bernice Cofer  
164 - 5th Avenue  
New York, New York

The Reverend A. B. Coleman  
Shiloh Metropolitan Baptist Church  
1118 West Beaver At Cleveland  
Jacksonville, Florida

The Rev. Julius H. Corpening  
Hampton Baptist Church  
Hampton, South Carolina

The Reverend T. B. Cowan  
Council of the Southern  
Mountains, Inc.  
College Box 2000  
Berea, Kentucky

The Reverend Walter Cowart  
Executive Director  
Georgia Council on Human Relations  
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National Catholic Welfare Conference  
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The Rev. R. B. Culbreth  
Miami Springs Baptist Church  
Westward and Pinecrest Drives  
Miami Springs, Florida

Mr. John M. Culver  
1530 Arundel Street  
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Mr. Samuel H. Daroff  
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Third Baptist Church  
410 West McKnight Drive  
Murfreesboro, Tennessee

The Rev. Wayne Dehoney  
First Baptist Church  
Lafayette at Cumberland  
Jackson, Tennessee

The Rev. William A. Dennis  
Orchard Knob Baptist Church  
1734 East Third Street  
Chattanooga 4, Tennessee

Miss Helen M. DeWolfe  
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Wesleyan Service Guild  
of the Methodist Church  
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New York 9, New York

Mr. Benjamin J. Doft  
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St. Benedict's Church  
109 West Smith Street  
Greensboro, North Carolina

Mrs. James Dolbey  
5 Twin Hills Ridge Drive  
Cincinnati 28, Ohio

The Rev. Shelton E. Doles  
The Grace Baptist Church  
52 South Sixth Avenue  
Mount Vernon, New York

The Rev. Caxton Doggett  
The Methodist Church  
125 North Interlachen Avenue  
P. O. Box 825  
Winter Park, Florida

The Rt. Rev. B. W. Doyle  
Presiding Bishop  
Eighth District  
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Mountains, Inc.  
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Berea, Kentucky

The Reverend Clifford Earle  
Division of Social Education  
and Action  
United Presbyterian Church, USA  
Witherspoon Building  
Philadelphia, Pennsylvania

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Director  
Washington, D. C. Office  
Anti-Defamation League of  
B'nai B'rith  
1640 Rhode Island Avenue, N. W.  
Washington 6, D. C.

Mr. Calbert N. Ellis  
President  
Juniata College  
Huntingdon, Pennsylvania

The Rev. Edward L. R. Elson  
National Presbyterian Church  
Connecticut Ave. at N St., N. W.  
Washington, D. C.

The Rev. Ernest Coble Estell, Sr.  
St. John Baptist Church  
2709 Thomas Avenue  
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Mr. James C. Evans  
Civilian Assistant to the  
Assistant Secretary of Defense (MP &R)  
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The Pentagon  
Washington, D. C.

Miss Jean Fairfax  
National Representative for  
Southern Programs  
American Friends Service Committee, Inc.  
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Philadelphia 7, Pennsylvania

The Rev. H. Albion Ferrell  
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2333 First Street, N. W.  
Washington, D. C.

The Rev. Wallace E. Fisher  
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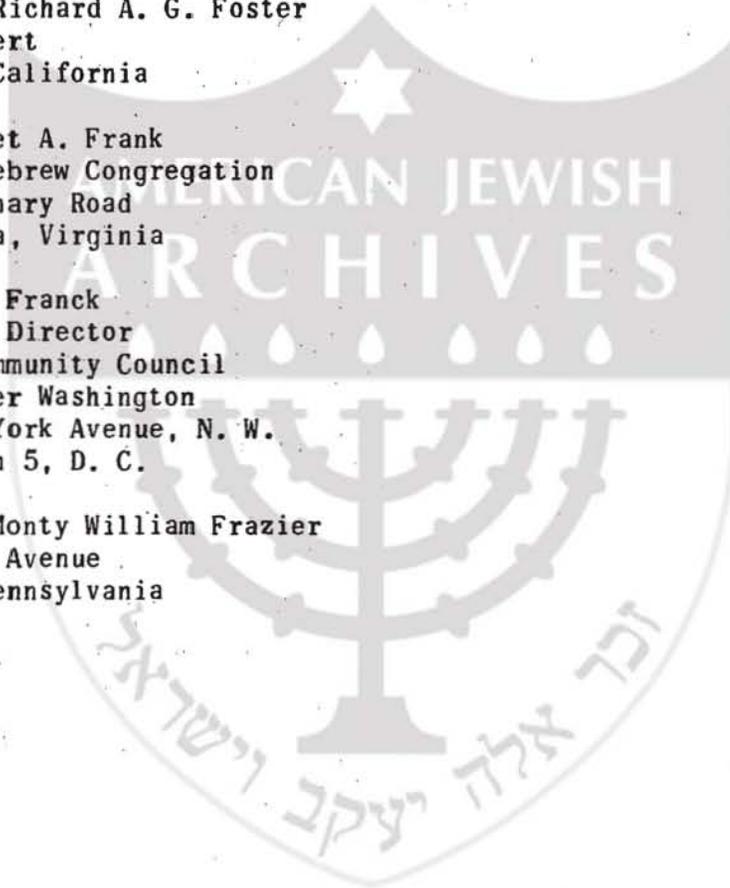
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FAITHS: JOINED  
FOR  
ACTION



# FAITHS: JOINED FOR ACTION

*a report on*

THE RELIGIOUS LEADERS  
CONFERENCE

*held under the auspices of*

THE PRESIDENT'S COMMITTEE  
ON GOVERNMENT CONTRACTS

Washington, D.C. • May 11, 1959

Presented By

THE PRESIDENT'S COMMITTEE ON GOVERNMENT CONTRACTS  
AND THE RELIGIOUS ADVISORY COUNCIL  
TO THE PRESIDENT'S COMMITTEE

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## INTRODUCTION

**F**OLLOWING its establishment by Executive Order of President Eisenhower in 1953, The President's Committee on Government Contracts—which is charged with the task of eliminating discrimination because of race, religion, color or national origin among employees of firms having contracts with the Federal Government—immediately began an extensive program of education and information aimed at focusing national attention on the problem of discrimination.

In addition to its offices in Washington, D.C., the Committee established fully staffed regional offices in Chicago—to service the Midwestern States—in Los Angeles—to handle problems arising in the Far Western areas; it prepared and issued a number of pamphlets and booklets pinpointing the case against discrimination on various fronts; it produced and distributed two prize-winning motion pictures; it issued car cards, posters and window displays; it began publication of a periodic newsletter; its members traveled from one end of the country to the other to fulfill speaking engagements before widely divergent and opinion-molding groups, organizations and trade associations, and efforts were speedily begun to enlist the support of every stratum of American society calculated to bring home to America's citizens the moral injustice, not to say the evil, of discrimination in any of its forms.

In furtherance of this educational policy, the Committee's attention was turned toward the Nation's organized religions, and the question of how such groups—individually and collectively—could be enlisted to support actively the broad aims of

the Committee itself, and of President Eisenhower in establishing the Committee in the first place. From this thinking, and from the various individual discussions held by Committee members with representatives of their religious faiths, there arose the idea of holding a national conference of religious leaders, to which the outstanding spokesmen—both clerical and lay—of the various major faiths could be invited. The result was the first federally sponsored Religious Leaders Conference, which was attended by some 450 delegates from the 3 principal faiths, and which was held in Washington on May 11, 1959.

The conference was frankly experimental and exploratory in nature, with little more than hope on the part of the Committee that it would result in anything other than a suggested approach to the problem of discrimination from a religious viewpoint, and, optimistically, a code of principles aimed at blueprinting the Committee's overall task. Even following the conference, and despite its apparent success, progress—for some months thereafter—was necessarily slow, with no immediate and clear-cut picture emerging as to whether the conference had been anything more than an optimistic, if outwardly successful, experiment.

Today, however, just a little more than a year after that first conference, the experiment has blossomed into an active, growing and militant reality. A Religious Advisory Council to The President's Committee, growing out of the recommendations made at the Religious Leaders Conference, has been established, and is now active, with the Council holding its first meeting, in

Washington, exactly a year after the original conference—on May 11 of this year. At this latter meeting, the Reverend Dr. A. Dudley Ward, General Secretary, Board of Social and Economic Relations of the Methodist Church, was elected Chairman of the Council, with the following named as Vice Chairmen: Rabbi Marc H. Tanenbaum, Executive Director, Synagogue Council of America; the Reverend John F. Cronin, S.S., Assistant Director of the Social Action Department of the National Catholic Welfare Conference, and the Reverend Dr. J. Oscar Lee, Executive Director, Department of Racial and Cultural Relations of the National Council of Churches of Christ in the United States. Miss Dorothy I. Height, Associate Director, Leadership Service, of the National Board of the Young Women's Christian Association, was elected Secretary.

Created by unanimous vote of the delegates to that first Religious Leaders Conference of May 11, 1959, the Religious Advisory Council is composed of some 26 prominent clergymen and lay leaders, from key areas throughout the United States, and has as its purpose to act as a liaison

group between The President's Committee and the more than one hundred million Americans who are affiliated actively with congregations of the Catholic, Protestant and Jewish faiths.

Because the Religious Advisory Council marks an historic and significant milestone in the continuing fight against discrimination in the United States, and because it had its inception in the discussions and recommendations arising from the Religious Leaders Conference of May 11, 1959, The President's Committee feels today that a report on those discussions and recommendations—concerning as they do all those interested in and involved in the advancement of the cause of Civil Rights—is particularly timely. The report is not a verbatim one; it is instead an edited and synopsized recording of the outstanding talks given at the Conference, together with a digest of the more pertinent findings of the religious leaders at the conference. It is hoped that it will be of help to all those concerned with the problems growing out of discrimination, and will be one more weapon in our constant war against this insidious, immoral and un-American evil.

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*Deputy Attorney General*

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## THE CHALLENGE



by

The Honorable Richard M. Nixon  
*Vice President of the United States*

The Religious Leaders Conference, held in May of 1959 under the auspices of The President's Committee on Government Contracts, was in my estimation one of the most significant meetings ever called by a government agency in Washington. Present at it were approximately 400 individuals, who represented 22 major religious denominations in the United States and approximately 100,000,000 people throughout the country.

To bring people of this stature to Washington for an all-day meeting of necessity required a very great purpose, and, in planning this conference, we tried to make sure that what we had planned in terms of an agenda would make the visits of the various conferees to Washington worthwhile. You will be a better judge of whether this purpose was achieved when you have read over the balance of this report; but, in anticipation of your so doing, may I give you, here at the outset, some indication of the general purposes of The President's Committee on Government Contracts, of which I have the great honor to be Chairman. Mr. John Roosevelt will expand on these purposes in his remarks, yet I feel it is incumbent upon me to give you some

indication of how we felt the religious leaders of America could help to implement those purposes.

As you may know, every government contract has in it a clause providing that there shall be no discrimination in employment because of race, religion, color or national origin. This clause has no legal basis. It is included in a contract by Executive Order. The President appointed the Committee on Government Contracts—composed of Government officials and of representatives from the business community and from labor organizations—for the purpose of implementing this clause.

But where you have a clause of this type without legal methods for enforcing it, the question arises as to what a Committee can do to encourage compliance.

In the first place, there is always the discretionary power of a Government agency—where an individual or a firm is in violation—to deny a Government contract, or even to revoke one where a contract is already in existence. The Committee during the course of its existence has not resorted to that particular device so far as the great majority of the cases with which we have been concerned are involved.

What we have done, on the other hand, is to conduct throughout the country a program of conciliation, a program designed to gain compliance with this clause from the parties concerned by enlisting the aid of management, labor and representatives of the general public.

Let me put the case a little differently. We often think, when we have a provision of law, or for that matter, a clause like this in a contract—which provides that there shall be no discrimination because of race, religion, color or national origin—that that in itself is an answer to the problem of prejudice and discrimination. As all of you know, such is not the case. The contract is only as good as the will of the parties to keep it, the will of the people to obey the law.

It is true that enforcement proceedings can be helpful, but in the long run, unless public opinion supports the law, unless public opinion supports the contract, you will have great difficulty in getting anything other than compliance in letter, and not in spirit; and compliance in letter is not enough in dealing with this very difficult problem with which we are confronted.

For example, we have found, during the course of our investigations over the past few years, that some companies will have a policy of nondiscrimination, but that there will be no qualified applicants of particular racial groups to fill those

positions. In other cases, we have found that a company may have a policy of nondiscrimination, and there will be qualified applicants, yet the two just don't get together because of lack of information as to the policy of the company.

Here is where the nation's religious leaders come in. Here is where representatives of management and of labor, and where educational leaders and representatives of the various social agencies are able to render the service which the contract cannot bring about, and which this Committee—despite all of our activities—cannot render.

Because religious leaders—going back to the grass roots—can inform prospective employees of the clause in company contracts, and of the opportunities that are available. In addition, such leaders can assist in helping to develop among the various minority groups the talents and the qualifications which will enable the latter to obtain the employment to which they are entitled.

Which is one reason why this Committee, in times past, has called meetings of the top industrial leaders who have Government contracts, as well as sessions with representatives of the top labor unions in the country, and of representatives of the various social agencies. It was a reason, on this occasion, for calling an assembly of the representatives of the major religious denominations in the United States.

We wanted to learn from these various religious leaders what our Committee was to regard as its responsibility. At the same time, we wanted the religious leaders to know of the opportunities existing for them in this area, and which they could exploit when they returned to their various communities.

But above that, if I may state the case in a somewhat different light, may I say that in this whole field of discrimination and prejudice in the United States, there is a vital need for recognition that this is basically a moral problem, as well as a legal problem.

Which is why we said earlier that we felt the Religious Leaders Conference had the opportunity of being the most significant meeting ever called by a government agency. Because assembled at it was a tremendous amount of power, power in the best sense of the word, *power for good*. Among the delegates was the power to go back to their various communities, and to mobilize the moral support of the American people—not only for policies of nondiscrimination in employment—but support in the broader sense for the whole program of Civil Rights, for all Americans, regardless of their background.



**THE PRESIDENT'S  
COMMITTEE  
ON  
GOVERNMENT  
CONTRACTS**



## *Its Origin and Functions*

by

John A. Roosevelt

The Religious Leaders Conference of May 1959 was a history-making event, because, as Vice President Nixon has indicated, it was the first time our national government ever called together clergymen and laymen of some 22 major faiths, to seek their advice and counsel on the problems involved in the question of equal job opportunity for minority groups.

Now the reader may say to himself that "equal opportunity is a simple matter of right and wrong—moral right, political right, economic right—and the concepts of individual liberty, and the equal status of man, are factors which have made this nation unique in the human family."

Yet you know and I know that mere words do not accomplish the fact; that, regardless of what we may say or think, many individuals still are barred from work on which they qualify on every count because of their race, color or creed. And, apart from the moral considerations and human heartbreak incurred, such practices can affect our national economy, and even our national security.

Three-fifths of the people of the world are non-white. Large numbers of them are not yet committed either to democracy or to Communism. As these people measure the two ways of life, they are going to discount what we say about freedom and democracy unless we back up our words with actions. They need to be shown beyond question of a doubt that we practice what we preach.

Equality is *morally right*.

That is so evidently true that it goes without saying.

Certainly there is no *economic* sense in limiting equality. On the contrary, there is every economic reason to expand it, to recognize equality of opportunity as an economic imperative.

I would like to enlarge upon this idea for a moment. Demands for goods and services are growing faster than the manpower pool which produces

them. The production of goods and services is expected to increase about 25 percent between now and 1965. But our labor supply will increase only about 10 percent. Therefore, if our national economy is to continue in a healthy state, and if all of us are to enjoy a reasonably adequate standard of living, ways must be found to fill these jobs and to meet our manpower needs in the future.

A part of the answer lies in the untapped reservoir of the millions of members of minority groups today who are unemployed, or employed at levels far below their potential capacity. (Actually, the rate of unemployment among Negro workers is more than double the national rate.)

Discrimination in employment opportunities is causing us to waste most of the potential of what amounts to more than 10 percent of our total labor resources. This frightful human waste comes at a time in our history when our Nation is struggling not only to maintain its position as a great democracy, but for survival as well. On all fronts—military, scientific, industrial, agricultural, scholastic, intellectual—the Russians are resolved to master us and the arts and skills in which we have long enjoyed leadership.

We cannot, and we *must not*, continue to let prejudice erode our manpower resource. It is too high a price to pay for something that benefits none and hurts everyone.

At this point you may be wondering what the President's Committee on Government Contracts has been doing about this, and where we are going. I would like to sketch, in broad outline, the policy, areas of responsibility, and some of the accomplishments of the Committee.

The President, in August of 1953, appointed the Committee on Government Contracts and charged that Committee with the responsibility of insuring through the contracting agencies that the non-discrimination clause contained in every Federal

contract is complied with. The Committee's authority is based on the Executive Order. It establishes equal economic opportunity as the policy of the United States Government.

The contractor pledges himself not to discriminate between employees or applicants for employment because of race, religion, color or national origin. This pledge not to discriminate covers hiring, promotion, upgrading, transfer, rates of compensation, and conditions of employment and termination. In other words, nondiscriminatory hiring policies are only the beginning. The Executive Order requires, and the Committee insists, that there be no discrimination in any aspect of employment on work performed under Government contract.

The membership of the Committee is almost as important to its success as its charter. The Government and ten public members represent the highest levels of business, labor, and government. As you know, Vice President Nixon is our active chairman. He conducts our meetings, taking part in the shaping of our policies and decisions.

The Committee itself does not have enforcement powers. However, inasmuch as the nondiscrimination clause was, by Executive Order, made an integral part of each contract, we do have the power to see to it that it is enforced through the contracting agencies and its officers.

Since millions of Government contracts are signed each year, involving billions of dollars, you can see that millions of American workers are brought under the protection of this program.

Our Committee receives complaints from individuals and associations and it is our job, through our staff, to make every effort to rectify a situation where discrimination exists. But the Committee does not wait for a complaint before examining the employment practices of contractors. We have a compliance review program under which the Government agencies make annual reviews of their principal contractors, to determine whether they are carrying out the provision of the nondiscrimination clause, and to take corrective action if discriminatory situations are revealed. During the past year more than 500 contractors' plants were examined and reports made to the Committee.

As I have said, the Committee itself is not an enforcing body. The extent of the Committee's jurisdiction is to advise, recommend, and educate. If the Committee determines that a contractor is not in compliance with its programs, it may recommend that no contract be awarded at the stage of precontract negotiation, or in the event that there have been contract violations, that no subsequent

contracts be awarded to him. As a result, the Committee has been able to bring about some significant and encouraging changes in the employment patterns of many industries in all parts of the country.

Substantial progress has been made, yet much remains to be done. In investigating instances in which minority groups were not represented in the labor force of specific factories and offices, the Committee has been told by employers that no qualified minority applicants have presented themselves. One reason for this is that Negroes are understandably reluctant to apply for a job unless they have good reason to believe that they will not be rejected because of their race. Another reason is the failure of enough youth of these minority groups to train themselves for skilled employment. Equal opportunity cannot exist so long as certain groups in the labor force are undertrained. To help stimulate the youth of minority groups to train for skilled employment, Vice President Nixon called the Youth Training Incentives Conference in Washington 3 years ago.

Other facets of the Committee's educational program include a series of pamphlets. Various different car cards carry our message in trolley cars, subways, and buses. We have two movies, one titled "COMMENCEMENT," which has been projected thousands of times; and a newer one, "THE NEW GIRL," which deals with the problems of initial hiring of Negro girls for secretarial and stenographic positions. The latter is now available for groups which want to show it. Radio and television stations have carried our message. Two Equal Job Opportunity weeks have been observed. Our Newsletter goes to nearly 10,000 leaders in intergroup relations. Conferences have been held in different parts of the country, including leaders in business and industry, labor, social agencies, and Government agencies. And we have made annual reports to the President, copies of which have been widely distributed.

To what does all this add up? Progress, certainly; but there is more, much more, beyond the Committee's jurisdiction, that needs to be done.

Now it might be asked: "What can I do? What could the religious leaders, who assembled in Washington, do?"

In the latter case, of course, upwards of a hundred million worshippers were represented in the various religious faiths of the delegates to our Washington conference—more than half the population of the United States! It was the Committee's feeling that the leaders of these various faiths could help their congregations understand

the problems that arise from discrimination, and could do much to correct it.

As for the individual who is concerned with the problem, it might be well for him to consider some basic facts:

The demands of our economy today are creating a new economic climate. Negroes cannot cope with 1960 problems by using 1940 slogans. And *every* American can play a memorable and inspiring role in their various communities by cooperating with the schools, with vocational guidance counsellors, with parent-teacher associations, and with social services and fraternal organizations, in getting across to minority youth the message about the greater job opportunities that will arise in the future, and of the necessity for these minority youths to train themselves adequately, *now*, for these opportunities.

The statement that there is no use or no purpose for minority youths to prepare themselves for jobs which are not available now is part of a vicious circle. It exists in the minds of many in the minority groups and is related to conditions which, in many instances, are no longer applicable.

By focusing attention on the changing economic climate, and try helping to provide a pool of trained minority youth manpower, we can also effectively meet the argument of employers who cling to the benighted and outmoded concept that there is no interested, trained source of minority youth manpower. We can report to the employers whom we personally know that many firms

are changing their previous discriminatory employment practices.

To the parents of minority youth—and to the youth themselves—we can offer a note of encouragement: If they will diligently apply themselves to obtain the required training, they will be able to compete—regardless of race, color, or creed—in many of the major job markets of today and tomorrow.

We can focus public attention in our communities on the moral commitment of each citizen to assure all Americans unrestricted access to jobs in keeping with their aptitudes and abilities.

But these are only suggestions—everyone realizes the tremendous challenge, and, yes, the opportunity for moral persuasion—that the problem of job discrimination among minority groups poses. The problem is a national one, but it is only with the help of *every* American that the solution will be found.

Finally, I would like to quote the words of President Eisenhower, who said of equality among men: "Most of us in the United States, as part of our religious faith, believe that all men are equal in the sight of God. Indeed, our forefathers enshrined this belief in the Declaration of Independence as a self-evident truth. Just as we strive to live up to our fundamental convictions, we constantly strive to achieve this ideal of the equality of man. We have been making progress—substantial progress—towards that goal."

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# COMMENT



*Rabbi Julius Mark*



*Francis S. Harmon*



*Rt. Rev. Monsignor Paul F. Tanner*



*The Rev. Martin Luther King, Jr.*



*A. Philip Randolph*



*Alfred E. Driscoll*

*Prominent clergymen and lay leaders from most of the major faiths in the United States attended the Religious Leaders Conference sponsored by The President's Committee on Government Contracts in the spring of 1959. All of them provided invaluable help and guidance to the Committee in its unending fight against discrimination and prejudice in the hiring practices of the nation's top employers. The prepared talks of those who were invited to become a part of the scheduled program—representing as they did divergent religious, labor and industrial areas—were particularly inspiring, however, and the salient points brought out by the principal speakers will be found in the following pages.*

*The Editors.*

## Rabbi Julius Mark

### *Vice President*

### *Synagogue Council of America*

AS ONE of the Vice-Presidents of the Synagogue Council of America, it gives me a great deal of pleasure to extend to you the greetings of the religious Jewish community of our country. Those of us who are affiliated with the Synagogue Council of America welcome this opportunity to join with the churches of our nation in reaffirming the religious and moral principles which undergird and are basic to the objectives and the program of the President's Committee on Government Contracts.

In the unsettled world in which we are living, with its fears, its anxieties and its perplexities, these principles, rooted in the moral law, and in the ethical standards of the Judeo-Christian tradition and American democratic idealism, assume an unprecedented importance and practicality as guides to our collective and individual lives.

Concern for social justice, human rights, and individual freedom is deeply rooted in this tradition. In Jewish religious teaching, much thought is devoted to those rights and privileges which are morally the heritage of every human being, regardless of his ancestry: the right to work, to education, to housing, to the use of public accommodations, of health and welfare services and facilities, and the right to live in peace and dignity without discrimination, segregation, or distinction based on race, religion, color, ancestry, or national origin.

At this very moment, a conference of tremendous importance is being held in far-off Geneva, where the foreign ministers of the most powerful nations on the face of the earth have gathered to consider how war may be averted and peace be securely established. Certainly, particularly on occasions like this, it is essential for our nation to indicate to the world that it is strong. The real strength of America is derived from the unity of its citizens. Such unity is hardly possible when some citizens because of race, religious differences or national origins are made second-class citizens. In America there must be only *one* class of citizenship.

The rights that belong to every human being because he is a human being, the rights that belong to every American because he is an American, are the practical expressions of universal brotherhood which is basic to Judaism, as well as to Christianity, and is expressed in the utterance of the

prophet Malachi, "Have we not all one Father? Has not one God created us all?"

One of the ancient Rabbis of the Talmud once was asked the question why all mankind is descended from one couple, Adam and Eve; and the reply he gave was, so that no man will ever say that he belongs to a superior race or a superior people, but that all men have a common ancestry, all men are created by one God.

All men are made in the Divine Image, they have equal spiritual dignity, they are entitled to the same rights and are brethren in the sight of God and man.

This teaching of Judaism has been confirmed by modern anthropology, which asserts that there *are* no superior races or inferior races. Superior individuals, inferior individuals among all races; of course there are. But that all depressed races, by a change in environment and by an opportunity for education and for proper spiritual and moral development, can become advanced.

It has been affirmed by the best in the American tradition, the statement in the Declaration of Independence, that all men are created equal, and the Bill of Rights of our Constitution conceives of all men as brothers.

In the light of these traditions, the Synagogue Council of America, and its constituent organizations which represent the orthodox, conservative and reformed Jewish bodies, have consistently deplored the discrimination against *any* minority group, in any phase of our communal life, and especially in the matter of employment.

Much of the troubled condition of the world today may be traced to such social injustices, as well as to the misgivings of large sections of mankind concerning the degree to which opportunities for decent livelihood exists for them in our present economic society.

In pursuance of antidiscrimination policies adopted by the Synagogue Council of America in November, 1944, and reaffirmed on numerous occasions by the Council, collectively and by its constituent organizations separately, the Synagogue Council of America wholeheartedly supports the active extension of fair employment practices, and now again pledges itself and its resources to advance this program until complete integration is realized throughout the land.

The Synagogue Council and its constituent organizations will continue to urge the Rabbis and the religious Jewish lay leaders in their local communities to lend every cooperation to The President's Committee on Government Contracts and all those agencies responsible for the implementation of American employment policies.

It is only through the implementation of such a program, as a part of the ideals of our religious and democratic traditions, that we can hope to evoke the forward vision of American leadership toward the achievement of a new world in which all men will enjoy the fruits of their labor in peace, in dignity, and in freedom.

Francis S. Harman

*Vice President, National Council of Churches of Christ  
in the United States of America*

IT IS my pleasure and privilege to bring you greetings from The National Council of Churches of Christ in the United States of America. Thirty-four Protestant, Anglican and Eastern Orthodox communions established this Council, to do for them those tasks better done jointly than separately. However, the Council functions only within the scope of its delegated responsibility.

You are here today as individual churchmen because you are to make specific commitments in terms of the activities of a single Government agency. And so I am somewhat inclined to paraphrase the words of Priscilla to John Alden, and say during the day, "Speak up for yourselves, John!" But within the area that you have authorized the Council to speak for you, that is, in terms of broad general principles of morality and religion, let there be no mistake about it: within this area the Council wishes to speak positively and unequivocally.

We believe that all men are created in the image of God, that all men are created equal, that they are endowed by their Creator with inalienable rights, included among which are the rights to life, liberty and pursuit of happiness; that bias and discrimination impair these rights. Therefore, they contravene the highest Christian ethic.

Second, we believe in the inalienable dignity of mankind. The Council, as your spokesman, believes in human dignity and in its preservation. Therefore, anything that tends to impair, to humiliate, to limit or to handicap the dignity of the individual, we deplore.

Third, we believe in freedom under God, freedom to work and to worship, freedom to live and to learn, without discrimination based upon race, or creed, or color, or national origin.

Fourth, we believe that human life is sacred. Therefore, we deplore any personal habit, any business practice, any community taboo, that tends to take away from that sacredness of human life.

Our nation is founded, as you well know, upon the accumulated wisdom of the English common law, upon Greek philosophy, and upon the Judeo-Christian ethic, the Fatherhood of God, and the brotherhood of man.

Today these foundations are being challenged by a ruthless and a militant and an evil system, which regards the individual liberty as an empty phrase, which accepts the thesis of dialectic materialism as the be-all and end-all of existence. In these difficult, hard years of cold war, we cannot afford the luxury of prejudice. We cannot afford the self-indulgence of bias and discrimination.

Last week, the Secretary of Labor, speaking in New York, referred to ours as an exploding population, and declared that during the next two decades it is imperative that we train intelligently and utilize wisely our total manpower if we are to measure up to the opportunities, the responsibilities, and the challenges that confront us today. I do not feel that we will choose a low road. My concern is lest we accept something lower than the highest.

When I was a student at Harvard Law School, I attended Epworth Methodist Church in Cambridge, and I remember the title of a sermon, "The Sin of the Second Best." And in the course of that sermon the minister declared, "It is not the lowest that keeps us from the highest."

So it seems to me that as churches and as individual churchmen we are challenged to be true to the highest and noblest that we know.

Last Sunday, in our various places of worship we sang many hymns. May I leave with you one



stanza of one of those hymns that seems to me to reflect what the National Council of Churches would have you keep in mind today:

*O Lord and Master of us all,  
Whate'er our name or sign,  
We own Thy sweat, we hear Thy call,  
We test our lives by Thine.*

Rt. Rev. Monsignor Paul F. Tanner  
*General Secretary*  
*National Catholic Welfare Conference*

IT IS most fitting that religious leaders should be gathered together to discuss problems connected with discrimination and employment. While the Church is concerned primarily with the spiritual welfare of mankind, it is also aware that social and economic conditions can be powerful forces for good or evil.

Eighteen years ago, Pope Pius XII noted that upon the form given to society, whether conforming or not to the Divine Law, depends and emerges the good or ill of souls, depends the decision whether men do actually, in the detailed course of their life, breathe the healthy, vivifying atmosphere of truth and moral virtue, or the diseased and often fatal air of error and corruption.

Before such a thought and such an anticipation, how could the Church, solicitous for the welfare of her children, remain an indifferent onlooker in their danger, remain silent or feign not to see social conditions which, whether one wills it or not, make difficult or practically impossible a full Christian life.

It was in such a context that the Catholic Bishops of the United States issued last November their statement on discrimination and the Christian concept. The Bishops noted the denial of basic human rights for the Negro. They stated that this was evident in the fundamental fields of education, job opportunity, and housing. Flowing from these areas of neglect and discrimination are problems of health and an assorted train of evils so often associated with consequent slum conditions.

Our Bishops further noted that our Negro citizens wish economic advancement based on merit and skill. They wish acceptance based upon proved ability and achievement. No one who truly loves God's children will deny them this opportunity.

I can add nothing to these direct and forceful statements. I can only wish you all success, as you try to implement in a concrete manner the profound religious truth that we are all brothers under a Loving and Almighty Father, our Creator and our Lord.

The Rev. Martin Luther King, Jr.

*Pastor, Dexter Avenue Baptist Church, Montgomery, Ala.*

I WARMLY welcome the opportunity to be with you on this occasion because the subject of our discussion has such profound implications of human and economic importance. I am sure that a group of such distinguished leaders of

thought will be able to develop constructive and lasting proposals.

Unfortunately, in our nation the moral determination to deal with the evil of discrimination has been neither deep enough nor consistent enough.

There has been some progress, but even the most casual observer must admit that we are far from the Promised Land in the area of equal job opportunity. The tragic truth is that discrimination in employment is not only dominant throughout the South, but is shamefully widespread in the North, particularly in great urban communities which often pride themselves as liberal and progressive centers in government and economics.

This discrimination in employment has resulted in an appalling gap between the living conditions of whites and members of minority groups.

We need not look very far to see the injurious effect that discrimination in employment has upon the psychological and moral life of the victims. To deny any group honest work and fair pay is not only immoral, it is almost murderous. It is a deliberate strangulation of the physical and cultural development of the victims! Few practices are more detrimental to our national welfare than the discrimination with which the economic order is rife. Few practices are more thoroughly sinful.

The churchman who ministers to the poor or economically insecure section of the population knows well that morality is influenced by poverty. It is infinitely harder for hungry men with hungry children to respect the property of others than it is for the well-fed and the well-housed.

But there is more than poverty which corrodes morality. When an individual is subjected to systematic humiliation, contempt and ridicule as an everyday feature of his life, it is hard for him to think of his tormentors as brothers. Moreover, under the incessant beating of effective propaganda drums, many members of minority groups become convinced of their inferiority. With the destruction of their self-respect there follows a loss of respect for others and a deterioration of moral values generally.

This festering sore of discrimination also debilitates the white person. It so often victimizes him with a false sense of superiority, thus depriving him of genuine humility, honesty and love. It causes him to treat his brother as a means to an end, substituting an "I-It" relationship for the "I-Thou" relationship. At its lowest level, this evil results in brutality, and its most inhuman expression in lynchings, bombings, and outrageous terrorism.

It is clear from all of this that the problem of discrimination in employment is not merely a political issue; *it is a profound moral issue*. Since the Church is the guardian of the morals of the community, it cannot look with indifference upon

this pressing problem. A religion true to its nature must always be concerned about man's social conditions. Religion operates not only on the vertical plane but also on the horizontal. It seeks not only to integrate men with God, but to integrate men with men and each man with himself.

This means, at bottom, that true religion is a two-way road. On the one hand it seeks to change the souls of men, and thereby unite them with God; on the other hand it seeks to change the environmental conditions of men so that the soul will have a chance after it is changed. Any religion that professes to be concerned with the souls of men and is not concerned with the slums that damn them, the economic conditions that strangle them, and the social conditions that cripple them, is a spiritually moribund religion in need of new blood.

This, therefore, becomes a grave challenge to the Church and to churchmen. To meet it, all churches must accept the obligation to create the moral climate in which fair employment practices are viewed positively and accepted willingly. We must utilize the vast resources of the churches and synagogues for the many educational functions they can employ, and for which they have highly developed skills, facilities and experience. However, to possess resources is worthless without the will to be effective. The time has come when the churches are needed by their people and their nation as never before. They, uniquely, can break the deadening silence which engulfs the well-meaning white people of the South.

Everywhere, the white Southerner who deplors the evils of discrimination and segregation complains that, to speak honestly, or to employ Negroes, or to work side-by-side with them, will incur community hostility and scorn. He fears to speak or act in the absence of respected company. No one fills this need so perfectly as the clergyman. If he speaks out not once, not guardedly, but with the firm and eloquent confidence that truth provides, a small stream of support will grow gradually to a mighty river. I have said many times that I have faith that millions of white Southerners want to end the dying order of discrimination. They need spiritual leadership and guidance. The churches must provide it because they possess it, and have the moral duty to do it. If they fail, history will record that, in this tumultuous era of change, the churches were unable or unwilling to furnish moral leadership. This would be a grave indictment, and must not be the judgment for our age.

While the churches have a moral responsibility to create an atmosphere conducive to fair employ-

ment, the Government alone has the power to establish the legal undergirding that can insure progress. We appreciate that the Government has made some moves in this direction. We rejoice that Federal Government contracts clearly define the principle of non-discrimination. Now it is our task to support the government in its responsibility to enforce compliance with the law.

As churchmen, we naturally would prefer that men would voluntarily comply with the requirements of such contracts, but no one knows better than we do the problems and limitations of maintaining order and moral growth merely by means of persuasion and convincement. Love and persuasion are virtues that are basic and essential, but they must forever be complimented by justice and moral coercion. Without love, justice becomes cold and empty; without justice, love becomes sentimental and empty. We must come to see that justice is love, correcting and controlling all that stands against love.

Precisely because we cannot endure in love or justice the erosion and demoralization to minority groups that spring from discrimination in employment, the Church must be the first segment in the nation to stand firmly, not merely for the enunciation of the moral principle of non-discrimination, but it must also encourage and stand behind the Government when it carries out its obligation in refusing or withdrawing Federal contracts from those employers who do not in fact live up to the letter and spirit of the non-discrimination clause.

The Church must have the courage and the resoluteness to support the Government when it determines to make examples of industries in dramatically cancelling large contracts where the principle of brotherhood is violated. For, in refusing to operate strictly within the framework of the contract, employers violate and degrade human personality—and our most sacred trust.

Beyond this, there is a major job for all of us to tackle. We must work for the enactment of Federal and State fair employment practices laws. The existence of such F.E.P.C. laws, at state and national levels, is not merely for economic benefit of minority groups. Such laws are essential if our nation is to maintain its economic growth and prosperity.

I cannot close without stressing the responsibility laid upon leaders of minority groups to stimulate their youth to prepare themselves for better jobs. Doors are opening now that were not opened in the past, and the great challenge facing mi-

nority groups is to be ready to enter these doors as they open. No greater tragedy can befall minority groups at this hour than to allow new opportunities to emerge, without the concomitant preparedness and readiness to meet them.

Ralph Waldo Emerson said in a lecture back in 1891 that "if a man can write a better book, or preach a better sermon, or make a better mousetrap than his neighbor, even if he builds his house in the woods the world will make a beaten path to his door." Certainly this has not always been true. But we have reason to believe that, because of the shape of the world today and the fact that we cannot afford the luxury of an anemic democracy, this affirmation will become increasingly true. So we must strongly urge our youth to achieve excellence in their various fields of endeavor.

Throughout this talk I have spoken repeatedly of the need for action in the area of job discrimination. The words are not spoken lightly. I am not unmindful of the price that those must pay who act. It will often be high in inconvenience and unpopularity. But we must not allow *anything* to prevent us from making the ideal of brotherhood a reality. We cannot be a sheltered group of detached spectators, chanting and singing on sequestered corners, in a world that is being threatened by the forces of evil. We must work assiduously, and with determined boldness, to remove from the body politic this cancerous disease of discrimination, which is preventing our democratic and Christian health from being realized. Then and only then will we be able to bring into full realization the dream of our American democracy—a dream yet unfulfilled. A dream of equality of opportunity, of privilege and property widely distributed; a dream of a land where men will not take necessities from the many to give luxuries to the few; a dream of a land where men do not argue that the color of a man's skin determines the content of his character, where they recognize that the basic thing about a man is not his specificity but his fundamentum; a dream of a place where all our gifts and resources are held, not for ourselves alone, but as instruments of service for the rest of humanity; the dream of a country where every man will respect the dignity and worth of all human personality, and men will dare to live together as brothers—that is the dream. Whenever it is fulfilled we will emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glowing daybreak of freedom and justice for all of God's children.

## A. Philip Randolph

*President, International Brotherhood of Sleeping Car Porters and  
Vice President, AFL-CIO*

WHILE man cannot live by bread alone, neither can he live by the things of the spirit alone. For the good and more abundant life requireth that he possess both bread and the things of the spirit.

According to Matthew XV, 32, Jesus Christ expressed His concern about the plight of the common people when He said: "I have compassion on the multitude for they . . . have nothing to eat; and I am unwilling to send them away fasting lest they faint on the way."

Such was the apt Biblical injunction which The Reverend Monsignor Higgins offered at the great AFL-CIO Conference on Unemployment in Washington, April 8, 1959.

It seems evident that unemployment is not inevitable; it is the result of economic maladjustment. It exists largely either because of a lack of adequate knowledge of the nature of the operation of our market economy, excess greed for profit, or the absence of moral forthrightness to face economic realities. More and more it is becoming increasingly clear that the resolution of the problem of unemployment is not beyond the internal therapeutic capacity of our economy.

But racial unemployment is something else again.

Strangely enough, there is such a thing as racial unemployment. Few persons knowledgeable of the problem of race, industry and labor will gainsay the fact that Negroes are still the first fired and last hired. They are the beneficiaries of a full employment economy and they are the victims of a deficit employment economy.

With the march of the revolution of automation, marked by the advance in science, industrialism and technology, which is a threat to the unskilled worker—of which Negroes represent, proportionately, the largest single group in our work force—Negroes must acquire, along with white workers, new skills through apprenticeship and inplant training systems, as well as enter approved schools for technical and scientific training, in order that they may constitute a vital and necessary segment of the productive machinery in this vast nuclear revolution of today and tomorrow.

Certainly, no form of racial discrimination should be permitted to stand in the path to prevent Negro workers from taking their place, upon a

basis of equality, merit, and ability, in our expanding, dynamic, and viable economy.

It is obvious that the manpower of the new scientific era into which our country and the world are entering will be increasingly qualitative. As technology changes and automation proceeds apace with the challenge of the space age, industrial job classifications will change, and workers will have to be trained and equipped to fill these new industrial needs.

With Negroes constituting one-tenth of the manpower of the nation, the United States will not be qualified to meet the Russian Soviet challenge of trained manpower and scientific progress unless the total work force of the country is prepared with the necessary skills; but this is obviously impossible with discrimination in unions and industry, and even the Government. Thus, racial discrimination, which denies Negroes training and employment to play their part in industry upon a basis of equality with white workers, is committing national suicide.

Employment records will show that discriminatory policies toward Negro workers, in some industries and unions, constitute a tragic and monstrous and costly wastage of manpower and possible skills and talents that might serve America effectively in its competition for survival with the growing material might of the Soviet Union.

The marked disparity in the comparable economic positions of Negro and white workers, and their vulnerability in periods of economic maladjustment, is clearly reflected in the facts of unemployment and income distribution.

In confirmation of this observation, it is sufficient to point out that during the week of March 9, 1958, 14.4 percent of the total nonwhite civilian labor force in the United States were unemployed. The comparable rate of unemployment for white workers was 6.9 percent. It is significant to observe that, although only 1 out of every 10 persons in the labor force is nonwhite, more than 1 out of every 5 persons unemployed during the above-mentioned period was nonwhite.

One of the basic reasons for the economic plight of the Negro is due, as has been well set forth in a report of the National Association for the Advancement of Colored People, to discrimination practiced by some trade unions. For instance,

some Negro workers—and qualified ones—are flatly denied membership in some unions. All of the railroad operating unions, such as Engineers, Firemen, Conductors, Trainmen, deny Negroes membership through a color bar in the constitution. Some other unions exclude Negroes by tacit consent. Other forms of discrimination consist in assigning Negroes to racially segregated auxiliary locals, which have penalized Negro workers in terms of job limitation, and job progression to higher levels of skill and wage differentials.

Relative to the acquisition of skills, Negroes quite frequently run into an iron wall of discrimination. In most cities, a Negro boy who tries to get apprentice training in the skilled trades finds himself blocked, for in most craft unions he must have sponsors within the union. Since there are no Negroes in the union, there is little chance that a Negro will get the required sponsors. Here is a case of a Negro being unable to get a skilled job because he does not possess skilled training, and he is unable to get the skilled training because he has no sponsor in the union, there being no Negroes in the union, or the particular union local. This is important to note because all local unions of a national or international union do not react uniformly to the problem of the Negro worker.

But the whole problem of discrimination against Negro workers does not lie at the door of the trade unions. Business is also culpable; and so is the Government.

If contracts are awarded employers by the Government, which provide that there shall be no discrimination in employment policies based upon race or color, and Negro workers are excluded from jobs by the unions covered by the contract, then the employers are just as responsible for this condition as the unions that deny Negro membership.

For, in the last analysis, a trade union—if told by an employer with a Government contract that there will be no jobs for anyone under the contract unless any qualified worker, without regard to race or color, who seeks a job is given fair consideration—will have no alternative except to bow to this nondiscriminatory policy, and let down its barriers to all workers.

If the Government were to make it explicit to employers that, unless the nondiscriminatory provisions of the contracts under which certain projects are developed are observed, contracts will not be awarded them and, if awarded, will be canceled, the employers seeking the said contracts will have no alternative except to bow to this non-

discriminatory policy of the Government or forfeit the business.

Thus, the problem of racial discrimination on jobs under Government contract is tripartite in responsibility, involving Government, employers and trade unions.

Racial bias in industry, trade unions and Government has ever been attended with racial unemployment and low living standards; if not human trial, anxiety, insecurity, fear and loss of hope.

During the Great Depression, according to the National Health Survey for 1935-36, 36 percent of the colored males and 28 percent of the colored females in the urban labor force were unemployed, or were on emergency work. The corresponding figures for the white urban labor force were 21 and 19 percent, respectively.

Now, the extent to which various sections of the population are forced upon public relief is a fairly good barometer of their economic weakness or insecurity. According to the Unemployment Relief Census of the Federal Emergency Relief Administration, in October 1933 the relief incidence among Negroes of the country as a whole was 17.8 percent, or twice as high as the corresponding white rate of 9.5 percent.

Here then is but a sketchy indication of the dire economic and social ravages of racial prejudice upon the Negro worker, the wages of whom are the mainstay of the Negro population. Go into any urban community today and you will note the enormously higher incidence of relief grants to Negroes over whites which, of course, is the direct result of the lack of economic and industrial opportunity enjoyed by Negroes in comparison with whites.

Unless Negroes acquire greater trade union protection, greater scientific and occupational training for new tasks to help operate the American industrial and economic machine under the increasing tempo of the revolution of automation, their economic and social status will worsen, resulting in their possible transformation into a slum proletariat—fertile soil for Communist dogma.

Only when all workers, Jew and Gentile, Negro and white, Catholic and Protestant, native and foreign, work together in the same industry, on the same jobs, utilizing similar skills, solve their industrial and craft problems in the same union halls, and build their unions together under the same leadership in the true spirit of unity and brotherhood, only then will the American trade union movement and American business fulfill

their historic mission, enrich our democratic heritage and uphold our Judeo-Christian traditions.

Of course, Negro workers are making some progress, both within industry and trade unions. They are winning a new status, but the progress is not enough; it is too slow. In an age of nuclear change and new problems of space challenge, with increasing emphasis on speed, the resolution of problems of social and racial justice also must be accelerated at a higher tempo. Negroes don't have the time to wait for individuals to make up their minds to be just and fair. The Government, trade unions, and industry must move with expedition in this field of Negro-white relations to help achieve economic brotherhood. Our Government cannot afford, in view of the impending conflict between the gathering forces of the free world order of democracy and the slave world order of Communism, complacently to stand by while one-tenth of the population lives under the stigma of second-class citizenship.

In this grave hour of crisis, of conflict between the Western democracies and the world of color, or uncommitted peoples, the United States can ill afford the luxury of indulging in racial discrimination and segregation.

According to Elmo Roper, well-known public relations and research expert, discrimination and segregation, based upon color, race, religion, national origin, or ancestry do not only constitute a

major cost in terms of moral prestige in the world, but also a vast economic burden. He estimates that discrimination and segregation in this country represents a staggering annual toll and cost of 30 billion dollars. Thus, it is obvious that racialism in America does not pay. On the contrary, it is basically uneconomic, and places into the hands of the enemy of the free world, the Soviet Union, a powerful propaganda weapon.

No one is more aware of this than Vice President Nixon, whose timely trip through Africa met with widespread acclaim, and manifests rising expectations for respect as well as aid from the United States in particular, and the free world in general.

Hence, neither organized business, nor organized labor, nor the Government, nor the American people, can afford to tolerate racial discrimination and segregation today. It is not only morally wrong, but America will not be able to serve as a leader of the democratic and moral forces of the free world, and she will not be worthy of this responsibility and honor, should she fail to clean her own house of the sin of segregation and racism.

The abolition of racial discrimination in every area of American life will constitute one of the most productive and challenging investments which can be made for the moral stability and strength of our own country and world democracy.

Alfred E. Driscoll

*President, Warner Lambert Pharmaceutical Company,  
Morris Plains, N.J.*

**T**O BE SELECTED as the spokesman for industry on the subject of basic American human rights is indeed an honor. It is of some concern to me that industry should need a spokesman to plead this cause. The basic principle of equality of opportunity for all has been so firmly inculcated in my heritage, in my political experience and my business life, as to become second nature.

During my first term as Governor of New Jersey, we framed a new Constitution, writing into that document for the first time in the history of these United States, a "living Bill of Rights."

The personal satisfaction I felt in the accomplishment of this Constitution revision—particularly its Bill of Rights—was expressed in my message to the New Jersey Legislature early in 1949.

I cannot better state my sentiment on the subject of equal opportunity, which is the theme of this conference of religious leaders, than to repeat my words of more than a decade ago, addressed to the New Jersey Legislature:

*"We have sought to secure the inherent dignity of mankind by the elimination of discrimination because of race, creed, color or sex. The best evidence of the productivity of your planning is to be found in Article I of the new Constitution, expressing the social, political and economic ideals of the present day in a broader way than ever before in American constitutional history. . . ."*

*"The keystone of our American heritage is the importance of the individual person. To support*

*this principle wars have been fought and countless men have sacrificed their lives . . . ."*

*"Neither in our domestic life nor in our international relations can we permit the abuse of fundamental guarantees of individual liberty and of national sovereignty to be used as a means of either personal or national aggrandizement."*

*"We shall attack prejudice and discrimination because of race, creed, color or national origin and seek to eliminate the cause of these twin dangers. By so doing, we will not only be promoting the common welfare, but will also be neutralizing a major portion of the propaganda ammunition presently utilized by the antagonist in our cold battle to preserve and improve our American liberties."*

The New Jersey Constitution states what I regard as a clear and understandable basic American principle of equal opportunity for all:

*"No person shall be denied the enjoyment of any civil or military right, nor be discriminated against in the exercise of any civil or military right, nor be segregated in the militia or in the public schools, because of religious principles, race, color, ancestry or national origin."*

I am proud of those words which form a basic tenet of the Constitution of the State of New Jersey. Acceptance of the morality which underlies that document, as well as the Constitution of the United States with its Bill of Rights, will greatly assist us in wiping out the abuses of fundamental guarantees of individual liberty which still exist in this country of ours. A realization that human rights are based on moral law as well as temporal law will help us attack prejudice and discrimination wherever and whenever it appears.

All of the policies of the Warner-Lambert Pharmaceutical Company, including employment based on merit alone, have been adopted because we believe in them. The concept of equal job opportunity exists not merely as a matter of principle, but as a matter of business common sense. We are in a highly competitive business. The only way we can manufacture the best possible products at the lowest possible cost is by utilizing every bit of knowledge and skill we can lay our hands on. It would not make sense to let the color of skin interfere with our objectives, and it would be uneconomic and wasteful for us to restrict our selection of employees to people of any creed or color.

Frankly, Warner-Lambert has no problem of

discrimination. Let me explain that point. Ours is a highly cosmopolitan organization. Of our approximately 9,300 employees, 3,900 are overseas. Our international operations include nations of every country outside the Iron Curtain. Most of these countries are represented within our domestic organization. Our people are long accustomed to working side by side with many different races and nationalities.

This cosmopolitan atmosphere has successfully prevented the germination of any seeds of discontent over the mingling of minority groups. Happily, I can report that during my tenure as president of the company I have never been called upon to arbitrate a question of racial discrimination. We have never been embarrassed by criticism of our employment policy in this respect. We have never been put to the necessity of publicly stating that we have a policy of nondiscrimination. As a result, this policy appears nowhere in the written annals of the company. It is taken for granted by everyone.

The nearest thing we have to a formalized statement of equal opportunity appears in our Employees Handbook which tells new employees that they will be judged on ability alone, and that promotions within the organization are made solely on the basis of merit. It reads:

*"It is the company's aim to identify employees of real ability and to encourage their development. This policy, coupled with individual consideration and the performance appraisal system, enables every employee to advance according to his own capabilities."*

A second factor in our business which eases the problem—helps to make it nonexistent—is the fact that we are deeply engaged in scientific research. That is a field which knows no bounds of color, creed, or sex. In our laboratories we have Negroes, Indians, Chinese, Japanese and many other races and nationalities. The respect for ability alone is inherent in this kind of an operation, and I know of no instance in which a difference in race or religion has presented a problem. One of the fascinations of research is to be found in the dedication of those engaged in it as they pursue their search for truth. In research, as in life, the truth is generally basic. The Bible tells us: "Ye shall know the truth, and the truth shall make you free." May I express the profound hope that in the days immediately ahead the leaders of the world powers will find and agree to those basic truths that shall in our time permit us to emerge as an international society of free nations, where-

in the rights of the individual will be respected and safeguarded.

You may be interested in an experience we had prior to World War II which illustrates what I mean by the universality of our nondiscriminatory policy. The manager of our German affiliate during the rise of Hitler employed several German scientists who were of the Jewish faith. For a number of years he protected these men in their jobs, sometimes at the risk of his own safety. Heavy pressure was brought on him to dismiss them. He was interrogated several times by the Gestapo. He was severely criticized, sometimes threatened.

Another example comes to mind. Our corporate audit and systems department works with all the other departments and divisions of the company. Those in this department are constantly in contact with our managers and others in plants at our various locations in the United States. Yet, the highly successful head of that department is of the Jewish faith and his first assistant is a Chinese. At one time or another, this unit has included Negroes, Italians, once an Australian, and many other nationalities. It is significant that this unit, highly cosmopolitan, is regarded within the company as a training ground for top financial positions in other divisions. Right now, one of the Negroes whom I mentioned is working in the International Division as financial planning director at our Morris Plains, New Jersey, headquarters.

Our Far East regional manager, Charles Chang, is a Chinese who escaped from his Communist-dominated homeland. So highly do we regard his ability that he represented our top management in recent highly important negotiations with the top management of several companies in Japan.

I have cited the company I know best, not because I believe Warner-Lambert has any better record than many other American corporations, but rather because I believe private enterprise in the United States has made, and is making, progress along the road that leads to our ultimate goal: "One first-class citizenship for all."

As the president of a corporation engaged in business throughout the free world, I am aware (1) that I am a member of a minority group, and (2) that our country has suffered a loss of respect as the result of intemperate statements and actions by some of our fellow citizens. Intemperance in word or deed never leads to the mutual understanding that is so necessary if we are to solve our problems at home and achieve peace among the nations.

Let me leave you with this thought. There are many good jobs available today for members of minority groups if they have the skills required. All too often, unfortunately, they do not have the required knowledge and skills. This bespeaks the need for better educational opportunities for our citizens. Good jobs are vacant for lack of qualified applicants even in many of our cities where unemployment is heaviest. Industry must accept some of the blame for this situation because it has not encouraged our nonwhite citizens to qualify themselves for jobs on the higher levels. In fact, all of us, whether we belong to so-called majority or minority groups, must accept a share of the blame. With today's urgent need for workers with the necessary skills, industry can no longer tolerate even the least measure of racial or religious discrimination if our economy is to continue to expand at the rate required to meet our obligations at home and abroad.



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# THE WORKSHOPS



*Rev. John F. Cronin*



*Rabbi Marc H. Tanenbaum*



*Mrs. Theodore O. Wedel*



*Rev. A. Dudley Ward*



*Rev. J. Oscar Lee*



*Dr. James M. Nabrit, Jr.*

*The highlight of the afternoon session of the Religious Leaders Conference was the workshop program, which was set up to develop, insofar as possible, a grass roots application of the principles set forth in preceding pages of this report. In the workshop discussions, each of which was directed by a religious leader-delegate to the conference, efforts were made to rotate the questions and observations on a geographical basis, in order to obtain the different points of view of the many delegates who attended the conference from widely separated and divergent parts of the country.*

*To kindle these discussions, the agenda of each was broken down into two principle key questions designed to stimulate the thinking of the delegates: (1) What is the nature of the problem as applied to a given community? (2) What can be done about it, what are the particular community resources available in each locality to launch a successful, community-wide fight against racial discrimination?*

*From this basic approach, the various workshop groups evolved a pattern of attack against the problem which was designed to mobilize the moral force of religion in the fight against racial discrimination. The reports of each of these workshop discussions, as presented by their individual leaders, follow:*

## WORKSHOP "A"

by

Rev. John F. Cronin

*Assistant Director, National Catholic Welfare Conference*

I SHOULD like to stress three points in this report. First, our workshop felt that, generally speaking, people throughout the country do not know adequately the work of The President's Committee on Government Contracts. There are whole parts of the country where people have not heard of it and where people, accordingly, do not know their rights under it.

It was therefore suggested, if possible, that some change be made in Committee procedures and policies, one of which being, for example, to publicize, state by state, the number of employers who hold Government contracts, so that people will know their rights under these contracts and be in a position to enforce and support them.

The second point brought out was that the Government itself is not doing enough to carry out the program of this Committee. Technically, the Committee does not deal with Government employment, but a good many people did bring up the point that the Government, as an employer, does quite a bit of discriminating, and that far too often there is a ceiling beyond which it is very difficult for people of minority groups to pass.

But what was specifically brought out in this regard was the moral issue brought out by Vice President Nixon, namely, the feeling that the Government is not at all levels sufficiently aware of the moral importance of the problem of racial discrimination, and of other forms of job discrimination, and that accordingly it is looking at this usually only from a legalistic point of view and not from a moral point of view.

Therefore, the feeling was that the Government, itself, particularly the Executive Department, should do a great deal more to let people know of the moral importance of this issue.

A third point that was brought up was that this religious group should not just meet and disband, but that we should continue on various levels the work that was begun at the Religious Leaders Conference. The specific suggestions for continuing the work of this group were along two levels: First, a national level, that from this group, and others equally competent, there be formed a Religious Advisory Council to The President's Committee, which could help religious groups by giving us a forum, a platform, and an occasion to get together so that we could formulate a common program for implementing religious ideals which our leaders so well stated, particularly in the last three or four years; and which would come up perhaps with a kit of materials, a "do-it-yourself" workshop kit, which would tell religious people what resources are available for implementing their ideals on a community level.

By taking the people who came here, and in turn forming sub-committees at the community levels and working together, knowing our resources, mobilizing the combined force of religious activity in the community, and then arousing public opinion, directing activities on the basis of exchanged ideas—the best information from different parts of the country—we would have ultimately a unified, mobilized, organized, religious Voice of America, speaking for justice, equality, and fair opportunity for all.

## WORKSHOP "B"

by

Rabbi Marc H. Tanenbaum

*Executive Director, Synagogue Council of America*

I HAVE a real problem reporting to you on what Workshop "B" came forth with as recommendations. It is a problem, because, number

one, there was an embarrassment of riches, and, number two, there is apparently such a widespread consensus of concerns, as well as an agreement on

the strategy for implementing these concerns, that I am afraid I could simply say amen to Father Cronin's report; because essentially what he reported to you represents, by and large, the thinking of the people who participated in Workshop "B".

After our people became acquainted with each other, I decided to get from this sophisticated and representative group of clergy from the three faiths, as well as lay religious people, a fact-finding survey about how many of them, before they came to this Conference, knew about The President's Committee on Government Contracts. And I asked for a show of hands. A good sixty-five percent of them felt that they had known something about it. I was rather astonished at the proportion of the group that said they had not known about its existence, and even those who did raise their hands and said they did know about it, estimated that what they did know could fill a thimble.

So it seemed to me that this was part of the background which we need to establish as part of the problem of dealing with the education program, the fact that The President's Committee on Government Contracts, which has been in operation for five years, has not really gotten through to this very important segment of American leadership.

Our discussion began in a practical vein by seeking to determine how does one, as a religious leader in a local community, find out whether discrimination is being practiced in industries, particularly those which are under Government contracts. The second line of thought that was pursued was, assuming there are ways of determining discrimination, what do we DO? What does the individual minister, rabbi, and priest do to help eliminate such discrimination?

And so we went into some detail as to a program of determining the existence of discrimination in a local community. And I think both the question and the answer were summarized in a statement provided by a member of our group, a charming lady from Ohio who is a member of the City Council of Cincinnati. In brief, it was felt that ministers, priests, and rabbis are in unique positions, both passively and actively, to ascertain the degree of discrimination in their communities. Passively, they are in a position where members of their congregations come to them for all kinds of counseling, and in the process of listening to the concerns and perhaps the grievances of the members of their congregation, they are a ready source for ascertaining whether an individual member of a congregation feels that he has been aggrieved in seeking to obtain employment.

Our group thus was of the opinion that, number one, however a report comes to you, whether through an individual or whether through a group, it is the responsibility, and indeed an opportunity, for clergymen in individual churches, in ministerial associations, and in interfaith bodies, to undertake as a group to go to the firm which has been charged with discrimination, to meet with the president of the firm or the personnel manager, and in a friendly, constructive spirit see if it might be possible to prevail on their consciences, to prevail on their good will, and to persuade them to alter their policies in accord with the nondiscrimination clause.

Secondly, it was felt that a very practical way of determining whether discrimination obtains would be for interfaith bodies to obtain from the Department of Commerce lists of firms which do business with the Government; to go over these lists and single out those firms which are known to discriminate, and then to arrange for such meetings with the key people for such an education process.

Members of the Negro clergy in the South felt that there is a deep undercurrent of constructive feeling on the part of white clergy members, of ALL the three faith groups in the South, and that what is needed is some stimulation to galvanize them into action, to undertake a program of ascertaining whether there is discrimination taking place in their communities, and if such does obtain, to pursue remedial measures.

Another group pointed out that the remedial measures which they would like to see implemented would include, particularly in southern communities, the creation—not just of interfaith bodies to deal with these complaints—but the creation of citizens' committees. It was felt that if members of the three faith groups, as a body, would undertake to call upon the mayor of the community, and organize a citywide body which would devote itself to this problem, that perhaps such a body would be the best instrument for undertaking a fact-finding study of the incidence of such discrimination in their communities. And then on the basis of such fact-finding studies to propose remedial measures to the heads of the industries.

After the proposal of such remedial measures, and after adequate and due consultation, if such remedies were not forthcoming, then this body, as a representative citizens' group, would feel justified in coming to The President's Committee on Government Contracts and filing complaints, and

would continue to stand by as a cooperating body with The President's Committee, to implement in terms of public opinion and public persuasion the compliance procedures in that community.

There was a specific suggestion, too, that members of the clergy are in a unique position to be of service to the heads of industries, with a view toward helping them in their recruitment procedures, and a specific suggestion was made to the effect that members of the clergy could guide personnel managers to Negro colleges and universities, to help them recruit able and competent young Negroes for skilled professional and technical positions in their firms.

I want to register that members of our workshop felt that there was a vast area here which has not begun to be explored in terms of liaison between The President's Committee on Government Contracts and the national church bodies. It was specifically proposed, and approved, in our workshop that the staff of The President's Committee should establish effective liaison and communication with the three major denominations, with a view toward having the national conventions of the three faiths put this problem of employment integration on the agenda of their national conventions, educating church and religious leadership, and having them take action on the basis of this education.

It was also felt that a program of information is needed to be carried out in church and synagogue mass-media.

There was detailed discussion, and I think it reflects the consensus of our group, that church leadership needs to take an active position in support of legislation now pending before the House and Senate in terms of fair employment practices, and it was specifically proposed that as part of the record of this Conference that a list of the bills now pending before the House and the Senate be made available to all of the Conference participants, with the bills listed by number and by name, with a brief résumé being given of these measures, so that the people who came here, when they returned home, could work to let their Congressmen and their Senators know where they stood on this particular issue.

It was also resolved by Workshop "B" that this group undertake, individually or collectively, to support legislation which would place The President's Committee on Government Contracts on a statutory basis, and enable it to obtain the necessary funds with which to carry out its responsibilities.

There was much concern in our workshop that, if the people who are present carry out the program which they have outlined for themselves when they return to their communities, they will be imposing an unusually heavy burden on the present small staff of The President's Committee, and it was thought that everything possible should be done to create the base of public support which would enable The President's Committee to enlarge its staff and to widen its responsibilities.

There was much concern that the understanding which was generated at this Conference not be dissipated with people, in order to give them a continued instrument to work with. So our workshop proposed that an advisory committee, a national Religious Advisory Council, be established on a continuing basis, both on a national and, if possible at a later date, on a regional basis, keeping in mind that The President's Committee, active and useful as it has been until now, consists of but twelve or fourteen very busy people, and that for such a committee to increase its effectiveness it will need every possible helping hand.

Such a Religious Advisory Council, to work in collaboration with The President's Committee, is an urgent necessity.

The second recommendation that emerged from this group was that there was greater need for the kind of "do-it-yourself" kit that Father Cronin referred to than perhaps other kinds of more expensive literature. Our people felt they were prepared to work, and they wanted a simple mimeographed outline, showing what we can do when we get back to our various communities to begin to dig into this problem, and to contribute on the basis of a very deeply felt conviction that religious leadership has a central and primary responsibility in assuring that this problem becomes part of the American past, and not so much a part of a worrisome present.

## WORKSHOP "C"

by

Mrs. Theodore O. Wedel

*Former President, United Church Women of America*

AFTER a question and answer period, we divided into small groups for discussion of the question of what can we, as religious leaders, do about the problem of racial discrimination. As with the other groups, a lot of very good suggestions came out. I will give you just a few of them.

One suggestion was that the clergy in a local community might very well get together on an interfaith basis, and arrange meetings with top-level management and union leadership, for discussion of this problem of discrimination in employment. And it is felt that, in such meetings, information could be shared, and both union and management officials could be given the assurance that the religious leaders of the community were concerned about this problem, and if business and unions were willing to move ahead in breaking down barriers in employment, the community, or at least the religious leaders of the community, would try to support them with community feeling that would make this a possibility.

A number of suggestions were made related to young people of minority groups. It was suggested, for example, that in the South we need to encourage the parents of Negro boys and girls to see that their young people get adequate vocational training, even though they know there are no job opportunities at the present moment in their local communities; because opportunities will open up in the future, and even if they have to go out of the community for jobs at the present time, this may be a good thing in terms of waking up the local community to the losses it is suffering by its discriminatory practices.

It was also suggested that the church might, in some instances, provide vocational counselling for young people if such counselling is not adequately provided by the school system. It was even suggested that some churches, in places where there is no good vocational training—particularly for minority youth groups—might themselves set up vocational training programs for young people, using the members of the church who are themselves skilled as instructors.

It was suggested also that churches and church groups might think about providing scholarships for able young people; that frequently the difficulty

is a financial one in terms of young people getting adequate training or adequate education, and that the church ought to help its own young people through counselling and advice, not only to secure adequate training, but to go and knock on the doors of places which have not formerly admitted members of minority groups.

It was pointed out that often a pattern develops in a community of assuming that "X" company does not employ members of minority groups, and after a while such minority group members never go there anymore to seek employment. We must continue to keep the pressure on by having members of minority groups go with regularity to ask for such employment.

The church, church groups and interfaith groups might also investigate the situation in their local community as to vocational training and apprenticeship training, and we may discover it is not nearly as good as we think it is, particularly for members of minority groups.

On the whole total question of discrimination in employment, it was suggested, and this has been suggested by the other groups, that meetings similar to this one might well be held on a regional, state, or local basis, because we felt a need on the part of all of us and in our local communities for much more information on this problem and on the work of The President's Committee; that religious leaders in a local community might very well set up informal groups to hear complaints about discrimination.

It was reported that, in one state, the State Council of Churches has set up a committee which has offered to hear complaints in this respect. It is also pointed out that, in many places, the NAACP, which has been so helpful in filing complaints, is now being put under a great deal of difficulty, and that perhaps councils of churches or interfaith groups may have to pick up and be the agency which files complaints in these areas.

It is suggested that churches may very well publicize the fact about employment in a community, and thus expose discrimination in business and in unions. It was also suggested that there is very real need brought out by some of our southern members for councils of churches and interfaith

groups in the South on an integrated basis, and it was suggested that national organizations could be very helpful to us here.

It was suggested, also, that church groups study the problems of discrimination in employment, and carry their study out in action, surveying the community, using the films that are available through The President's Committee, which would be very good educational material; and that we try on a national level to get nationwide businesses and chains to make national policy with regard to employment, which might then filter down to the local level.

We ought to—all of us who are here and all of us who work with our church constituency back home—support the legislation that has been talked about, making The President's Committee a permanent agency; that we ought to write to our Congressmen concerning that; and we concluded by saying that the job of the church is to educate the consciences of people, and to try to create a climate in our local communities where this vicious circle of discrimination in employment, and all that goes with it, can be broken; and the church should start by setting its own house in order.

## WORKSHOP "D"

by

Reverend A. Dudley Ward

*Secretary of the Board of Economic and Social Relations, the Methodist Church*

WE WANT to express, first of all, our great thanks to The President's Committee for bringing us together, and for giving us the opportunity to educate ourselves on the important arm which we can use for bringing about social justice.

The second thing is that we respond with enthusiasm to the moral challenge which has been given to us, and we believe that it is our responsibility, as Christian leaders and Jewish leaders in the community, to take the responsibility of making this moral leadership our own and of translating it to our constituents.

Third, some specific suggestions: First, that the staff of the Committee take the questions which have been raised here, and determine whether the existing literature which we publish covers these questions directly. Second, that when a complaint is filed, there be an attempt to keep the complainant informed of the steps which are taken to deal with his complaint.

We want the people to know that there are six million Government contracts in existence at the present time. This requires that lists be made available in communities through the Committee and the Department of Commerce.

Then there was a strong statement made that the Committee itself, The President's Committee, ought to give evidence in many parts of the coun-

try of its greater sincerity in complying with the merit employment provisions in the contracts themselves. It was pointed out by illustration after illustration that there are evidences of only token compliance, and this does not create a good public relations opinion of the Committee.

It therefore was strongly suggested that one of the very best ways that good education can take place in these United States by the Committee would be by some very well and strategically-placed cancellations of contracts. This would do education a great deal of good, and also be helpful in the work of the Committee.

A further suggestion was made that we create an inventory of the schools, colleges and technical institutions training minority persons in local communities, and that people in these local communities attempt to correlate these inventories to the opportunities which are being made available or could become available.

It was also felt that, since the Government actually is paying for the training for technical jobs of many people, especially in those places where new contracts are being signed, that it has a right to demand that training programs be interracial and integrated in every sense.

The staff of the Committee was requested to send to the conferees at this Conference a list of all

those who have attended previous conferences of this sort, in order that we might know in our communities the people whom we should contact.

We emphasized strongly the need of regional committees, comparable to The President's Committee on the national level; that we should appeal to top management for practices of merit employment in the first instance, before going to lower

echelons in the company. Also, that there be required by the Committee, and that authority for such requirement be sought, that, when an applicant is applying to a firm that has a Government contract, that he also receive, in addition to the application form, a notice that this company has a Government contract, and that he has certain rights under this contract.

## WORKSHOP "E"

by

Reverend J. Oscar Lee

*Executive Director, Racial and Cultural Relations Department,  
National Council of Churches*

FIRST, it was suggested in our workshop that the Committee could help tremendously in educating us to the possibilities of this program, and by aiding in conducting similar programs on the local level, in which we as religious leaders can go back and invite businessmen, community leaders, and labor leaders to hold such a meeting as this one.

It was also brought out that in our training programs we have both skilled and nonskilled who are not being used. And our problems rest primarily with industry and with labor unions in utilizing this untapped reservoir. It was felt the Committee could aid us by bringing pressure to bear on both parties.

It was also mentioned that this is a moral issue, therefore the group that is here probably can do the most good when it returns, by establishing local committees within our own church and within our own denomination, and through this be able to meet this problem of discrimination.

We were also cautioned, and I think well, by a Congressman, that, when we return to establish these local committees and to work with these other organizations, that we know the individuals we are contacting in the organization and whom we are asking to work with us, so we don't get entrapped in some of the committees that aren't too well disposed toward the work we are trying to do.

## WORKSHOP SUMMARY

by

Dr. James M. Nabrit, Jr.

*President, Howard University  
and*

*Member of The President's Committee on Government Contracts*

I SHOULD like to say a word or two about some of the foregoing suggestions. One, of course, is that there has been a lack of infor-

mation about the program of the Committee and what it is doing. To some extent that observation is grounded in reality. I think, however, as far



as the Committee is concerned, it has attempted to use all the media of communication known to us to bring to the attention of all of our citizens the work of The President's Committee, and I think that, first of all, our lack of knowledge may be specific rather than general. In general, we know about the Committee. We may not know specifically about its operation. That defect, it would seem to me, ought to have been remedied by the discussions we have had in this conference. We hope that, as you go back to your communities, you will translate the information that you have acquired among your associates, so that we may have an ever-widening area of persons who know these specifics about the Committee.

We, on our part, will attempt to enlarge our use of the media of communications, to keep you abreast of what we are doing, and to inform others of the specifics of the operation of the Committee.

It has also been suggested that there should be support given to bills which have been presented to Congress, which have as their objectives giving statutory authority for this Committee—which now operates by virtue of Presidential order.

We know the advantages of statutory authority, and we welcome the support of the Conference, and we shall welcome all of the aid you can give in having the Congress enact legislation to make this a statutory committee. We have heard innumera-

ble suggestions for improving our work, ranging all the way from a method by which we may increase the motivation among minority groups to methods by which we may improve the training which they may receive, methods by which we may enlist the services of the interfaith groups in our various communities, in our relationships with management and with labor, in order that we may remove some of the obstacles that now prevent the full realization of fair employment.

We have heard it truthfully said that there is discrimination in Government employment itself. I would be the first to acknowledge that that is true, but I should say that there has been an overt, strong movement on the part of Government to remove, within Government, discrimination among minorities. Any assistance which you can give in strengthening that movement, and supporting it, the Committee would certainly welcome.

As you know, that is not the business of this Committee, although it is of interest to this Committee, and certainly it is of interest to all minorities.

I have not attempted to refer to everything that was said in the reports. I merely wanted to summarize some of those things which seem to us to be so basic to the future program of the Committee.

by

Vice President Nixon

IT SEEMS to me that one theme runs through all of the foregoing reports, namely the necessity of not just talking, of not just coming to Washington for a meeting and then returning and doing nothing; but, on the contrary, the necessity of following up with specific action.

It is our Committee responsibility, of course, to the extent that our limited staff will allow it, to provide the means and the instructions which will be helpful to you and your colleagues in assuring a follow-up. And we will do the best that we can, and we will particularly appreciate suggestions that you may have, some of which we have heard earlier, and others of which we hope we get by mail or otherwise, specifically as to how you and your colleagues can be of assistance in your communities in this great work.

The other theme to which I would like to return in closing also ran through each one of the foregoing reports, and that is that we are dealing here with not just a legal issue; we are dealing here not with just an economic problem, but we are dealing with fundamentally *a moral issue*. It would be presumptuous for me to discuss morality in a group of this type. But if I might perhaps put this meaning and the greater cause in which we are all interested in a larger context, I think it might be a proper note on which to close this Conference.

As I read my newspaper this morning, and as you did, I am sure we all noted that the headlines were dominated by international crises, and by the economic struggle that is taking place in Africa, in Asia and in other newly-developing countries in which the champions of freedom and those of totalitarianism are already engaged. The headlines tell, in fact, of one of the great conflicts of human history, a conflict of ideas as well as of men.

Now, if we analyze those headlines, not only today, but tomorrow or next week—or last month for that matter—we will find that they deal almost exclusively with military, political and economic power. There is the implication, that if the United States and others who stand for freedom and justice with us, are strong *militarily*, stronger than any potential aggressor, that this gives us some reasonable assurance against an attack which would mean the destruction of civilization as we know it.

There is also the implication that, apart from the military aspects of this struggle, if we are strong

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CLOSING

*economically*, if our factories can produce at a greater rate than the rapidly expanding economies of the Communist countries, that we need not fear that they will eventually reach a place where their production, being greater than ours, will bring us to our knees economically and result in our defeat without war.

I think all of us realize that there is, of course, great necessity for military strength, in view of the kind of a world in which we live, and also for the development to the maximum of the economic capabilities of the United States and the free nations. But I know that all of you will agree with me when I say that we could make no greater mistake than to present the case of the United States for freedom on the same grounds, and in the same terms, that the forces of totalitarianism have chosen. If we do, we might win, but we would deserve to lose, because we have something more to offer, something more than atheistic materialism. And that is why this meeting, dealing as it does with this very difficult and complex subject, and elevating it to a moral plane, serves a very useful purpose, not only within the United States but also insofar as the impression of the United States abroad is concerned.

Let me give you another example to bring home the point. I recently addressed a conference convened in Washington on the problems of India. Several speakers at that conference advocated aid for India, such as technical assistance, developmental loans, and increase of private capital. They advocated that aid on the ground that, if we did not help India, it might come under Communist influence, and that therefore this was reason enough, and certainly the primary reason, for the United States to help India.

Now, from a practical standpoint, there is not any question but that when you go to the Congress to get an appropriation for a program that will spend money in other countries, there must be some justification from the standpoint of national self-interest. And there is national self-interest without any doubt—make no mistake about that—insofar as our technical assistance, and our economic program abroad for the underdeveloped countries of the world are concerned.

But I have been to many of these countries. I have been in Asia, Africa, and Latin America, and I can assure you that the people of these countries, and their leaders as well, certainly do not want to be in the position of pawns in a great struggle between one power center and another. The people of these countries want progress, and

they want aid, and they would prefer to have their progress *with* freedom rather than without it.

But on the other hand, it seems to me that we could make no greater mistake than to present to the world the case for American interest in, and support of, these economic assistance programs solely because our own selfish interest is concerned. There is a *moral* issue here—the traditional concern that Americans have always had for people anywhere who are in want, misery, and disease. And by letting the people of India, of Africa, of other countries that we aid know that, in addition to our national interest, we have a primary humanitarian interest in them as fellow human beings. This is in the great Judeo-Christian tradition of our nation, and presents a far better, and I think a far more accurate, picture of what Americans really believe. I am confident it will certainly make a much better impression on the countries abroad.

Now, if I may, I should like to relate that to this Religious Leaders Conference. Recently I had a very interesting conversation with a visitor from Africa. His name was Tom Mboya. He is just 29 years of age and from Kenya Colony in Africa. And of the various leaders of the world who have come to my office, and whom I have met in other countries in the last 5 or 6 years, he is one of the ablest, one of the clearest, thinkers of any it has been my privilege to meet.

He had some complaints about some of our policies, but he expressed those complaints moderately, dispassionately, in a way that showed that he understood *our* problems, as well as feeling very deeply the problems of his own people. And when he finished, he apologized to an extent by saying, "I trust that I have not spoken too frankly and too candidly with regard to my criticisms of your policies." Very honestly my feeling was this: If I were in *his* place, I wonder if I could have been as dispassionate, as moderate, as reasonable as he was.

One thing that he said made a tremendous impression upon me. I have heard it said before, but never by one who had just taken, as he had, a 6-week trip around the United States. He said, "I don't need to tell you, Mr. Vice President, because when you were in Africa you saw this (and in Asia, incidentally, I saw it also) I don't need to tell you that it is very difficult for Americans to talk equality among peoples and nations abroad, and to practice discrimination and prejudice at home." But he said, "I would like to go a step further; after traveling through your country, I

find that you have made more progress, and that more Americans are deeply concerned about this issue, than I had realized before I came." And he said, "I think this story should be more adequately told than it has been."

And I thought that this was certainly a very fine statement for him to make. Then he went on to say, "But, above all, those of us who live in countries like mine study the development of your great nation; and the great principles of freedom and equality which we always associate with the United States have inspired us." And, he said, as far as this whole area of discrimination is concerned, "I would hope that the people of the United States could present to the whole world, and particularly to this great exploding continent of Africa, the continent of the future, a picture of a people concerned to fight discrimination and prej-

udice, not because nondiscrimination pays economically, which it does, not because nondiscrimination in some areas is illegal, which it is, but because nondiscrimination and recognition of equality is right, *morally* right."

And this is the lesson I leave to you. If you will go back to your communities, you who can speak in these terms so eloquently, and help to mobilize the moral consciences of your communities, then you will not only help this Committee, you will not only help the peoples who suffer from prejudice, but you will help present to the world what we need in the world today—the picture of a nation not simply sitting on its missiles, not simply relying on its tremendous productivity and its factories, but the picture of a nation and a people who *believe* in certain moral values, and who practice them as well as preach them.



THE RESULTS

AMERICAN JEWISH  
ARCHIVE



זכר אלה יעקב וישראל

by

Margaret Garrity, *Executive Director*

*The President's Committee on Government Contracts*

AS those of you who have read this report will know, the Religious Leaders Conference of May 1959 was productive of a number of significant and valuable suggestions for implementing the work of The President's Committee of Government Contracts. Particularly was this the case in the various workshops, where the conferees attacked the problem of discrimination from a practical as well as regional level. As a result, the workshop leaders were able to present to the Committee, at the close of the conference, a detailed program of steps they felt should be taken to buttress the Committee's fight against discrimination by firms holding contracts with the Federal Government.

In summary, these suggestions included:

1. Establish a liaison group or advisory council of religious leaders from the various major faiths, which, working independently of The President's Committee, and on a regional level, would work directly with management in bringing to the latter's attention the *moral* injustice of discrimination.
2. Mobilize the combined forces of religious activity throughout the country into a unified attack on discrimination.
3. Support legislation designed to give statutory authority to The President's Committee.
4. Provide the means for educating the general public, and particularly minority groups, in the functions of The President's Committee, and in the rights of minority group members under Federal regulation.
5. Prepare a "How to do it" kit of materials which would enable regional and local groups and committees of religious leaders to advance the work of The President's Committee in fighting discrimination at such levels.

It is a pleasure to report at this time that virtually all of these suggestions have been acted upon in the months that have elapsed since the Religious Leaders Conference was held. Most prominent among the suggestions, and the one receiving almost unanimous approval among the conferees, was the idea for a liaison group or council of religious leaders.

Since the concept of the Religious Leaders Conference had developed originally from a series of meetings between members of The President's Committee and a nucleus of five outstanding religious consultants, the latter proceeded immediately after the close of the conference to put their ideas into action. These consultants—Father John Cronin, Dr. J. Oscar Lee, Rabbi Marc Tanenbaum, Dr. A. Dudley Ward, and Dr. Leonard P. Aries, of the National Conference of Christians and Jews—met frequently during the summer and fall of 1959, and, by January of this year, were able to present to the Committee a plan for a Religious Advisory Council to The President's Committee on Government Contracts.

Under the plan as presented, the Council would be composed originally of no more than 20 outstanding lay and religious leaders from each of the major faiths. With its first members selected by the five consultants mentioned above, in cooperation with The President's Committee, the Council would be asked by them to serve on a voluntary basis in their respective communities, and to function as individuals rather than as representatives of their various denominations. The purpose of this was to enable the Council more easily to shift the emphasis of its activities from the clergy to the laity. At the same time, it was felt that, being freed of the necessity of obtaining church approval for each of its activities, the Council could work more efficiently, and with far greater chance of success.

At its meeting of January 1960, The President's Committee on Government Contracts unanimously approved the idea of the Council, and encouraged its spokesman at that time, Father Cronin, to begin the work at once of organizing the Council in company with his associates.

This was accomplished during the late winter

and early spring, and the first meeting of the Religious Advisory Council was set for May 11, 1960, the anniversary date of the Religious Leaders Conference. At this first meeting—which again was opened by Vice President Nixon, in his role as Chairman of The President's Committee—the formal organization of the Council was completed, and a slate of officers was proposed and elected. As chairman, the Council selected Dr. A. Dudley Ward, with Father Cronin, Dr. Lee, and Rabbi Tanenbaum designated co-chairmen. Miss Dorothy I. Height, Associate Director, Leadership Service, of the National Board of the Young Women's Christian Association, was named secretary.

So quickly was the Council able to begin its work that, at its final meeting of the season in June, the Subcommittee on Education and Information of the President's Committee heard from Dr. Ward concerning the Council's aims and objectives. These were (a) to distribute widely among religious groups and communities the many publications available which pinpoint the problem of discrimination, and what can be done about it; (b) to mobilize the support of religious groups at the community level in the nationwide fight to achieve equal job opportunity; (c) to develop interest in and support of legislative authority for the work of The President's Committee on Government Contracts, and (d) to persuade religious leaders to invoke moral sanctions against employers and union leaders who fail to implement the concept of equal job opportunity within their particular operations.

More specifically, the Council—again independently of The President's Committee—gave evidence of its intention to carry the fight against discrimination to a degree that has not been possible within the limitations of the Government Contracts Committee.

The Committee, under the terms of the Executive Order by which it was created, has no direct power to cancel federal contracts held by companies deemed guilty of discrimination. It can refer for investigation complaints of such discrimination, and ask for a report of the findings from the particular agency of the Government concerned. It can only recommend to the agencies cancellation or not as the individual case warrants.

With the formation of the Religious Advisory Council, however, as a national, regional, and local supplementary force working with—although independently of—the Committee, it is now apparent that the educational activities of the Government Contracts Committee will be tremendously advanced.

Particularly is this so in view of the Council's avowed intention to carry out the other suggestions listed at the beginning of this report. For one thing, the Council announced its support of Congressional legislation to give statutory recognition to the work of The President's Committee. For another, the Council set up machinery for distributing literature prepared by The President's Committee, and similar interested groups and organizations, calling attention to the problem of discrimination and its effect on the entire nation. The Council also has been given copies of a simple and brief list of suggestions for use at regional levels in attacking the discrimination evil, and it has made plans for wide distribution of this material through its various church organizations. Lastly, the Council's plans call for a series of regional meetings in various parts of the country, at which the problem of discrimination will be explored, and means for combatting it at local levels proposed.

It is with the knowledge of these definite, concrete achievements on the part of the Religious Advisory Council, stemming as it did from the Religious Leaders Conference reported on in these pages, that the members and staff of The President's Committee on Government Contracts share with the Committee Chairman, Vice President Nixon, the belief that the Conference was one of the most significant ever convened by a government agency in Washington. Because the Conference resulted, too, in the various active steps listed in this report—steps which have been and are being taken even as this is written—this report cannot close without thanking Dr. Ward, his vice chairmen, fellow officers, and other members of the Council for the significant progress they have achieved. With their help and prayers, it seems certain that the long and sometimes despairing fight against discrimination, in all its ugly forms, soon will end in final and complete victory.

# — THE RELIGIOUS ADVISORY COUNCIL

## Chairman

Dr. A. Dudley Ward  
*General Secretary*  
*Board of Social and Economic*  
*Relations*  
*The Methodist Church*  
*Chicago, Illinois*

## Vice Chairman

Rabbi Marc H. Tanenbaum  
*Executive Director*  
*Synagogue Council of America*  
*New York, New York*

## Vice Chairman

Dr. J. Oscar Lee  
*Executive Director*  
*Department of Racial and Cultural*  
*Relations*  
*National Council of Churches of*  
*Christ in the U.S.A.*  
*New York, New York*

## Vice Chairman

The Reverend John F. Cronin, S.S.  
*Assistant Director*  
*National Catholic Welfare Conference*  
*Washington, D.C.*

## Secretary

Miss Dorothy I. Height  
*Associate Director*  
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*New York, New York*

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*Vice President and Director*  
*Commission on Labor Management*  
*Organization*  
*National Conference of Christians*  
*and Jews, Inc.*  
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The Reverend William H. Borders  
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*Wheat Street Baptist Church*  
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*President*  
*Synagogue Council of America*  
*New York, New York*

Dr. Clifford Earle, Secretary  
*Department of Social Education*  
*and Action*  
*United Presbyterian Church in*  
*the U.S.A.*  
*Philadelphia, Pennsylvania*

Dr. John J. O'Connor  
*Chairman*  
*National Catholic Conference for*  
*Interracial Justice*  
*Bethesda, Maryland*

Mrs. William S. Terrell, Pres.  
*United Church Women*  
*National Council of Churches of*  
*Christ in the U.S.A.*  
*West Hartford, Connecticut*

The Reverend Charles Webber  
*AFL-CIO Representative for*  
*Religious Relations*  
*Washington, D.C.*

Dr. Fred Fox  
*White House Liaison*

The Reverend Dow Kirkpatrick  
*Pastor*  
*St. Mark's Methodist Church*  
*Atlanta, Georgia*

Dr. Roger Shinn  
*Professor of Social Ethics*  
*Union Theological Seminary*  
*New York, New York*

The Reverend Galen R. Weaver  
*Secretary*  
*Race Relations*  
*Congregational Christian Church*  
*New York, New York*

Mr. Paul D. Williams; Chairman  
*Board of Directors*  
*Mentzer, Bush and Company*  
*Richmond, Virginia*

The Reverend Rufus Cornelson  
*Director of Social Action*  
*United Lutheran Church in America*  
*New York, New York*





An informal reception prior to the first program meeting of the National Advisory Council brought together, among others, the following: (left to right) Myron S. Silbert, Cincinnati, Ohio; the Rev. Dr. Richard M. Fagley, Commission of the Churches on International Affairs; the Very Reverend Msgr. Raymond Gallagher, National Catholic Welfare Conference; Philip Kasakove, New Rochelle; Joseph Harlam, Hazleton, Pa.; Hon. Herbert H. Lehman; SCA Vice President Rabbi Julius Mark; Theodore Smith, United States Committee for the United Nations; Louis Wolfson, Jacksonville, Fla.

## Flemming Confers With Three Faiths On Welfare Needs

Hon. Arthur S. Flemming, Secretary of the U. S. Department of Health, Education and Welfare, urged religious leaders to take an active role in nationwide efforts to meet the social welfare needs of the American people.

The Secretary addressed a meeting of representatives from the National Conference of Catholic Charities, the National Council of Churches and the Synagogue Council of America during an all-day consultation held Nov. 23 at the U.S. Department of Health, Education and Welfare. The three-faith delegations met in Washington at the invitation of Secretary Flemming to review the health needs of the aging and public assistance to the needy.

A series of workshops on the  
(Continued on page 3)

## Sign Contract For Shehitah Research

A contract for a research study to improve methods of handling animals in connection with Shehitah was signed this month by the Joint Advisory Committee of the SCA and the National Community Relations Advisory Council, and the Armour Research Foundation of Illinois Institute of Technology. Rabbi Max D. Davidson, president of SCA, and Mortimer Brenner, co-chairman of the Joint Advisory Committee,  
(Continued on page 4)



MARVIN J. SILBERMAN

## In Memoriam

The death of Mr. and Mrs. Marvin J. Silberman of Scarsdale, N. Y., who perished in the Piedmont Airlines crash on Friday, Oct. 31, evoked widespread grief among the delegates of the constituent organizations of the Synagogue Council of America. Mr. Silberman, a National Secretary of the Synagogue Council and the first National Chairman of its Sponsors Committee, had just consented to represent the SCA at the Board of Directors meeting of the Conference on Jewish Material Claims Against Germany, scheduled for Amsterdam, January 31, 1960. Following is the statement issued by the SCA:

"With stunned and anguished hearts we acknowledge the tragic loss of our beloved friend and fellow-officer, Marvin J. Silberman,  
(Continued on page 2)

## Lehman Urges NAC Play Role in Restoring Moral Strength in Community

Hon. Herbert H. Lehman, honorary chairman of the SCA National Advisory Council, decried the "decline in the general sense of social and moral values" in the nation at the first program meeting of the newly-formed National Advisory Council of the Synagogue Council of America, Thursday, Dec. 3, at the Harmonie Club, New York City.

Mr. Lehman explained that those who have been "keenly aware of the crumbling of social and moral values over the past decade might almost welcome the recent television investigation which, because of its shocking impact and the widespread popularity of the medium, served, I hope, to awaken many thousands to the fact that the traditional portrait of the upright, forward-looking American is showing very evident signs of decay."

National Advisory Council members from all parts of the country heard Mr. Lehman appeal for greater participation of lay leadership in religious movements as "a strong motivating force, to help restore the moral strength of the community."

The Advisory Council was formed on Nov. 8 as a means of mobilizing "qualified lay leadership, both locally and nationally, in support of the work and pro-

gram of the Synagogue Council in national and international affairs."

Rabbi Julius Mark, SCA vice-president, presided at the afternoon session which heard Benjamin Lazrus, national chairman of NAC, discuss the achievements of the Synagogue Council in the fields of international relations, social welfare and inter-religious cooperation.

(Continued on page 3)

## Named to National Advisory Council

A virtual "Who's Who" of American Jewish leaders comprises the National Advisory Council of SCA. The following is an up-to-date registry of NAC members:

Alfred R. Bachrach, Stanley R. Broff, Ira Guilden, Orin Lehman, Joseph M. Mazer, Jakob Michael, Earl Morse, Max E. Oppenheimer, Maurice Tempelman, New York City; George Brussel Jr., Elmsford, N. Y.; Philip Kasakove, Charles S. Raizen, Robert M. Weitman, New Rochelle, N. Y.; Richard Koch, Jersey City, N. J.; Philip M. Klutznick, Park  
(Continued on page 3)

OFFICERS

RABBI MAX D. DAVIDSON  
*President*

RABBI JULIUS MARK  
*Vice-President*

RABBI URI MILLER  
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PHILIP GREENE  
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HERBERT BERMAN  
*Recording Secretary*

\*MARVIN J. SILBERMAN  
*Corresponding Secretary*

RABBI MARC H. TANENBAUM  
*Executive Director*

IRVING WORKOFF  
*Director of Development*

CONSTITUENT  
ORGANIZATIONS

Rabbinical Council of America  
RABBI EMANUEL RACKMAN  
*President*

Rabbinical Assembly of America  
RABBI ISAAC KLEIN  
*President*

Central Conference of American Rabbis  
RABBI BERNARD J. BAMBERGER  
*President*

Union of Orthodox Jewish  
Congregations of America  
MOSES I. FEUERSTEIN  
*President*

United Synagogue of America  
BERNATH L. JACOBS  
*President*

Union of American Hebrew Congregations  
RABBI MAURICE N. EISENDRATH  
*President*

\* Deceased

## Religious and Political Figures React to Evangelism Dialogue

The Christian-Jewish dialogue over evangelism and its implications for our nation's foreign policy continued to evoke significant reactions in the nation's press, as well as from U.S. Government and religious leaders of the major faiths.

The dialogue came to public attention with the publication of an article in the April 29 issue of the *Christian Century* by the Rev. George Sweazey in which he urged Protestants to intensify their efforts to win Jews to Christianity. Rabbi Arthur Hertzberg, chairman of SCA's International Affairs Commission, wrote a personal reply in the Sept. 16 issue of the same leading Protestant weekly in which he asserted that increased evangelism among Jews would embarrass both Christians and Jews and might even jeopardize the image of America before the world.

Officials in the White House, the State Department, the U.S. Congress, the United States Information Agency, and the Catholic and Protestant communities have reacted with great interest to the articles.

In a letter published in the Oct. 21 issue of *Christian Century*, Rev. Sweazey denied that "there is a new movement to

proselytize the Jews. There is no such movement and the impression that there is an aggressive new attempt to proselytize would surely arouse deep resentments."

He added that "the office on the Christian Approach to the Jews of the National Council of Churches . . . is at present dormant." Rev. Sweazey concluded: "Rabbi Hertzberg is right in saying that the ancient logical dilemmas will have to have better solutions than I proposed. His splendid article is a good example of how to look for them."

The Rev. John F. Cronin, assistant director of the National Catholic Welfare Conference, pointed out that "proselytizing efforts often stir the group involved to a renewal and deepening of their own tradition. Such is happening to us in Latin America. Such may also be the result for the Jewish community in the United States, challenging many to re-examine and deepen their religious heritage."

A White House spokesman praised Rabbi Hertzberg's article as "the work of a strong and generous spirit," adding that "the President has the highest regard for the religious traditions of our people, indeed, all people."

## SCA Director Sees Increased Cooperation Between Federations and Synagogue Leaders

Emergence of a "new pattern of cooperation" between religious and social welfare forces in the Jewish community that "may well transform American Jewry into one of the most effectively organized and spiritually vigorous communities in Jewish history," was predicted by SCA Executive Director Rabbi Marc H. Tanenbaum.

Rabbi Tanenbaum reviewed the history of the relationship between religious leaders and social workers before the 28th General Assembly of the Council of Jewish Federations and Welfare Funds on Sunday, November 15, at the Fairmont Hotel in San Francisco, California. He addressed the workshop on "Community Federation - Synagogue Relationships" together with Benjamin Rosenberg, Executive Director of the Boston Jewish Federation.

"In the 1920s and 1930s," explained Rabbi Tanenbaum, "an atmosphere of sharp antagonism, mutual hostility and suspicion prevailed between the Rabbi, the

social worker, and by extension his employer, the community federation, separating them into virtual enemy camps."

Today, however, "the sources of psychological distance . . . have been increasingly removed," he added, "and a new atmosphere of respect and trust has been generated." The Rabbi and his congregation recognize the need in the community for the special skills of the social services and both the social worker and the community federation have discovered that "Jewish life today would be a spiritual and cultural orphan without the presence and impact of the Synagogue and the Rabbi."

Rabbi Tanenbaum pointed out that this relationship has resulted in effective collaboration in many areas of Jewish life, including education, recreation, social and cultural activities. Cooperation on a policy making and planning level has already taken place in such cities as Detroit, Chicago, Buffalo and Schenectady, he noted.

Rabbi Tanenbaum added that the extent and success of such cooperation depended upon the caliber of "grass roots leadership" and that progress could be accelerated by such agencies as the Council of Jewish Federations and Welfare Funds and the Synagogue Council of America and its constituent organizations.

Among the collaborative activities that these national agencies could promote are: stimulating loyalties to a total community structure and to the Synagogue; providing skills and resources in staff, publications and community programs; the training of effective community and Synagogue leadership; the establishment of a "community-wide climate that would insist on a thorough Jewish education and some commitment to Jewish religious practices as criteria for public position," and the restoring of the nobler motivations of "Tzedakah" to replace the present all too vulgar fund-raising campaigns.

## Kramer, Berman Named Committee Chairmen

Charles P. Kramer of New York City (UAHC), former officer and member of SCA for two decades, has been designated chairman of both the Constitution and Nominations committees of the Council. Mr. Kramer, who ten years



H. BERMAN



C. P. KRAMER

ago as chairman of the SCA Committee on Scope, helped reorganize the SCA program, has received a mandate to review the constitution and nominations procedures of the Council.

Herbert Berman of Far Rockaway, N. Y., (UOJCA) SCA recording secretary, has been appointed national chairman of the Federal Institutions Committee of the SCA. His committee is charged with reassessing the SCA program of providing chaplains and religious articles to Federal correctional institutions.

George Allen, director of the U.S.I.A. declared ". . . it does strike me as highly salutary that this kind of rational dialogue is being carried on."

Hundreds of copies of Rabbi Hertzberg's article have been ordered by community relations councils and rabbis from all parts of the nation for use in inter-religious programs, for Synagogue adult education programs and for college students.

## Marvin Silberman

(Continued from page 1)

and his cherished wife, Ruth, whose sudden deaths leave a deep and painful void in American Judaism. As the first National Chairman of the Sponsors Committee, and as a recently elected Secretary of the Synagogue Council of America, Marvin left an indelible imprint on our people and our faith. His gentle spirit, his wisdom and statesmanship, his devotion and beneficence endeared him to every branch of Judaism within the Council. The officers and delegates and the National Advisory Council of the Synagogue Council extend heartfelt condolences to the bereaved families of Marvin and Ruth. In their sorrow may the Almighty comfort them with all who mourn among the Household of Israel."

An appropriate memorial tribute to Marvin and Ruth Silberman is being planned by the Synagogue Council.

## Rabbi Theodore Adams, Benj. Lazrus Named to German Claims Conference



RABBI T. L. ADAMS

Rabbi Theodore L. Adams, former SCA president, and Benjamin Lazrus, Chairman of the SCA National Advisory Council, have been appointed official SCA representatives to the Board of Directors of the Conference on Jewish Material Claims Against Germany. The Conference is charged with the responsibility of allocating German funds to survivors. The Board meeting will be



BENJAMIN LAZRUS

held in Amsterdam from January 29 through February 2, 1960. Rabbi Adams will represent the Synagogue Council on the Executive Committee of the Claims Conference. Present SCA representatives succeed Samuel Rothstein, former SCA treasurer, and Moses I. Feuerstein, president of the Union of Orthodox Jewish Congregations of America, both of whom represented the SCA with distinction.

## SCA Across The Nation

**Workshop for Peace:** Former SCA President Rabbi Abraham J. Feldman, Hartford, Conn., discussed interreligious cooperation for peace at a workshop of the UAHC convention, Nov. 18, in Miami Beach, Fla. Rabbi Feldman drew on his SCA experience in cooperation with the National Council of Churches and the National Catholic Welfare Council to explain the "issues that unite and the issues that divide."

**Fellowship Dinner:** SCA vice-president Rabbi Uri Miller (RCA), Baltimore, addressed on Dec. 2 the Fellowship Dinner of the Synagogue Council and the Board of Jewish Ministers of Greater Montreal, the two organizations that form part of the Religious Welfare Committee of the Canadian Jewish Congress.

**Narcotics Control:** Rabbi Morton Leifman (RAA) has been designated to represent SCA on the Ad Hoc Committee for a Narcotics Foundation.

**Centennial Commission:** SCA President Rabbi Max D. Davidson has accepted the invitation of Major General Ulysses S. Grant III, Chairman of the Civil War Centennial Commission, to serve on the seven-member Religious Cooperative Council of the Commission. The Religious Cooperative Council will assist in the

planning of the religious aspects of the forthcoming five-year centennial of the Civil War, scheduled to begin early in 1960. Rabbi Edgar F. Magnin of Los Angeles has accepted to serve as one of the four honorary members.

**Religion in Schools:** A conference on reassessment of policies on religion and the public schools is being held by the Joint Advisory Committee of the SCA and the National Community Relations Advisory Council December 13-15 at the Stephen S. Wise Congress House in New York City. A report of the conference will be published in the next issue of HIGHLIGHTS.

**Boy Scouts:** The Synagogue Council of America, in a statement issued on the Fiftieth Anniversary of the Boy Scouts of America, described "the Boy Scout movement as a major factor in strengthening the moral fiber of American life."

"Now more than ever," the statement added, "when one moral crisis after another confronts a confused world, reverence for God and respect for neighbor must underlie every approach and all human relationships, if the world and human values are to survive."

**Religion:** Cardinal Spellman, Rev. Dr. Eugene Blake, former

## BEQUEST FORM FOR SCA

For those who wish to include the Synagogue Council of America in their wills, the following is suggested for the guidance of testators and the attorneys who aid in the preparation of their wills:

*I give and bequeath to the Synagogue Council of America, Inc., of the State of New York, the sum of \$..... to the use of the general purposes of the program of the Synagogue Council of America.*

Executors are advised that the Synagogue Council of America may also qualify for grants from residuary estates or "broad" legacies where the testator expresses the intention to donate to the promotion of Jewish religious unity.

## Flemming Confers Advisory Council

(Continued from page 1)

conference topics was conducted by the Very Rev. Msgr. Raymond Gallagher of the Catholic Charities, Rev. William Villaume of the National Council of Churches and Rabbi Marc H. Tanenbaum, SCA executive director. Dr. Bernard Lander, Chairman of the SCA Commission on Family and Youth Welfare and Rabbi Uri Miller of Baltimore, SCA vice-president, headed the SCA delegation.

The SCA delegation included Philip Bernstein, executive director of the Council of Jewish Federations and Welfare Funds (CJFWF), Morris Zelditch, CJFWF director of social planning, and Sidney Hollander of Baltimore, past CJFWF president; Rabbi Robert P. Jacobs of Olivette, Missouri; Judge Nathaniel Ely and Isaac Franck of Washington, D. C.; Rabbi David Panitz of Paterson, N. J.; Rabbi Albert Schwartz of Perth Amboy, N. J. and Rabbi Balfour Brickner of Washington, D. C.

A meeting of the three-faith groups is scheduled for Feb. 2 in New York City to discuss the drafting of a joint statement on residence requirements for public assistance.

president of the National Council of Churches, and Rabbi Max D. Davidson, SCA president, joined in commending Religion in American Life (RIAL) on its 11th annual campaign to increase worship attendance at all churches and synagogues.

The SCA statement praised RIAL "for the extraordinary contribution it has made in fostering a deepened sense of commitment on the part of Americans of all faiths to their Houses of worship." RIAL is a nonsectarian movement sponsored by a laymen's committee composed of members of the major faiths and supported by 24 national religious bodies.

(Continued from page 1)

Forest, Ill. Jacob M. Arvey, Nathan Cummings, Chicago, Ill.; Edward H. Benenson, Stamford; Herman G. Handmaker, Louisville, Ky.; David Silver, Augusta, Ga.; Jacob Blaustein, Joseph Meyerhoff, Baltimore, Md.

Also: Samuel H. Daroff, Harry S. Sylk, Philadelphia, Pa.; Irving Fain, Pawtucket, R. I.; Dewey D. Stone, Brockton, Mass.; Abraham B. Polinsky, San Diego, Calif.; Benjamin H. Swig, San Francisco, Calif.; Samuel W. Banowitz, Beverly Hills, Calif.; Myron S. Silbert, Cincinnati, Ohio; Louis E. Wolfson, Jacksonville, Fla.; Mose M. Feld, Houston, Texas; Joseph Harlam, Hazleton, Pa.; Benjamin S. Katz, Milwaukee, Wis.

Michael M. Nisselson of New Rochelle, N. Y., is consultant to the advisory council and Irving Workoff of New York City, is director of development.

## Lehman Urges

(Continued from Page 1)

Rabbi Max D. Davidson, SCA President, described the program of the organization, pointing out the need for creating an "inventory of experts" to assist the Synagogue Council in such vital areas of national concern as foreign affairs; family, marriage and youth.

Guest speakers included the Very Rev. Msgr. Raymond Gallagher of Cleveland, of the National Catholic Welfare Conference; the Rev. Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council; Harry W. Seamans, chief liaison officer of the Office of Public Service in the State Department; and Theodore Smith, executive director of the U. S. Committee for the United Nations.

Rabbi Arthur Hertzberg of Englewood, N. J., chairman of the SCA International Affairs Commission, and Rabbi Marc H. Tanenbaum, SCA executive director, addressed the evening session.

## SCA Agencies To Take Part in 1961 White House Conference For Aging

In preparation for the 1961 White House Conference on Aging, all SCA agencies will be canvassed for reports on their activities and studies on aging in the local communities. These findings will be incorporated into various papers to be delivered at several of the workshop sessions and will have a bearing on the recommendations emerging from the sessions.

Rabbi Marc H. Tanenbaum, SCA executive director and co-chairman of the Planning Committee on Religion, at a recent meeting, recommended surveys by all three faiths. Papers based on these surveys would offer a unique contribution to the field of aging, he asserted. Such papers, written in depth, with a philosophical and historical background, could be used by seminaries, libraries, Government and various organizations concerned with the problems of aging to provide insights into the role of religion in this vital area, he said.

Some of the topics to come under discussion at the workshop sessions will be: deepening the possibility of spiritual growth of the aged; stressing the role of the congregation in shaping attitudes towards older people; creating

new services to meet the needs of the aged; bringing religion into the lives of older people in institutions; and developing a new program in the congregations in relating to the older people on a person to person basis, both in their homes and institutions.

Approximately 3,000 delegates are expected to take part in the conference. They will be divided into 20 sections with four or five workshops in each section. Present plans provide for 150 delegates for each section. The conference is scheduled to take place January 9-12, 1961, in Washington, D. C.

### SCA Materials

The following SCA materials may be ordered from Synagogue Council of America, Suite 628, 110 West 42nd Street, New York 36, N. Y.

Girl Scout Award Requirements Booklet	.25
Girl Scout Menorah Pin	2.50
Five-year Jewish Calendar	.15
Sabbath Attendance Chart for Junior Congregations	Free
UN Prayer Card	Free
Labor-Management Relations Statement	Free
"To Believe and to Wait," a Jewish statement on evangelism	.15

## RADIO-TV-FILMS

"The Eternal Light," the NBC radio network program of the Jewish Theological Seminary of America, featured a broadcast statement by SCA President, Rabbi Max D. Davidson, on December 20th.

### NCC

"Pilgrimage," the National Council of Churches' official network radio program, featured a discussion on "Religion in the Public Schools" between Dr. R. Lanier Hunt, Director of NCC's Department of Christian Education, and SCA Executive Director, Rabbi Marc H. Tanenbaum, on its December 6th broadcast over the American Broadcasting Company's network. Quincy Howe, noted veteran news commentator, was the moderator, and Milton Cross the announcer.

### Radio Chapel

A schedule of speakers for the Sunday Radio Chapel, broadcast by WOR-Mutual, was arranged by the Synagogue Council of America during November. Speakers included Rabbi Morton Leifman, assistant director of the Rabbinical Assembly of America (Nov. 15); Rabbi Israel Klavan, executive secretary of the Rabbinical Council of America (Nov. 22); and Rabbi Mordecai Waxman, spiritual leader of Temple Israel, Great Neck, N. Y. (Nov. 29).



### SCA Chairman

Rabbi David H. Panitz, Spiritual leader of Temple Emanuel, Paterson, New Jersey, and formerly of Washington, D. C., has been appointed National Chairman of the SCA Broadcasting-Television-Film Commission.

As Chairman of the National Commission, Rabbi Panitz will be responsible for coordinating the common interests of the Conservative, Orthodox, and Reform Rabbinic and Congregational associations in the field of mass communications, embracing radio, television and motion pictures.

## Shehitah Research

(Continued from page 1)

signed the agreement.

The SCA was authorized by its constituent agencies at a meeting Nov. 11 to serve as depository of funds for the research project.

Rabbi Emanuel Holzer, coordinator of the Shehitah defense program of SCA and the NCRAC, reported that the internationally renowned institute would undertake an intensive scientific analysis of methods of handling animals in preparation for Shehitah and compare them with non-Shehitah methods. On the basis of its findings the Institute would devise new methods in terms of humaneness and practicability.

Should the research disclose more humane methods of restraining animals before Shehitah than those now in use, the Jewish organizations would recommend that their methods be modified accordingly. They asked however, that any legislation enacted define as humane the methods found to be humane by the study,

just as the act of Shehitah has been defined as humane by Federal law and most state laws.

It was also reported that action by Jewish organizations prevented or postponed adverse legislation on Shehitah in 10 of the 15 states where such legislation was introduced last year, and succeeded in making some revisions in legislation which passed.

Representatives of Jewish organizations asked postponement of state action on Shehitah, where such laws were being considered, until completion of the studies. They also asked that if a state law should be enacted, it should follow the federal law in defining Shehitah as a humane method.

In the meantime the Joint Advisory Committee is intensifying its program of education and interpretation of the significance of Shehitah as a religious observance and its humaneness as a method of slaughter.



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