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American Jewish Tercentenary. 1954.

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## JORDAN PRIMARILY RESPONSIBLE

## FOR CONTINUED AGGRESSIONS

JERUSALEM—(ISI)—"It is clear from the terms of its own announcement that the United States Government is well aware upon whom falls the primary responsibility for the unceasing disturbances of the peace in the border zone," stated a Spokesman for the Foreign Ministry last week.

The Spokesman was commenting upon a United States State Department release which declared that though "it is recognized that infiltrators from Jordan constitute a serious problem to Israel inhabitants close to the Israel-Jordan Armistice Line, nevertheless, Israel's apparent policy of organized retaliation, which has been condemned in the past, has brought about increased, rather than diminished tensions along the armistice line."

"At no stage in the series of these acts of violence," continued the Israel Foreign Ministry Spokesman, "has the initiative in aggression come from Israel. As soon as the neighboring countries put an end to the outrages committed against Israel from their side of the frontier, complete quiet will prevail."

"The United States Government can help to restore peace and calm by conveying its dissatisfaction to those states which are primarily responsible for the violations of the Armistice," the statement concluded.

## EGYPTIANS AGAIN BLAST NEGEV PIPELINE

~~"Deliberate and Provocative"~~ Act Termed "Deliberate and Provocative" by Army Spokesman

JERUSALEM—(ISI)—Egyptian infiltrators damaged the Negev pipeline again on September 8 by blowing up a pipe joint near the settlement of Mir Am. This was a repetition of a similar act of violence which was committed on August 13.

As a result of the explosion the water supply to several settlements in the Western Negev was disrupted and vegetable, grain fields and orchards were left unirrigated despite the intense heat.

This latest Egyptian attack was described by the Spokesman of the Israel Defense Forces as "deliberative and provocative."

Such acts, the Spokesman added, "show planning by sources with free access to explosive materials. It is difficult to suppose that any private 'saboteurs' would find it worth while to pay for large quantities of such explosives. Our information confirms the supposition that these acts were directly executed by official forces or by an organized gang working in cooperation with authoritative bodies in the Gaza Strip. There is a basis for the supposition that the Egyptian Government, now that the Suez Canal agreement is signed, is interested in the intensification of tension on the Gaza Strip border.

TEXT OF PRIME MINISTER SHARETT'S MESSAGE

The following is the complete text of Prime Minister Moshe Sharett's message to the American Jewish Tercentenary:

"Israel salutes American Jewry on the historic occasion of its tercentenary celebration. The annals of the American Jewish community, extending over three centuries, and its striking growth during the last hundred years, constitute a cardinal chapter in the history of the Jewish people and add lustre to the great saga of the United States.

"With the annihilation of three quarters of European Jewry, the center of gravity of our worldwide dispersion shifted with one stroke of destiny to the Western hemisphere where sixty percent of our people outside Israel now dwell in full civic freedom and material prosperity. As against the fearful catastrophe which befell us in Europe, the rise of United States Jewry to its present unrivalled supremacy on the one hand and the emergence of independent Israel as a focus of Jewish pride and the pivot of Jewish unity on the other, are the two creative epoch making departures in contemporary Jewish life.

"Standing on the threshold of the fourth century of its existence, American Jewry must be keenly conscious and deeply proud of its great heritage of Jewish tradition and idealism which has fallen to its lot. Indeed, were it not for the single-minded dedication of the masses of American Jews to the cause of their people, Israel would hardly have arisen while hundreds of thousands of Jews who found refuge in the land of their forefathers would have remained doomed to misery, degradation and constant peril.

"The impressive manifestation of the unity of American Jews in demanding the reestablishment of Israel in the full dignity of sovereign statehood and their massive contribution to the attainment of that objective will never be forgotten. The farsighted and constructive generosity - unmatched by any other voluntary endeavour anywhere else or at any other time in history - which has spurred American Jews to make possible the rescue and rehabilitation of masses of their brethren who sought in Israel safety, liberty and the fullness of Jewish life, will forever redound to their glory.

"Israel confidently looks forward to the support and solidarity of the Jews of the United States in all the trials and exertions which it may still be destined to undergo. It relies on the fruitful partnership between it and American Jewry to enrich Jewish culture, deepen Jewish consciousness, afford protection to all persecuted and menaced Jews, serve the cause of free democracy and universal peace and uphold the high moral principles and social ideals of Judaism.

"What Israel is able to achieve in safeguarding the continued existence of our people and reviving its genius will be largely determined by the contribution of American Jews, directly and indirectly, to its growth and strength. Let the opportunity of so decisive a participation in such an inspiring historic enterprise be a challenge to the Jewry of the United States as it now surveys the long road it has travelled and scans the distant horizons of its future."

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A WEEKLY

SUMMARY OF NEWS

FROM ISRAEL



# Israel Digest

VOLUME V NO. 39

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## ISRAEL'S LEADERS GREET AMERICAN JEWRY ON THE OCCASION OF THEIR TERCENTENARY CELEBRATION

President Ben Zvi and Prime Minister Sharett Laud The Creative  
Energies of American Jewry In Their Splendid Achievements In The  
United States and Their Faithful Partnership In The Upbuilding of  
The State of Israel.

JERUSALEM—(ISI)—President Yitzhak Ben Zvi and Prime Minister Moshe Sharett sent the warm greetings of the State of Israel to the convocation of the American Jewish Tercentenary in New York last week. President Ben Zvi expressed Israel's high regard for the growth and achievement of the American Jewish Community and its faithful partnership in the building of the State of Israel in a radio broadcast over Kol Israel (Israel National Broadcasting Services) on September 12. The President, stating that during the coming months Israel and her leaders will "give expression to the ties of brotherhood which link them so profoundly with this great sector of world Jewry," declared that, "in so doing, we shall help to unfold and deepen the everlasting, spiritual partnership of destiny and thought which unites us."

The message of Prime Minister Moshe Sharett, sent on the same day, describes the rise of United States Jewry "to its present unrivalled supremacy" as an "epoch making departure in contemporary Jewish life." Declaring that "American Jewry must be keenly conscious and deeply proud of its great heritage of Jewish tradition and idealism," Prime Minister Sharett expressed Israel's appreciation for the generosity of American Jewry and her reliance upon the partnership between these two great, Jewish communities in enriching Jewish culture, deepening Jewish consciousness, affording protection to all persecuted and menaced Jews, servicing the cause of free democracy and universal peace and upholding the high moral principles and social ideals of Judaism.

(more)

Individual subscriptions to the weekly Israel Digest are available from the Israel Office of Information, 11 East 70th Street, New York 21, N. Y., in English or Yiddish. Price \$2.50 per year. (Checks should be made payable to Israel Consulate-General.)

TEXT OF PRESIDENT BEN ZVI'S MESSAGE

The following is the complete text of President Yitzhak Ben Zvi's message to the American Jewish Tercentenary:-

"I send my greetings and the greetings of the nation dwelling in Zion to United States Jewry who have begun to celebrate the three hundredth anniversary of the founding of the first organized Jewish community in the new country of the new world.

"The fugitives from the Inquisition, descendants of the exiles of Spain and Portugal who reached New Amsterdam on the shores of America, were very few in number. But it was these refugees who laid the foundation of this Jewish community in North America which is today the greatest in the world, and first among the communities of the dispersion.

"United States Jewry may be proud of their splendid achievements, of the establishment of large and small communities, of a great network of synagogues, of schools and higher institutions for Jewish studies, of welfare and other public organizations spread throughout the land. The Jews of the United States have not only done much for themselves and for the great and fortunate state in which they live and fulfil their civic duties. They have played a part in striving to save the Jews in Europe at the time of the persecution and destruction there; and they have made a contribution to the establishment and consolidation of the State of Israel and the gathering of scattered people within it which will be eternally recorded in our history as a supreme expression of love for Israel and of the unity of our people.

"Truly, American Jewry is a faithful and foremost partner in the work of building the State of Israel. Proud citizens of their own land, devoted to its welfare, they continue at the same time to be mindful of and deeply concerned with the future of the people and the State of Israel, the strengthening of the State and the ingathering of the exiles. This historic duty, unlike any with which any other generation has been charged and which requires of them not only that they ensure the undisturbed development of their own country but also assist and support the State of Israel to progress and take root, has been imposed by divine providence before all others on this great Jewish community, American Jewry.

"May the younger generation in the United States continue the splendid tradition of their predecessors, keep faith with their origins, carry the banner of Jewry and Zion with pride, and continue to buttress and support the builders of the State of Israel.

"The Jewish nation in Zion joins wholeheartedly in the rejoicing of brothers across the seas. In the coming months the nation and its leaders will join in giving expression to the ties of brotherhood which link them so profoundly with this great sector of world Jewry which has achieved so much. In so doing we shall help to unfold and deepen the everlasting, spiritual partnership of destiny and thought which unite us."

(more)

Address by

*The Honorable*

**WALTER J. KOHLER**

*Governor*



On the occasion of  
the observance of

*The American Jewish  
Tercentenary*

State Capitol  
Madison, Wisconsin  
Sept. 10, 1954



### **"Man's Opportunities and Responsibilities Under Freedom"**

The American Jewish Tercentenary, marking the three hundredth anniversary of Jewish settlement in the United States, was launched officially in Wisconsin with a large public gathering in the Assembly Chambers of the State Capitol in Madison on Friday September 10, 1954.

The week of September 10 to 17, 1954, was proclaimed "American Jewish Tercentenary Week" by Governor Walter J. Kohler, who addressed the gathering. A copy of his address follows for the benefit of those who did not have the opportunity to attend.

The first requisite for the success of the Tercentenary is a continuing awareness that this year is different from all other years. Although the Tercentenary belongs primarily to Americans of the Jewish faith and will be observed and celebrated until May 1955, in a larger sense it is an historic occasion for all Americans, for it is based on the universal theme of "Man's Opportunities and Responsibilities Under Freedom".

It is hoped that its observance throughout the nation will stimulate all people to thoughtful consideration of their privileges and responsibilities as American citizens. The American Jewish Tercentenary Committee of Wisconsin sincerely hopes that you will join wholeheartedly in its observance throughout the three hundred days to follow.

Respectfully yours,  
The American Jewish Tercentenary  
Committee of Wisconsin  
Norman S. Abrahams, Chairman

### Fellow Citizens and Friends:

It is an honor and a privilege of the highest order to meet with you and to share my thoughts with you on this important occasion. This commemorative ceremony has a double significance: it marks the date one hundred years ago when the first Jewish religious service was held in Wisconsin; furthermore, it commemorates the three-hundredth anniversary of the first Jewish settlement in the United States. Therefore, we must be sure as we look backward, whether one hundred or three hundred years, to assess the historical and cultural importance of these events both for our state and for our national life.

As we remember that first handful of twenty three Jewish settlers arriving on our shores in September of 1654, we must think of them first of all in their new relationship to a new country. The little Dutch colony of New Amsterdam where they settled consisted of less than one thousand inhabitants; yet even at this early date it showed a diversity of language and nationality background which was a fitting indication of the great city of New York it was later to become. There were probably a dozen or more languages, nationalities, and religions represented. Besides the Dutch, there were Germans, Swedes, Italians, Finns, Poles and Irish. Besides white men there were Negroes. Besides Catholics, there were Calvinists, Lutherans, Quakers, Episcopalians, and now newcomers of the Jewish faith. Here in miniature was all the diversity which was later to become famous under the American concept of the "melting pot". Out of such a variety of background emerged good Americans, our founding forefathers who together forged a new nation. While each group was able to maintain its own religious and cultural traditions and preserve its identity, every contribution was thus woven into the larger American pattern.

From the very earliest days of colonization, therefore, Americans of Jewish faith have participated in this mosaic of American life which has made this country so unique in world history. As the years went by both

the new nation and each new state as it came into being encouraged the idea of what has been referred to so often as "cultural pluralism".

Thus through three centuries the American Jew has retained his Jewish faith and culture while at the same time assuming his full share of responsibility as a citizen of the United States. This means that a Tercentenary such as this has both American and Jewish aspects and that they complement each other. This means, too, that five million Americans of Jewish faith share a consciousness of helping to build the richness of our way of life with one hundred and sixty million other Americans.

Here in this state we see the same pattern at work. We hear of a few Jewish settlers in Wisconsin by the end of the eighteenth century, and by the middle of the nineteenth century Jewish citizens of Milwaukee were of sufficient number to establish religious congregations, and conduct the first religious New Year. From such modest beginnings we now have a rapid increase in our state's Jewish population up to fifty thousand residents, active in both Jewish and wider civic affairs, not only in Milwaukee but in Madison, Racine, Kenosha, Sheboygan, Oshkosh, Green Bay, and other communities.

The dual role which these citizens have played both in their own social and spiritual growth and in the economic, cultural, and intellectual life of Wisconsin is a significant fact of which I am well aware as Governor of this State. Although the percentage of Jewish residents is small in proportion to the total population, those of us who have observed your contributions through the years are conscious of the more important criterion of quality. In philanthropy you have been generous, in scholarship brilliant, in business affairs skillful, and in patriotic duty devoted.

I believe that any observer of your place in state and national life would be impressed, first of all, by your contributions as individuals. Every student of the history of civilization must stand in awe at the thought of what Jewish leaders have brought to the

fields of religion, psychology, science, politics, or arts and letters. It is impossible to imagine the modern science of psychology and psychiatry without the pioneering work of Freud, or the rapid development of physics without the genius of Einstein. Philosopher, poet, musician, and statesman of Jewish background have added profound thoughts, lyric beauty, and practical guidance to the universal stream of human achievement.

Yet behind all this individual achievement lies a corporate life which must explain much of it. Each of you are bearers of a noble faith and members of a devout religious community. This identification, and this consciousness of group continuity within the stream of history must indeed provide you with unfailing inspiration. I am glad to know that this American Jewish Tercenary represents a cross-section of Jewish thought and joins together in a common project all Jewish religious bodies. This clearly indicates your sense of shared tradition and shared values.

Basic to this tradition and at the heart of your corporate life is your devotion to the ideal of freedom. From the ancient day when Moses led the people of Israel out of the bondage of slavery to the modern day when the free state of Israel was established, Jewish people have opposed persecution and carried the lamp of freedom to light their steps through the darkness of suffering and despair.

Certainly, as you know full well, your ancestors were seeking freedom when they first arrived on these shores three hundred years ago. We must bear in mind that at this time in Europe they were living through one of the darkest periods of their history, subjected to bloody massacres, and mob violence, crowded into ghettos and often forced to wear "yellow badges" of identification as a further means of humiliation. Many thousands were homeless wanderers upon the face of the earth, with their only companions hunger, disease, and death. In contrast to this gloomy background, twenty three Jewish settlers started a new life of freedom in a new land of opportunity. Patiently, while invigorated by fresh hope,

they carved each step of the way carefully. Historians tell us that first they won the right to remain, next, the right to travel and trade on nearby rivers, next the right to establish a burial ground, followed by the right to own their own homes, fight in the militia, and practice burghership. To us, such historical details give interesting insight into the day by day gains which must be added together to win religious, economic, and citizenship rights. To them these small victories must have given a new understanding of freedom: not as an escape from the restrictions of the Old World but as a chance to build a better life.

That America thus became a land of miracles to Jews as well as to other oppressed peoples we can well comprehend. Even by the end of the nineteenth century Jewish immigrants from eastern Europe, coming from home lands which had denied for centuries the right to move or live or work freely, were apparently amazed at the new freedom of thought, movement, and opportunity which embraced them. The very air they breathed seemed to fill them with re-born self-respect and dignity. Undoubtedly, it was a climate to which they could respond with the very best in their own heritage. They had brought with them a deep passion for human dignity and freedom and an abiding devotion to social justice and equality which had survived centuries of persecution. Now at last the seeds of these ideals could blossom in a beneficial environment. And so it has come about that throughout this three hundred year period American Jews have not only become a symbol of hope to their own and all oppressed peoples in the world because of their own experience here but have also themselves helped to build the ideals of freedom, safety, security, dignity, and opportunity into the reality of American life.

This brings me to a consideration not alone of the debt many of you must feel to America, but, in addition, to the debt America must feel to you. Your love of freedom has enriched us because of its special quality of warmth. There can be no question about the fact that this warmth springs from its religious origin. The in-

fluence of the Bible on our democracy and the influence of the whole Judeo-Christian tradition on our ethics exceed in value any pearl of great price. From the Old Testament prophets our western civilization inherited a desire for freedom and peace under one God. It was Isaiah who implored men to beat their swords into ploughshares and live together in peace. It was Micah who instructed all peoples to do justice, to love mercy, and to walk humbly before their God. This noble concept of monotheism is fundamental to our American concept of individual liberty within unity, "out of many, one". Of whatever creed, Americans have thus come to feel that they are bound together in freedom, purpose, and unity, under the same God. Because people of Jewish faith have preserved their genius in religion through the long centuries of man's upward climb modern America has reaped untold benefits. We in Wisconsin are among the many everywhere who feel gratitude to you for this gift you have borne with you and bestowed so generously.

My final thought, then, is concerning all these things we share in common, whether as citizens or as worshippers of the same God. No matter how unique your contributions, the final test of our brotherhood lies in our likenesses rather than our differences. American citizens, whether Jewish or non-Jewish, share a feeling of world responsibility today. Because we are fortunate peoples in a fortunate land we are all the more aware of the need to oppose oppression and to encourage the rise of liberty to the ends of the earth. I can imagine no more appropriate choice of a theme than that you have taken for this Jewish Tercentenary: "Man's Opportunities and Responsibilities Under Freedom". And this means especially American men and women. Since we have had the greatest opportunities of any nation so far in history, it is axiomatic that we must assume the greatest responsibilities. The strain and stress of our own day provide an acid test to this very American heritage our ancestors have passed on to us. We must not fail to meet this challenge.

My friends, I know that it is popular to take a gloomy view of twentieth century

man in crisis. But surely we as a united people have sufficient material at hand to build world bridges of understanding even faster than they can be destroyed by the forces of evil. If, and only if, we develop our resources wisely and without delay can we stand as an undivided nation in a position of moral leadership. By example and precept, and by daily consecration to the task of better human relations we must accomplish together a new way through the wilderness of man-made fears and hates. We must walk and not faint, we must run and not be weary, we must stand as free witnesses for the brotherhood of man.



THE  
*American Jewish Tercentenary*



PROGRAM OF THE OBSERVANCE  
TO BE CONDUCTED BY THE  
B'NAI B'RITH HILLEL FOUNDATION  
AT YALE UNIVERSITY

*October 1-31*

An exhibit in the main corridor of the Sterling Memorial Library will feature documents and books of special interest with respect to the past three centuries of American Jewish History in New Haven and at Yale. Many rare items will be displayed through the cooperation of the University Librarian, James T. Babb, and his staff.

*October 11*

The Hillel Forum will present Professor Rollin G. Osterweis of the Yale History Department on the subject: The Six Jewish Congregations in Colonial America. The Forum meets at 7:30 in the Dwight Hall Common Room.

*October 15*

Hillel Sabbath Service will include an address by Mr. Joel Joseph, '55, student vice-president, on the topic: The American Jewish Historical Society — Then and Now. The service will begin at 8:00 in Dwight Memorial Chapel.

*October 17*

A group of interested students will visit Touro Synagogue in Newport, Rhode Island. Time and place of departure of the Hillel chartered bus for this trip will be communicated to all students.

*October 22*

The Yale Hillel Foundation and Congregation Mishkan Israel of New Haven will hold a joint Sabbath Service, beginning at 8:15 at the Temple, Orange and Audubon Streets. Guest Speaker for this occasion will be Professor Jacob R. Marcus of the Hebrew Union College faculty and Director of the American Jewish Archives.

*October 29*

At the Hillel Sabbath Service, Rabbi Joseph H. Gumbiner, Director of the Yale Hillel Foundation, will speak on: Judaism and the Promise of America.

*You are cordially invited to attend these events in observance of the Tercentenary.*

## TERCENTENARY OBSERVANCE OF AMERICAN JEWISH SETTLEMENT BEGINS

NEW YORK, Sept. 9. (JTA) -- The American Jewish Tercentenary, an eight-month-long, country-wide observance that will include participation of Federal, state and local officials, and Jewish organizations on all levels--from the smallest local units to the most influential national groups--opens this Sunday.

The formal opening of the observance begins with a religious ceremony Sunday afternoon at Congregation Shearith Israel, the Spanish-Portuguese Synagogue in this city which is the direct descendant of the first Jewish house of worship founded in this country by the 23 Jews who started the first settlement in North America in 1654. The observance will be closed formally with another religious service on May 29, 1955, at the Carter Barron Amphitheatre in Washington.

In between these two religious events, there will be many observances of various types--religious, civic, artistic, and scholarly.

On the very opening day of the Tercentenary, Sunday, governors of a number of states will formally proclaim their states' participation in the celebration, while the mayors of 250 cities will issue local proclamations.

A committee of three hundred, under the chairmanship of Ralph E. Samuel, has been working out plans for the Tercentenary for the last two and a half years. The theme of the observance, "Man's Opportunities and Responsibilities Under Freedom," will run through every phase.

The American Jewish Historical Society will convene its annual conference Monday and Tuesday, at Peekskill, N. Y., where nationally known authorities in American and Jewish studies, under the chairmanship of Prof. Moshe Davis, will formulate plans on the future of American Jewish historical writings. The Society's parley this year is devoted specifically to the Tercentenary. Another scholarly project will be a 10-volume documentary history of the Jews in the United States, to be carried out by a committee of scholars headed by Prof. Salo W. Baron, of Columbia University.

### Gov. Lodge of Connecticut Hails Tercentenary

HARTFORD, Sept. 9. (JTA) -- An official state proclamation hailing the opening of the American Jewish Tercentenary celebration next Sunday as an opportunity for Connecticut's renewal of "our dedication to the tradition of harmony among peoples of all faiths," was issued here today by Gov. John D. Lodge.

Connecticut, said the Governor, is proud of its part in "championing the freedom of religion, the regard for civil rights, and the humanitarian doctrines which have marked our nation as a symbol of liberty."

### Rhode Island Governor Gives Tercentenary Luncheon

PROVIDENCE, Sept. 9. (JTA) -- Gov. Dennis J. Roberts today invited prominent State officials and leaders of the Jewish community in the State of Rhode Island to a special luncheon in the State House here next Tuesday in observance of the American Jewish Tercentenary.

### San Francisco Mayor Urges Full Observance

SAN FRANCISCO, Sept. 9. (JTA) -- Mayor Elmer E. Robinson has issued a special proclamation calling upon all citizens of this city "to join in appropriately observing the American Jewish Tercentenary in the spirit of true Americanism."

### British Chief Rabbi Hails American Jewry

LONDON, Sept. 9. (JTA) -- Chief Rabbi Israel Brodie cabled today greetings--"in the name of English Jewry"--to Congregation Shearith Israel, the Spanish-Portuguese Synagogue in New York, congratulating American Jewry on the beginning of the observance of the American Jewish Tercentenary.

## W. J. C. AIDE HAILS JEWISH, MOSLEM, FRENCH COOPERATION IN TUNISIA

NEW YORK, Sept. 9. (JTA) -- The future of Tunisia "must depend on the friendly cooperation of the Moslems and Jews of France," Maurice L. Perlzweig, director of the international affairs department of the World Jewish Congress, declared today at a press conference following his return from an extended tour of Europe and North Africa. This combination would be the "best guarantee both for the future of Tunisia and the maintenance of the important interests, human, cultural and strategic, of all parties concerned," he continued.

Dr. Perlzweig commended the government of Premier Mendes-France for its "far-sighted policy of liberalism in North Africa." He revealed that in France and in North Africa he had expressed his "deep appreciation" to French officials for their "complete understanding of the aims of the World Jewish Congress and the aspirations of the Jewish people."

He termed an "act of courageous statesmanship" the recent statement by Tunisian Premier Tahar ben Ammar expressing friendship for the Jewish people and revealing that he intended to place a Jew on his Cabinet within the near future. The WJC leader reported that one of the most distinguished leaders of the Jewish community of Tunisia was on the Tunisian commission negotiating with France for greater independence for Tunisia.

Assessing Moslem-Jewish relations in Morocco, Dr. Perlzweig noted: "Moslem-Jewish cooperation which is so much in evidence in Tunisia is largely lacking in Morocco. The leaders of the Tunisian national movement have set an example which is a challenge to their opposite numbers in Morocco."

Under existing law, the Jews of Morocco occupy a position in some respects of legal inferiority, Dr. Perlzweig said. "The situation in the overcrowded Jewish mellahs (ghettoes) is difficult, and for this, there is only one immediate solution available: emigration." The Jewish Agency, he said, has taken this situation into consideration and is prepared to make an immediate contribution on a scale which will at least ease the pressure of population in the overcrowded mellahs.

## STATE OF HESSE PREPARING TO BURY DENAZIFICATION PROGRAM

WIESBADEN, Sept. 9. (JTA) -- A bill to dismantle what little remains of the denazification apparatus in the State of Hesse was approved here today by the Hesse Cabinet for submission to the legislature.

The measure cancels almost all professional restrictions and other penalties imposed by denazification courts to date, provides that no further denazification trials be held, and that such trials as have already been started should be quashed. There are eight denazification cases pending in this state of 4,500,000 population.

## TWO-THIRDS OF BRITISH PEOPLE FEAR NAZI REBIRTH IN GERMANY

LONDON, Sept. 9. (JTA) -- More than two-thirds of the people of Britain believe that there is danger of a resurgence of Nazism in Germany, the Daily Express declared today on the basis of a public opinion poll which it has been conducting. While nearly one-quarter of the British population feels that the danger is serious, only some 18 percent see no danger of a Nazi revival.

A warning against a "re-armed and cocky Germany," which "would not think twice about exterminating millions of people to attain its end," was sounded at a trades union congress at Brighton today by S. Lever, representative of the London Jewish bakers.

## DOCUMENTS ON HISTORY OF U. S. JEWS SAVED IN HOLLAND FROM NAZIS

CINCINNATI, Aug. 22. (JTA) -- Archives of great historical value, connected with the life of the earliest Jews who came to Nieuw Amsterdam in 1654, were saved from Nazi destruction during the war by the directors of the Amsterdam Municipal Archives in Holland, it became known here today.

The part played by Amsterdam's wartime municipal authorities came to light in a report to the American Jewish Archives of the Hebrew Union College-Jewish Institute of Religion, here. The report was made by Dr. I. S. Emmanuel, a scholar and former civil servant in Brazil, who is now doing Jewish archival research work in Amsterdam.

Dr. Emmanuel found the originals of two petitions made by the Portuguese Jewish Community in Amsterdam, in 1656 and 1657, in which the Jews of that city asked the local government to intercede on behalf of the handful of Jews in the Dutch colony of

Nieuw Amsterdam, now New York. The Nieuw Amsterdam Jews had been denied civil and economic rights by Governor General Peter Stuyvesant, and their brethren in old Amsterdam asked that such rights be granted to the settlers in the new world.

These documents had been in possession of the Portuguese Jewish Community in Amsterdam for many years. When the Nazis overran The Netherlands, during World War II, it was feared that the Germans would destroy the Jewish memorabilia. The documents were then turned over to the Municipal Archives, where the directors hid them, saving them for posterity.

## AMERICAN JEWISH TRICENTENARY OPENED WITH SYNAGOGUE SERVICE IN N.Y.

NEW YORK, Sept. 12. (JTA) -- Led by a reconsecration service at the oldest synagogue in New York, which was greeted by President Dwight D. Eisenhower and Israel's President Itzhak Ben Zvi, celebration of the American Jewish Tercentenary got under way today. In many states, and in 250 cities in the United States alone, and elsewhere around the world, civic, religious and other organizations marked the opening of the observance, marking the Jewish community's 300 years of participation in America's growth and development.

The formal opening of the celebration on the national level took place here this afternoon at Congregation Shearith Israel, the Spanish-Portuguese Synagogue which traces its existence directly to the first group of 23 Jews who settled in what is now New York, in the year 1654. The reconsecration service at Shearith Israel was broadcast coast-to-coast over a national network.

It is to the Shearith Israel service to which President Eisenhower addressed today's message. He telegraphed:

"I send my warm greetings to all members of the Congregation Shearith Israel as you celebrate the Tercentenary of your synagogue. On this occasion you recognize with veneration the sacred belief and inspired deeds which have helped preserve your congregation from its difficult beginning through 300 years and which have led to striking accomplishments in social and community service. May you, on this anniversary, renew with ardor your faith in the religious principles which give men strength to do good work, and which, in turn, intensify the meaning of religious principles by bringing them alive into personal experience."

## AMERICAN JEWISH TRICENTENARY PLANS ANNOUNCED BY SAMUEL

NEW YORK, Aug. 31. (JTA) -- With 250 cities and many of the leading states in this country participating formally, and with virtually every local and national Jewish organization cooperating, complete plans for celebration of the American Jewish Tercentenary, whose observance will continue for eight and a half months, were announced here today by Ralph E. Samuel, chairman of the National Tercentenary Committee of Three Hundred.

Officially, the Tercentenary celebrations will open Sunday, September 12, at Congregation Shearith Israel, the Spanish Portuguese Synagogue in this city, which was founded in 1654 by the first band of Jewish immigrants in North America. The group consisted of 23 Spanish-Portuguese Jews who had first emigrated from The Netherlands to Brazil, then sought refuge in Nieuw Amsterdam, now New York.

Included among the plans, which were two-and-a-half years in the making, are many formal meetings of state legislatures and city councils, 20 national network television programs, 14 network radio programs, and many other events of scholarly and artistic nature.

Among the scholarly and academic events will be special conferences and meetings, all geared to the Tercentenary's theme: "Man's Opportunities and Responsibilities Under Freedom." Among the conferences will be meetings by the American Jewish Historical Society, Columbia University's New York School of Social Work, Conference on Jewish Relations, National Council of Jewish Women, many Jewish centers, YMHA's, and similar organizations.

There will be special art and historical exhibits - in New York, in many other cities around the country, and at the Smithsonian Institution in Washington. Special symphonic concerts have been scheduled, with works by Leonard Bernstein and David Diamond; the latter has written a special symphonic work for the Tercentenary. Among scholarly works, there will be a 10-volume history of the Jews in the United States, and histories of local Jewish communities in many centers in the United States.

Civic celebrations will include observances in many state capitals, including the capitals of New York, Colorado, Rhode Island, Missouri, Connecticut, Michigan and Wisconsin.

### Wisconsin's Gov. Kohler Issues Proclamation

MADISON, Wis., Aug. 31. (JTA)-- Leaders of Jewish communities from the entire State of Wisconsin will converge on the capital here on Friday, September 10, for elaborate plans announced today for formal State participation in the American Jewish Tercentenary.

A special assembly will be held in the assembly chamber of the State Capitol. Gov. Walter J. Kohler will issue a special proclamation, setting the week of September 10-17 as the State's official "American Jewish Tercentenary Week."

### State of Michigan, City of Detroit, Mark Observance

DETROIT, Aug. 31. (JTA) -- Both the State of Michigan, and this city have officially taken cognizance of the American Jewish Tercentenary, resolutions to that effect having been passed by the State Legislature and by the Detroit City Common Council. Gov. G. Mennen Williams had already, by formal proclamation, declared the State's devotion to the principles of the Tercentenary.

### ISRAEL CABINET RATIFIES TREATY RESTORING PROPERTY TO ITALIANS

JERUSALEM, Aug. 31. (JTA) -- The Israel Cabinet has ratified a treaty with Italy providing for the return to Italy of the property of Italian citizens seized by the Palestine Mandatory Government during World War II and maintained by the Custodian of Enemy Property since the British evacuation of Palestine, it was announced here today.

The treaty also provides for Italian reimbursement to Israeli citizens whose property was lost or stolen in Italian ports during the war and the immediate pre-war years. The total amount involved in these transactions is estimated to exceed 320,000 pounds. The Italian Parliament must still ratify the pact to make it effective.

### ISRAEL DELEGATION ACTIVE IN INTER-PARLIAMENTARY UNION DISCUSSIONS

VIENNA, Aug. 31. (JTA) -- The Israeli delegation to the current session here of the Inter-Parliamentary Union congress has been active in various aspects of the assembly's deliberations and on several committees. Rabbi Mordecai Nurok has been re-appointed a vice-president of the IPU, and Israeli deputies attending the session have been assigned to the political-juridical commission and to the economic-finance commission.

As usually occurs at international congresses, the Arab states have made a public attack on Israel. This time the Lebanese delegate took the floor, hitting at the United Nations for supporting Israel while Israel allegedly refused to comply with decisions of the UN. Israel delegate Jacob Klebanow, replying, noted that the Arab states had taken up arms in an attempt to upset the UN partition of Palestine and that all subsequent Arab-Israel conflicts sprang from this Arab aggression.

### ISRAEL HONORS FRENCHMAN WHO AIDED VISALESS JEWISH IMMIGRANTS

PARIS, Aug. 31. (JTA) -- Francois Collaveri, police prefect of the Ain Department, sailed today from Marseilles for Israel where he will be an official guest of the Israel Government for two weeks. The invitation was extended to M. Collaveri in gratitude for his services to visaless Jewish immigrants in the port of Marseilles before the formation of the State of Israel and for activities during the war in behalf of Jews, which earned him the enmity of the Gestapo.

When the "hell ship" Exodus was in Marseilles harbor during the postwar period, loaded to the gunwales with visaless Jews whom the British were attempting to keep out of Palestine, M. Collaveri organized supply and other services for the 4,500 Jews on the vessel. With the assistance of the Joint Distribution Committee, this supply system fed the immigrants during their entire stay in the harbor.

### NEW BRITISH REGULATIONS HAILED AS AID TO IMMIGRANTS TO ISRAEL

LONDON, Aug. 31. (JTA) -- The Jewish Agency office here hailed the new government regulations easing the transfer of currency abroad by emigrants as a boon to Jews desiring to settle in Israel. The Agency said that the move will enable the majority of potential immigrants from Britain to Israel to take all their savings and capital with them.

The new regulations, announced last night, permit emigrants to take with them

### MISSOURI GOVERNOR PROCLAIMS JEWISH TERCENTENARY OBSERVANCE

JEFFERSON CITY, Mo., Sept. 19. (JTA) -- Governor Phil M. Donnelly of Missouri today proclaimed a six-month period of "Missouri American Jewish Tercentenary" observance, urging "all Missourians to join in marking this significant milestone in the history of the United States and of Missouri." The Governor expressed the hope that "this observance will serve to strengthen and protect our country's priceless legacy of religious freedom."

The proclamation was read at a luncheon held under the auspices of the American Jewish Tercentenary Committee of Missouri in which participated Congressmen Morgan M. Moulder and Clarence Cannon; four Missouri Supreme Court Judges, State Commissioner of Education Hubert Wheeler; Supreme Court Commissioner Lue C. Lozier; acting president of Missouri University Dr. Elmer Ellis; and the Mayor of Jefferson City, Arthur W. Ellis, among a host of other dignitaries. The principal speaker at the luncheon was Dr. Norman Salit of New York, president of the Synagogue Council of America.

President Eisenhower to Attend Tercentenary Dinner

As President Eisenhower's message was received, word came here from the summer White House at Denver that the President has accepted an invitation to attend a Tercentenary dinner in New York on October 20.

### GOLDSTEIN FLIES TO SOUTH AMERICA ON TERCENTENARY MISSION

NEW YORK, Sept. 1. (JTA) -- Dr. Israel Goldstein, president of the American Jewish Congress and chairman of the Western Hemisphere Executive of the World Jewish Congress, left New York by plane for South and Central America today on a ten-day mission to some of the oldest Jewish settlements in the New World. Dr. Goldstein is undertaking his flying visit on the eve of the American Jewish Tercenary celebration, which opens on September 12, in order to convey the greetings of the Jewish community of the United States to the Jewish communities of Recife, Brazil, Paramaribo, Surinam, and Curacao, which were among the first to be founded in the entire Western hemisphere.

### 3,990 JEWISH CONGREGATIONS REPORTED FUNCTIONING IN UNITED STATES

NEW YORK, Aug. 24. (JTA) -- The National Council of Churches of Christ today published data showing that Jews rank third in membership of religious congregations. The Council establishes that, in 1953, there were 3,990 Jewish congregations in the United States, with a membership of about 5,000,000. The number of Protestants affiliated with churches is given as 55,000,000. Roman Catholic church affiliation is in second place, with 31,000,000 members.

American Jewish Tercentenary  
3 East 65th Street  
New York 21, New York  
LEhigh 5-5450

P R O C L A M A T I O N

To Our Jewish Brethren In The United States of America

PEACE BE UNTO YOU AND YOUR NEIGHBORS

Be it known unto you, that in Elul 5714 (September 1954) the Jewish community of the United States will commemorate the 300th anniversary of Jewish settlement in this country.

By the grace of God and under the protection of the Constitution of the United States, we have lived and prospered in this land. We have been an integral part of American life. We have worked with all other Americans in the never-ending search for the democratic way of life and for the light of faith. Our ancient prophetic ideals, and the teachings of the sages, have been foundation stones of this nation. Our work, our hopes, and, above all, our living religion, have been among our proudest offerings to the American community.

In some lands across the seas, our brethren have felt the searing flame of prejudice, persecution and death. We in America have had the sad yet inspiring opportunity to save the lives of scores of thousands -- to bring comfort to the oppressed, to help in the making of a new and honored nation on the ancient soil of Israel, and to acquire a new recognition of our responsibility for human welfare in keeping with the ancient teachings of our faith.

(MORE)

In some lands across the seas, our brethren have been pressed to give up their religious beliefs and practices and to disappear in a well of namelessness. But within the home of America we have succeeded in preserving the unique identity of the Jewish religion, worshipping in keeping with our historic tradition; and we have preserved our ancient teachings, our ethics, and our religious ideals in the free climate of our nation. Our religion is strong, as our American loyalty is strong.

Mindful of these blessings and with deep gratitude in our hearts to the God of Israel, who, in 1654, led our fathers to the shores of this great new land,

AMERICAN JEWISH  
ARCHIVES  
WE HEREBY PROCLAIM

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SIGNATORIES

Rabbi Simon G. Kramer, chairman  
American Jewish Tercentenary Committee  
on Religious & Educational Participation

Dr. Barnett R. Brickner, president  
Central Conference of American Rabbis

Rabbi Theodore L. Adams, president  
Rabbinical Council of America

Rabbi Harry Halpern, president  
Rabbinical Assembly of America

Max J. Etra, president  
Union of Orthodox Jewish  
Congregations of America

Charles Rosengarten, president  
United Synagogue of America

Dr. Maurice N. Eisendrath,  
president, Union of American  
Hebrew Congregations

Dr. Norman Salit, president  
Synagogue Council of America



# THE AMERICAN JEWISH TRICENTENARY COMMITTEE OF WISCONSIN

T-2

3424 NORTH HACKETT AVENUE

MILWAUKEE 11, WISCONSIN

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Rabbi Joseph L. Baron

## Chairman

Norman S. Abrahams

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Simon Horwitz, Oshkosh  
Frederick K. Plous, Kenosha  
Mel Reiser, Stevens Point  
Laurence Weinstein, Madison

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Rabbi Manfred Swarsensky  
Elkan C. Voorsanger  
Louis R. Weinberg  
E. J. Youngerman

## AN INVITATION OF GREAT IMPORTANCE


Your officers, directors, and members are invited to attend and participate in one of the most important events in Wisconsin Jewish History.

On Friday, September 10, 1954 at 2:30 P.M. in the Assembly Chambers of the State Capitol, Madison, we will be privileged to hear a proclamation issued and an address by the Hon. Walter J. Kohler, Governor of Wisconsin, in observance of the Three Hundredth Anniversary of the settlement of Jews in the United States. A most dignified ceremony will be held in conjunction. The Community of Madison has extended an invitation to all to attend a reception at Temple Beth El, 2702 Arbor Drive, after the ceremonies.

The importance of this event is self-evident and your wholehearted cooperation is sincerely invited. It is hoped that every group and organization will send a representative delegation to Madison. Please advise as to your participation prior to September 10.

With the sincere hope that your group will join all others throughout the Nation in observing this most important year, The American Jewish Tercentenary, we remain,

The American Jewish Tercentenary  
Committee of Wisconsin

  
Chairman



# THE AMERICAN JEWISH TERCENTENARY

3 EAST 65TH STREET NEW YORK 21, N. Y. LEHIGH 5-5450

August 2, 1954

Dear Friend:

Enclosed is a copy in English of the Religious Proclamation, "to our Jewish brethren in the United States of America," signed by the presidents of the national rabbinic and synagogue bodies and issued recently by the American Jewish Tercentenary in honor of the 300th anniversary of Jewish settlement in this country. A copy is also being sent to chairmen of local Tercentenary committees, with the suggestion that it be reissued in their communities over the signatures of all rabbis in the community.

This Proclamation will also be available shortly through this office on parchment, in the original calligraphy, in two versions: in English, at a cost of 10 cents per copy and \$8.50 per 100 copies; in English, Hebrew and Yiddish, at a cost of 30 cents per copy and \$25.00 per 100 copies.

We urge you to cooperate with your local Tercentenary committee on this important matter. If there is no such committee in your community, you may wish to reissue it directly, over the signatures of the rabbis of your community or your region — or you may find it desirable to reissue it on the occasion of the Tercentenary Sabbath, November 27, 1954.

May I also suggest at this time that you begin preparations as soon as possible for full and fitting celebration of the Tercentenary Sabbath, which gives promise of being universally observed in towns and cities throughout the United States. You may already have received material regarding the Tercentenary Sabbath from your national rabbinic and synagogue bodies.

Very sincerely yours,

*Simon G. Kramer*

Rabbi Simon G. Kramer, Chairman  
Committee on Religious and  
Educational Participation

SGK:fgw  
enc.

AMERICAN JEWISH TRICENTENARY  
3 East 65th Street  
New York 21, New York

P R O C L A M A T I O N

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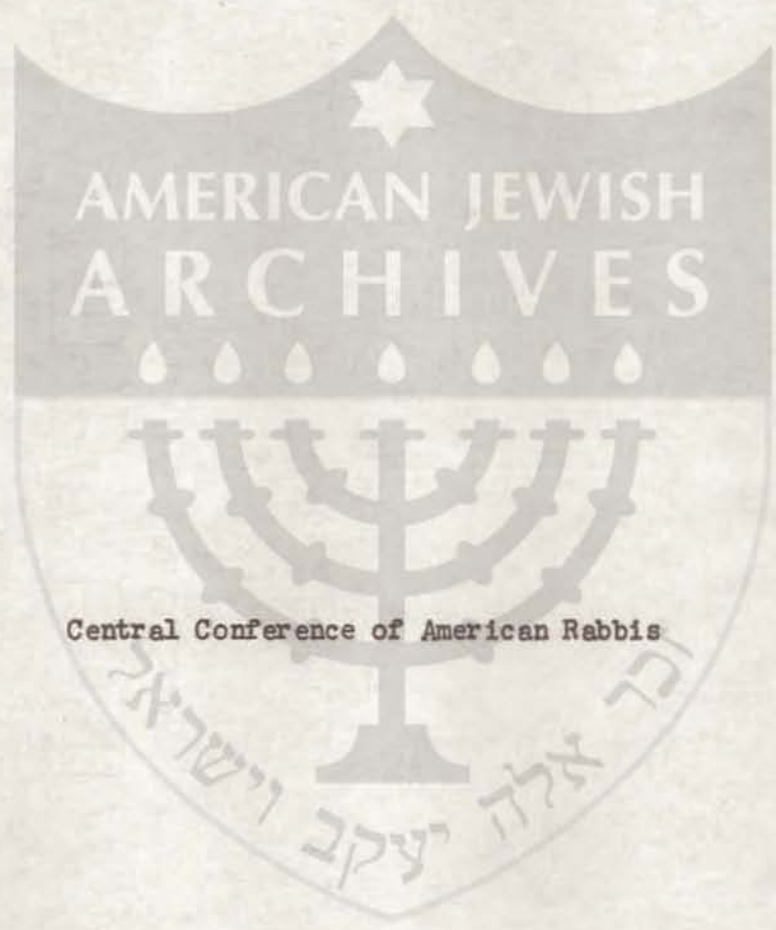
Rabbi Harry Halpern, president  
Rabbinical Assembly of America

Dr. Norman Salit, president  
Synagogue Council of America

*Tercentenary*

*T-2*

Sabbath Evening Service  
for the  
American Jewish Tercentenary



June 25, 1954  
Pike, New Hampshire

## Opening Hymn

Reader

On this Tercentenary Sabbath we assemble in our sanctuary together with our brethren of American Israel to give thanks to Thee, our God, for Thy lovingkindness in guiding our steps and the steps of our fathers to these blessed shores. We lift our hearts and our voices in joyous gratitude for the rebirth of our faith in the nobility of man, for the refreshment of our spirit after the terror of oppression, for the inalienable rights assured us in this our country. We thank Thee, O God, for the opportunity to serve Thee as free men, for the dignity of life which we enjoy, for the justice and peace with which we are here endowed, and for the pursuit of happiness which is ours.

And as we give Thee our thanks we dedicate ourselves anew to serve our country with devotion, with loyalty and enthusiasm. May the United States of America ever be the land of the free, the haven of the storm-tossed, the refuge of the oppressed, the beacon of righteousness amongst the peoples of the earth.

We pray for Thy blessing to rest upon the people and institutions of our land. May brotherhood and amity abide within its borders. Grant us, O God, strength of purpose and courage to be faithful to the great ideals of America. Bless all Thy children, here and everywhere, with peace.

Choir: Amen.

## Responsive Reading

Reader: I rejoiced when they said unto me: Let us go unto the house of the Lord.

Congregation: Wherewith shall I come unto the Lord and bow before God on high?

Reader: It hath been told thee, O man, what is good, and what the Lord doth require of thee.

Congregation: Only to do justice, and to love mercy, and to walk humbly with thy God.

Reader: Have we not all one Father? Hath not one God created us?

Congregation: Why do we deal treacherously brother against brother?

Reader: Proclaim liberty throughout the land unto all the inhabitants thereof.

Congregation: Let justice well up as waters and righteousness like a mighty stream.

Reader: Seek good and not evil that ye may live.

Congregation: And so the Lord God of hosts shall be with us.

(Congregation rises)

Reader

ברכו את יי המבורך

Praise ye the Lord, to whom all praise is due.

Choir and Congregation

ברוך יי המבורך לעולם ועד

Praised be the Lord to whom all praise is due forever and ever.

(Congregation is seated)

Reader

O Lord, how can we know Thee? Where can we find Thee? Thou art as close to us as breathing and yet art farther than the farthest star. Thou art as mysterious as the vast solitudes of the night and yet art as familiar to us as the light of the sun. To the seer of old Thou didst say: Thou canst not see my face, but I will make all My goodness pass before Thee. Even so does Thy goodness pass before us in the realm of nature and in the varied experiences of our lives. When justice burns like a flaming fire within us, when love evokes willing sacrifice from us, when, to the last full measure of selfless devotion, we proclaim our belief in the ultimate triumph of truth and righteousness, do we not bow down before the vision of Thy goodness? Thou livest within our hearts, as Thou dost pervade the world, and we through righteousness behold Thy presence.

(Congregation rises)

Reader, then Choir and Congregation

שמע ישראל יהוה אלהינו יהוה אחד

Hear, O Israel: The Lord our God, the Lord is One.

ברוך שם כבוד מלכותו לעולם ועד

Praised be His name whose glorious kingdom is forever and ever.

(Congregation is seated)

Reader

ואהבת את יי אלהיך בכל לבבך ובכל נפשך ובכל מאודך. והיו הדברים האלה אשר אנכי מצוך היום על לבבך. ושננתם לבניך ודברתם בם. בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך. וקשרתם לאות על ירך. והיו לטטפת בין עיניך. וכתבתם על מזוזת ביתך ובשעריך. למען תזכרו ועשייתם את כל מצותי והייתם קדושים לאלהיכם. אני יי אלהיכם.

Congregation and Reader

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. Thou shalt write them upon the doorposts of thy house and upon thy gates: That ye may remember and do all My commandments and be holy unto your God.

Responsive Reading

Reader: Eternal truth it is that Thou alone art God and there is none else.

Congregation: May the righteous of all nations rejoice in Thy grace and exult in Thy justice.

Reader: Let them beat their swords into plowshares and their spears into pruning-hooks:

Congregation: Let nation not lift up sword against nation nor learn war any more.

Reader: Righteousness exalteth a nation, but sin is a reproach to any people.

Congregation: Treasures of wickedness profit not but righteousness delivereth from death.

Reader: Thou shalt not hate thy brother in thy heart:

Congregation: But thou shalt love thy neighbor as thyself.

Reader: The stranger that sojourneth with you shall be unto you as the home-born.

Congregation: For ye were strangers in the land of Egypt.

Reader: The work of righteousness shall be peace,

Congregation: And the effect of righteousness, quietness and confidence forever.

Choir

מי כמכה באלים יי. מי כמכה נאדר בקדש נורא תהלת עשה פלא;

Who is like unto Thee, O Lord? Who is like unto Thee, glorious in holiness, awe-inspiring, working wonders?

Reader

מלכותך ראו בניך. זה אלי ענו ואמרו:

Thy children acknowledged Thy sovereign power, and exclaimed:

Choir

י י מלך לעלם ועד

The Lord shall reign forever and ever.

Reader

ונאמר כי פדה יהוה את יעקב וגאלו מיד חזק ממנו. ברוך אתה  
י י גאל ישראל:

As Thou hast redeemed Israel and saved him from arms stronger than his own, so mayest Thou redeem all who are oppressed and persecuted. Praised be Thou, O Lord, Redeemer of Israel.

Choir

ושמרו בני ישראל את השבת לעשות את השבת לדרתם בריה עולם:  
ביני ובין בני ישראל אות הוא לעלם:

The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever.

Reader

ברוך אתה י י אלהינו ואלהי אבותינו. אלהי אברהם אלהי יצחק  
ואלהי יעקב. האל הגדול הגבור והנורא. אל עליון. גומל  
חסדים טובים. וקנה הכל וזוכר חסדי אבות. ומביא גאלה לבני  
בניהם. למען שמו באהבה: מלך עוזר ומושיע ומגן. ברוך אתה  
י י מגן אברהם. אתה גבור לעולם אדני. רב להושיע. מכלכל  
חיים בחסד. מחיה הכל ברחמים רבים. סומך נופלים ורופא חולים  
ומחיר אסורים. ומקים אמונתו לישני עפר. מי כמוך בעל גבורות.  
ומי דומה לך. מלך ממית ומחיה. ומצמיח ישועה: ברוך אתה י י  
נטע בהוכנו חיי עולם:

Reader

Praised be Thou, O Lord, God of our fathers, God of Abraham, Isaac and Jacob, great, mighty, and exalted. Thou bestowest lovingkindness upon all Thy children. Thou rememberest the devotion of the fathers. In love Thou bringest redemption to their descendants for the sake of Thy name. Thou art our King and Helper, our Savior and Protector. Praised be Thou, O Lord, Shield of Abraham.

Eternal is Thy power, O Lord, Thou art mighty to save. In lovingkindness Thou sustainest the living; in the multitude of Thy mercies, Thou preservest all. Thou upholdest the falling, and healest the sick; freest the captives and keepest faith with Thy children in death as in life. Who is like unto Thee, Almighty God, Author of life and death, Source of salvation? Praised be Thou, O Lord, who hast implanted within us eternal life.

Reader

Our God and God of our fathers, in this season of thanksgiving and in this Tercentenary year we speak our thanks to Thee for the guidance Thou hast given Thy children of the house of Israel through the centuries.

Congregation: Amen.

Reader

Throughout our history we never lost a sense of Thy nearness. Wherever we wandered we were comforted by the assurance that Thy Presence went with us.

Congregation: Amen.

Reader

We thank Thee, O our Father, for this land, the refuge of the terror-stricken, the home for the homeless, a secure habitation and a pleasant place.

Congregation: Amen.

Reader

We thank Thee for the opportunity we have grasped here to build our sanctuaries of faith, our academies of learning, our agencies of mercy. We thank Thee for the homes we have established, for the security and hope which enabled our children to grow into the fullness of free manhood and womanhood.

Congregation: Amen.

Reader

We thank Thee for the ideals which have inspired the people of our land, for the vision and dream of all who here created institutions by which free men live and serve Thee and their fellowmen.

Congregation: Amen.

Reader

We thank Thee for the privilege vouchsafed to us and our forebears in this land to serve it greatly, to contribute to it generously, and to achieve for it gloriously.

Congregation: Amen.

Reader

And as we thank Thee we pray that we may prove worthy of these blessings. May peace and unity bless all the children of men.

Choir: Amen.

Congregation and Reader

Our God and God of our fathers, grant that our worship on this Sabbath be acceptable to Thee. Sanctify us through Thy commandments that we may share in the blessings of Thy word. Teach us to be satisfied with the gifts of Thy goodness and gratefully to rejoice in all Thy mercies. Purify our hearts that we may serve Thee in truth. O help us to preserve the Sabbath as Israel's heritage from generation to generation, that it may ever bring rest and joy, peace and comfort to the dwellings of our brethren, and through it Thy name be hallowed in all the earth. Praised be Thou, O Lord, who sanctifiest the Sabbath.

Choir: Amen.

HALLEL

Reader and Choir

O give thanks unto the Lord,  
for He is good, for His mercy  
endureth forever. So let Israel  
now say, for His mercy endureth  
forever. So let the house of  
Aaron now say, for His mercy  
endureth forever. So let them  
that fear the Lord now say, for  
His mercy endureth forever.

הודו ליי כי טוב.  
כי לעולם חסדו:  
יאמר נא ישראל.  
כי לעולם חסדו:  
יאמרו נא בית אהרן.  
כי לעולם חסדו:  
יאמרו נא יראי יי.  
כי לעולם חסדו:

Responsive Reading

Reader: In distress I called upon the Lord; He answered me with great deliverance.

Congregation: The Lord is for me; I will not fear: what can man do unto me?

Reader: It is better to take refuge in the Lord than to trust in man.

Congregation: It is better to take refuge in the Lord than to trust in princes.

Reader: The Lord is my strength and song; and He is become my salvation.

Congregation: The voice of rejoicing and salvation is in the tents of the righteous.

Reader: The right hand of the Lord doeth valiantly; the right hand of the Lord is exalted.

Congregation: I shall not die, but live, and declare the works of the Lord.

Reader: The Lord hath chastened me grievously; but He hath not given me over to death.

Congregation: Open to me the gates of righteousness; I will enter into them; I will give thanks unto the Lord.

Reader: This is the gate of the Lord; the righteous shall enter into it.

Congregation: I will give thanks unto Thee, for Thou hast answered me, and art become my salvation.

Reader: The stone which the builders rejected is become the chief corner-stone.

Congregation: This is the Lord's doing; it is marvelous in our eyes.

Reader: This is the day which the Lord hath made; we will rejoice and be glad in it.

Congregation: We beseech Thee, O Lord, save now! We beseech Thee, O Lord, make us now to prosper!

Reader and Choir

אנא יי הושיעה נא:

אנא יי הושיעה נא:

We beseech Thee, O Lord, save now!

We beseech Thee, O Lord, make us now to prosper.

Congregation and Reader

We gratefully acknowledge, O Lord our God, that Thou art our Creator and Preserver, the Rock of our life and the Shield of our help. We render thanks unto Thee for our lives which are in Thy hand, for our souls which are ever in Thy keeping, for Thy wondrous providence and for Thy continuous goodness, which Thou bestowest upon us day by day. Truly, Thy mercies never fail and Thy lovingkindness never ceases. Therefore do we forever put our trust in Thee.

Reader

Grant us peace, Thy most precious gift, O Thou eternal source of peace, and enable Israel to be its messenger unto the peoples of the earth. Bless our country that it may ever be a stronghold of peace, and its advocate in the council of nations. May contentment reign within its borders, health and happiness within its homes. Strengthen the bonds of friendship and fellowship among all the inhabitants of our land. Plant virtue in every soul, and may the love of Thy name hallow every home and every heart. Praised be Thou, O Lord, Giver of peace.

Choir: Amen.

Silent Devotion

God be gracious unto us, and bless us; may He cause His face to shine toward us; that Thy way may be known upon earth, Thy salvation among all nations. Let the peoples give thanks unto Thee, O God; let the peoples give thanks unto Thee, all of them. O let the nations be glad and sing for joy; for Thou wilt judge the peoples with equity, and lead the nations upon earth. Let the peoples give thanks unto Thee, O God; let the peoples give thanks unto Thee, all of them. The earth hath yielded her increase. May God bless us; and let all the ends of the earth fear Him.

Choir

May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, my Rock and my Redeemer.

KIDDUSH

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן  
ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו ורצה בנו.  
ושבת קדשו באהבה וברצון הנחילנו. זכרון למעשה בראשית. כי  
הוא יום תחלה למקראי קדש וזכר ליציאת מצרים. כי בנו בחרת  
ואותנו קדשת. ושבת קדשך באהבה וברצון הנחלתנו. ברוך אתה  
יי. מקדש השבת:

ברוך אתה יי אלהינו מלך העולם שהחיינו וקימנו והגיענו  
לזמן הזה:

ADORATION

(Congregation rises)

Congregation and Reader

Let us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else.

We bow the head in reverence, and worship the King of kings, the Holy One, praised be He.

Choir and Congregation

ואנחנו כרעים ומשתחוים ומודים לפני מלך מלכי המלכים הקדוש  
ברוך הוא:

(Congregation is seated)

Reader

May the time not be distant, O God, when Thy name shall be worshiped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind

the eye, when all who dwell on earth shall know that to Thee alone every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that, one in spirit and one in fellowship, they may be forever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign forever and ever.

Congregation (or Choir)

On that day the Lord shall be One and His name shall be One.

ביום ההוא יהיה יי אחד ושמו אחד:

Reader

O Eternal, our Father, our thoughts turn now to those through whose vision and endeavor we have come to this hour. Tenderly and gratefully we recall the men and women who built and preserved our nation. We recall, also, those who taught us of Thee and opened our hearts to knowledge of Thy word. We bring to mind Thy saints who, in every generation, offered themselves for the sanctification of Thy name and whose memory inspires us to serve Thee and ever to do Thy will. How many have lived and died in the cause of righteousness and truth, making a way in the wilderness of life that we may tread thereon in peace and serenity.

With the memory of these our beloved dead comes the knowledge that they are best honored in the thoughts and deeds of those to whom they were dear. As they strove valiantly to make Thy presence real in the hearts of men and Thy law to rule the work of men's hands, so may we strive to bring all Thy children together in justice and in brotherhood.

They have guided us to Thee, and in Thee we find our bond with them. Through all life's struggles, through pain and sorrow, through challenge thrust across our path, may we keep Thee ever before us. To their memory and to Thee we pledge ourselves in deathless words as we extol and hallow Thy name.

Reader.

יחגדל ויתקדש שמה רבא. בעלמא די ברא כרעותה. וימליך מלכותה.  
בחייכון וביומיוכון ובחיי דכל בית ישראל. בעגלא ובזמן קריב.  
ואמרו אמן:

Congregation

יהא שמה רבא מברך לעלם ולעלמי עלמיא:

Reader

יחברך וישתבח ויתפאר ויתרומם ויחנשא ויתהדר ויתעלה ויתהלל שמה  
דקודשא. בריך הוא. לעלא מן כל ברכתא ושירתא. חשבחה ונחמחא.  
דאמירן בעלמא. ואמרו אמן:

יהא שלמא רבא מן שמיא וחיים. עלינו ועל כל ישראל. ואמרו אמן:

עשה שלום במרומיו. הוא יעשה שלום עלינו ועל כל ישראל.  
ואמרו אמן:

Closing Hymn

Benediction



T-2  
MILWAUKEE JEWISH TRICENTENARY COMMITTEE

TEMPORARY ADDRESS  
ROOM 817 BRUMDER BLDG.  
135 W. WELLS STREET  
MILWAUKEE 3, WISCONSIN  
- - -

January 12, 1954

Dear Friend:

I am glad to report that there was an excellent response both on the part of organizations and individuals to our meeting on January 7th concerning the Jewish Tercentenary observance. Attached you will find a partial listing of the organizations and individuals who participated. For your information, I am briefly summarizing the more important actions taken by the meeting:

1. It was unanimously agreed to establish a local Milwaukee Tercentenary Committee for the purpose of cooperating with the national American Jewish Tercentenary Committee, planning local celebrations, and exploring the possibility of state-wide collaboration.

Such a committee will operate as an independent organization. It has been assured of the maximum cooperation of the Welfare Fund.

2. A Temporary Committee on Organization was established for the purpose of developing detailed plans and setting up an appropriate organizational structure for our local committee. The present members of the Temporary Committee on Organization, which may be augmented, consist of the following individuals:

Rabbi Joseph L. Baron  
Rabbi Harold Baumrind  
Mrs. Chas. T. Cohen  
Harry L. Epstein  
Norman N. Gill  
David A. Herman  
William Kay  
Harry Kovenock

Mrs. Michael Levin  
Roy Mersky  
Mrs. Harold L. Miller  
Joe E. Smith  
Bernard Solochek  
Rabbi Louis J. Swichkow  
Dr. Herman Weil  
Howard Weinshel

Professionals - Ex-Officio

Dr. Isaac Levitats  
Jacob Mirviss  
Sidney Sayles

Elkan C. Voorsanger  
Edward Phillips

3. The Temporary Committee on Organization will act as a planning and temporary executive committee. It is expected to get its work under way immediately. It will report back to the larger representative body of organizations as soon as it has developed appropriate plans.

You are cordially invited to submit any specific suggestions for consideration by the Temporary Committee on Organization.

4. You will find enclosed a copy of the main report to the meeting on January 7th. This will provide you with a summary of the purposes of the national Tercentenary celebration and suggestions as to how the Milwaukee Jewish community can participate effectively in this historic occasion. Additional copies may be secured by writing to Room 817, Brumder Bldg., 135 W. Wells Street, Milwaukee 3, Wisconsin.
5. If your organization has not yet appointed its representative, will you kindly send this information on without delay.

Cordially yours,

*Joseph L. Baron*  
Rabbi Joseph L. Baron  
Temporary Chairman

AMERICAN  
ARCHIVES



זכר אלה יעקב וישדאל

JLB:dp  
Encl.

Local Tercentenary Committee  
Participating Organizations & Individuals

- - -

B'nai B'rith Milwaukee Council (Women)

Hadassah - Milwaukee Chapter

National Council of Jewish Women - Milwaukee Section

Pioneer Women - Milwaukee Council

Women's American ORT - Milwaukee Region

Federation of Jewish Women's Organizations

American Jewish Committee

B'nai B'rith Council

Bureau of Jewish Education

Cong. Beth Israel

Cong. Beth Yehuda

Jewish Community Center

Jewish Family & Children's Service

Labor Zionist Movement - Federative Committee

Milwaukee Jewish Council

Milwaukee Jewish Welfare Fund

Mizrachi Organization

New Home Club

Temple Beth El Ner Tamid

Temple Emanu-El B'ne Jeshurun

Individuals

Rabbi Joseph L. Baron

Roy Mersky

Rabbi Harold Baumrind

Edward F. Perlson

Rabbi Harry B. Pastor

Joseph Soffen

Rabbi Louis J. Swichkow

T-2  
A REPORT ON THE AMERICAN JEWISH TERCENTENARY

by Joseph L. Baron

Milwaukee, January 9, 1954

In September, 1654, the St. Charles, a French man-of-war, brought to the port of New Amsterdam 23 Jewish refugees from Pernambuco, whom it had rescued from Spanish pirates after they had fled before the Portuguese conquerors of Brazil. Lengthy negotiations with Peter Stuyvesant and the Dutch West India Company finally resulted in official permission for them to remain. Thus began the history of what was to become the largest Jewish community on the face of the globe.

There had been Jewish immigrants on the continent before. In fact, Jews had come on the Spanish caravels with Columbus. Jewish communities had flourished in South America, and a month before the St. Charles anchored in the harbor of the New Netherlands colony, Jacob Barsimon had arrived in Manhattan Island from Holland. But this was the first Jewish community to settle in what is now the territory of the United States.

It is but fitting that we, Jewish citizens of Milwaukee, meet here this evening to consider plans for the appropriate commemoration of this event, especially since it affords us the long-delayed stimulus to celebrate also the centennial of the Jewish settlement in Wisconsin. It is my function at this meeting to report to you on what is being done elsewhere to mark the tercentenary, and to offer a few suggestions as to what we in Milwaukee, and in Wisconsin, may do to observe this occasion as well as our own centenary.

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At the initiative of the American Jewish Historical Society and the American Jewish Committee, a nationwide Tercentenary Committee of 300 was established about a year ago. This Committee met last April, and formulated plans which call for the celebration to be launched with a reconsecration service at Congregation Shearit Israel and a public dinner at the Waldorf-Astoria, in New York City, on September 12, 1954, and to be closed with a mass outdoor ceremony in Washington, D.C., in May, 1955.

Thru a sub-committee on Religious and Educational Participation, the Tercentenary Committee proposes to issue a joint religious proclamation of all Jewish religious bodies, to compose a Tercentenary Prayer, to select a Tercentenary Sabbath, to arrange combined religious services, and to prepare special materials for use in Jewish schools.

Thru a sub-committee on Research and Publications, the Tercentenary Committee will sponsor the publication of a ten-volume documentary history of the Jews in the United States, a master bibliography of American Jewish history, an index to American Jewish periodicals, and a series of monographs in American Jewish history. It will establish

an Academic Council, and will encourage the writing of local and institutional histories. It hopes also to have the United States Post Office issue a special commemorative stamp.

While the Committee will plan, initiate and carry thru special events and programs for radio, television, and other mass media, it will also service communities with materials, information and consultation to facilitate tercentenary programs on the local level. It will arrange for traveling exhibits, lectures, commemorative medals, school programs, and newspaper and magazine features.

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It is important that you, ladies and gentlemen, give thought to the scope and theme of the tercentenary. In this connection, I wish to quote some paragraphs from a report submitted to the Tercentenary Conference last April by the Program Policy Committee, whose membership consisted of Samuel I. Rosenman, Ralph E. Samuel, Benjamin V. Cohen, Adolph Held, William S. Paley, David Sarnoff, Benjamin Sonnenberg, Lewis L. Strauss and Herbert Bayard Swope.

"No commemoration of a historic fact of such significance has any real value unless it carries within itself a message for the present and for the future. In the case of the American Jewish Tercentenary, the message can be very real, and without some such message it would be an empty celebration...

"Thru three centuries, the American Jew has assumed his full share of responsibility in the United States as citizen and as human being .... Yet thru three centuries he has remained a Jew. It would seem to be appropriate to build the spirit of the observance around these twin considerations: that there are both American and Jewish aspects to the Tercentenary, and that these complement one another.

"In its American aspects, it is fitting for this Tercentenary to assume a patriotic tone -- not in a superficial flagwaving spirit, but rather in the sense that all Americans hold a deep and often unspoken love for their country and its people... Like all other Americans we wish to do what we can to make our country ever better, ever happier, ever safer, ever closer to the American dream.

"In its Jewish sense, it is equally fitting that we recognize... the good things that we as a group have brought to America. We have brought a deep religious faith and we have kept it alive within a harmony of differing faiths. We have brought a tradition of learning, of scholarship, of scientific curiosity. We have brought a love of the arts, and a respect for those who create with words and sounds and colors....With our all too intimate knowledge of persecution, we have brought a deep passion for human freedom and personal dignity. With our intimate knowledge of poverty and privation in the Old World, we have brought a striving for social justice and equality of economic opportunity.

"We have not been the only ones to bring such values to America; others have done as much or more. For this reason we would not assume a tone of self-glorification or vainglorious boasting, or imply comparisons of Jewish "contributions" to America with those of other groups....

"We propose that the spiritual force of Judaism as a religion be made an integral and inspiring part of the observance in a broader sense. We believe that the Tercentenary could provide the occasion to touch off a new spiritual drive -- a renewed and exciting recognition of the ancient Jewish contributions to the modern world; the recognition of the existence of one God, the universal code of ethics and behavior typified and symbolized by the Ten Commandments, the teachings and social objectives of the Jewish prophets, rabbis and sages. These contributions should be commemorated not as the exclusive heritage of American Jews but as the heritage of all Americans....

"We do not believe that the Tercentenary should be made a vehicle for propagation of any particular ideology in American Jewish life ....It should not try to formulate or advance any particular definition of Jewishness. The Tercentenary belongs primarily to five million people who regard themselves as patriotic, loyal American Jews, whatever their definition or their philosophy; it should be broad enough to appeal to 160 million Americans, who have all shared in the building of America, and who, we would hope, would be willing to join in commemorating with us this happy anniversary....

"It is recommended that Christian individuals and groups be given the opportunity to participate. Protestant and Catholic leaders should be encouraged to mark and join in the celebrations. We therefore propose that there be established an interfaith committee to take part in planning the observance.

"These three hundred years have been marked by many events of tremendous importance in the history of man and his civilization. Outstanding among them have been the great growth of human freedom and human dignity and the development - under that freedom and dignity - of material, spiritual and intellectual progress. And in all of us there is a passionate yearning that the privileges of freedom be spread to all peoples of the earth as speedily as possible.

"We believe that the teachings of the Hebrew prophets have vitally affected the growth of freedom and the development of human dignity in America and thruout the world. It would be well for the Tercentenary celebration to emphasize the direct and indirect effects of those teachings on the precious heritage of all Americans.

"We suggest therefore the following theme: Man's Opportunities and Responsibilities under Freedom....

"If this be our theme,....then we are dealing with an event which goes beyond the simple celebration of the arrival of the first 23

Jewish settlers in New Amsterdam. We are concerned with the whole stream of 300 years of American Jewish history, in which both the early settlers and the later ones share equally. The three centuries of our history are not as important as the quality and intensity of our participation in American life; the life and activity of five million American Jews in September, 1954, will be just as important as the life and activity of the first 23 Jews in September 1654.

"Americans Jews will wish to review the nature of their participation, past and present, in American life. Such a review is commendable provided it preserves perspective. We suggest that it emphasize the pure and the applied quality of Judaism as a religion, the great growth of philanthropy, the spirit of intellectual exploration and the intense desire for social progress.

"The very universality of the Jewish experience in America leads us toward the crux of this observance: that Jews have shared in the work of building an America where the accepted ideal is one of liberty, equality, and dignity. These things were not readily made for the earliest settlers of any nationality or religion. They had to be fought for. Certainly the Jewish settlers in New Amsterdam had to fight hard - for the right to remain, for the right to worship as they wished, for the right of citizenship, and for the right to bear arms in the militia along with their neighbors. They won that fight, just as other settlers, in other colonies, won their fights for religious freedom and human liberty....

"We do not imply by this a Pollyannish denial of any disharmony or prejudice in the past or in the present; but we recognize that these too have been a part not only of Jewish history but of American history as a whole, and that the good has overwhelmingly outweighed the evil.

"This kind of approach definitely does not involve an effort to use the Tercentenary as a vehicle to combat anti-Semitism. We caution against such effort. We believe that a healthy, hearty, warm and intelligent celebration will have the incidental effects of bolstering the sense of security of American Jews and of removing or reducing some of the unfriendly concepts which exist in the minds of uninformed or bigoted Americans. But we feel that these results should be positive and constructive in spirit and tone and program.

"History has made of the American Jewish community the largest Jewish community in the world. This community, in the American and the Jewish tradition, has had a record of concern for the rights and the well-being of Jews in other parts of the world....Indeed, the humanitarian work of American Jews in behalf of stricken Jews overseas, especially since the beginning of the first World War, is one of the inspiring pages of human history.

"The rise of Israel has a place in the framework of the observance. The freedom and democracy which Jews enjoy in America have enabled them to help Israel gain and establish its own freedom and democracy and to offer these blessings to hundreds of thousands who could not find them elsewhere. The role of American Jews in assisting the emergence of the new state, the interest and support of the government of the United States and of American public opinion, and the spiritual impact of Israel today, are all part of American history and of the history of our times....

"We believe that with this theme the Tercentenary should have purposeful meaning for all Americans and for the entire world. The whole 300-year record of American Jews can be made a symbol of hope to oppressed people thruout the whole world. Millions of people in many lands now live in poverty, in despair, in fear, in the strait-jacket of totalitarianism. The American experience, and the Jewish experience in America, can give fresh hope, as millions of human beings seek for themselves and their children, in the lands where they live, the very things that Jews and all other settlers in America sought when they came here - freedom, self-respect, opportunity, safety, security."

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In the spirit of what has just been said, let us now turn our attention to our own community. As I have already indicated, the national tercentenary offers us a somewhat delayed occasion to celebrate also the first Wisconsin Jewish centenary.

The first known Jew in what is now the Badger State was Jacob Franks, who moved from Montreal to Green Bay in 1794. That year, the Monominee Indians ceded to him a piece of land for a term of nine hundred and ninety-nine years. His nephew, John Lawe, figured prominently in the early days of Brown County, and his name still adorns an important street in Appleton. We hear of a Jewish peddler murdered in Kaukana in about 1820, and of Jews who established themselves in the neighborhoods of Solomon Juneau, Byron Kilbourn, and George Walker in the 1830's.

But the history of our community as such began in 1847, for it was on Friday evening, September 10th, of that year, that twelve of our Jewish pioneers met at the Home of Henry Newhouse to conduct the first Rosh Hashana service in our city. A year later, the minyan was held in the home of Isaac Neustadt, and in 1849 at the home of Nathan Pereles. By 1850, there emerged out of this nucleus Congregation Emanu-El, with Gabriel Shoyer as president, and Solomon Adler as secretary. As you may surmise, within a year, in 1851, another congregation, Ahavat Emuna, came into being under the leadership of J. M. Hardt, meeting for worship in Washington Hall, on Oneida Street. In 1854, Ahavat Emuna acquired a tract of land for the first Jewish cemetery here, a section of which is still preserved at the corner of Chambers and Hopkins Sts.

In 1856, Emanu-El and Ahavat Emuna were consolidated into one congregation, under the name of B'ne Jeshurun, with Nathan Pereles as president, Isaac Levy as vice-president, M. Markwell as secretary, and Loebel Rindskopf, B. Cohen, Henry Bonns, Elias Friend and Isaac Stransky as trustees, worshiping in a little synagogue on Fourth between State and Prairie Streets. The following year, Dr. Isidor Kalisch arrived in Milwaukee to become the city's first rabbi, to minister in a congregation which had grown to a membership of 77 families.

Out of these modest beginnings, we now have the mighty, dynamic community in Milwaukee, and the vital neighboring communities in Madison, Racine, Kenosha, Sheboygan, Oshkosh, Green Bay, and other urban centers in Wisconsin, with a total Jewish population of approximately 50,000 souls. The role which the Jews of Wisconsin have played in the economic and cultural development of their State and nation, and in the social and spiritual growth of their Jewish people and faith, has been significant. We want to examine and commemorate it in a manner which will serve as a spring-board for even greater achievement in the future. We want our first century of progress to be an incentive and an inspiration to us and our children, so that we may rededicate ourselves to our historic goals, and improve on our methods, to be a blessing to all the families of the earth.

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To implement this objective, let me suggest that we constitute here this evening a Milwaukee Jewish Tercentenary Committee. This Committee should be as representative as possible, reflecting a true cross-section of the various elements of our community. Its purpose should be to cooperate with the national Tercentenary Committee, to plan the year's celebrations in our own city, and to explore the possibility of state-wide collaboration.

Congregation Shalom and the Milwaukee Jewish Center will dedicate new edifices, and Mount Sinai Hospital and possibly the Jewish Convalescent Home will initiate building projects, in 1954-55. Let this Tercentenary Committee consider the feasibility of integrating these events with its program.

Last September, Congregation Emanu-El B'ne Jeshurun dedicated the Baron Museum, for the collection and display of Jewish historical, ceremonial, and art objects. Let our Tercentenary Committee consider the utilization of this new facility in connection with its program, as well as the organization of exhibits at the Public Library, Public Museum, and the Milwaukee Art Institute.

In the course of my rabbinic activities here for nearly three decades, I have often felt keenly a number of lacunae in our communal organization. I have felt, to cite but a few examples, the lack of support and resources for the stimulation of higher Jewish learning, the want of a local Jewish archive and year-book, the absence of proper

Jewish teacher-training, of adequate Jewish pastoral counselling for our youth, of Jewish chaplaincy service in Milwaukee institutions, of a Jewish home for incurables. Perhaps the Tercentenary Committee, by wise and imaginative direction, in a spirit of civic and patriotic devotion, and of Jewish faithfulness and fervor, may rouse latent talent in our people, fan the flame of creative social idealism, and supply these and other communal needs.

In the closing hours of his blessed life, Moses commanded us: "Remember the days of old, consider the years of generations!" Time and again, in the long and chequered career of Israel, the fulfillment of this command, the remembrance of the days of old, the consideration of the years of generations, proved to be of dynamic significance. It kindled many a light in the world, and taught the entire human family that life need not be "a walking shadow," that history need not be "a tale told by an idiot, full of sound and fury, signifying nothing."

Today, as we stand on the threshold of the American Jewish Tercentenary and of the Wisconsin Jewish Centenary, as we remember how our fathers emerged out of the darkness and degradation of the Old World, how with sweat and tears and blood, with joy and faith and love, they built in this wilderness, alongside of their compatriots, a new nation and a New World dedicated to light and liberty, as we consider our opportunities and responsibilities, under freedom, to forge the welfare and happiness of future generations, we may indeed believe, as we humbly and fervently pray, that out of it all will come a new birth of social achievement and spiritual glory.

And in this belief in my heart, and with this prayer on my lips, I say to you, in the accents of Moses our master, "Go forth to celebrate, with our young and with our old, with our sons and with our daughters, for we must hold a feast unto the Eternal!"