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Central Conference of American Rabbis, 1942-1943.

This War and the Peace Tradition of Judaism



This statement of the Commission on Justice and Peace was officially adopted by the Central Conference of American Rabbis at its annual convention in Cincinnati, Ohio, on Thursday, February 26th, 1942.

THE WAR AND THE PEACE TRADITION OF JUDAISM

I.

From the days of the Prophets, Judaism has been the world's foremost champion of peace. On the banners of the peace-lovers of mankind have been inscribed the words of Isaiah and Micah, whose vision kindled the hope that swords would be beaten into ploughshares, whose faith made men believe that the time would come when nations would learn war no more. The Prophets' mandate for peace came from God Himself. To this command of our God, this Conference has been sensitive. Its records indicate the concern of American Rabbis for world peace, a concern shared by Jewish laity, and expressed by their participation and leadership in peace movements.

II.

In voicing our complete support for our country in its present war, we are not departing from our age-old peace traditions, nor are we denying the divine mandate for peace. Our nation has dedicated itself to destroy the military machines of tyrants whose ambitions for world conquest would, if they were to succeed, tragically postpone the dawn of peace. If our country were engaged in a war of conquest, bent upon seizing the territory of others, exploiting their resources, and enslaving their people, our faith would compel us to challenge its policies, but the cause of our country is a just one. Its victory will bring blessing upon all humanity. Those who make sacrifices to achieve it are placing their offering upon the altar of the Most High. To believe as we do that we best serve God by struggling to victory, it not to yield to a petty tribalism. We believe that God is ever on the side of justice and that it is his will to see a tyrant-free world.

III.

It is our belief that the high goals of this war can be reached and victory attained without the propagation of mass hatred for the peoples of the axis powers. To such hatred, we yielded in the last war, with disastrous spiritual aftermath. President Roosevelt has pointed out that the first objective is "smashing the militarism imposed by war lords upon their enslaved people." Before Mussolini and Hitler could plunge their nations into war, they had to destroy freedom and to silence their peoples. The masses of Germans and Italians had no voice in the aggression of their governments. The Japanese military caste assassinated any statesman who opposed their imperialistic ambitions. We are not at war with the culture, art, music, or scientific contributions to civilization made by Germany, Italy or Japan.

IV.

Nor must we allow vengeance to dominate us or seek a punitive peace. Remember Pearl Harbor means remember the tyrannical systems which made possible Pearl Harbor. Remember that only when democracies are securely established and peoples are free and justice is triumphant will the world never again be subjected to the treachery of Pearl Harbor.

V.

The coming treaty of peace must provide for some form of world government which will demand some change in the concept of national sovereignty. Both President Roosevelt and Prime Minister Churchill, in speaking before Congress, intimated that some permanent international organization must be created to prevent a recurrence of war. We believe that to be possible. We shall not be misled by the false assumption that only evil can come out of this war. The last war was won on the battlefield, but lost at the peace conference and in the years that followed. The

military victory of the allies did end the Hohenzollern-Hapsburg dynasties, made possible the independence of Poland and Czecho-Slovakia, the restoration of Belgium and the return of Alsace Lorraine to France, and also established the freedom of the seas. The League of Nations with its promise of world cooperation was wrecked by national vanity and selfishness articulated by statesmen and demanded by peoples of the world. No state was prepared to make the sacrifices needed for an enduring peace.

VI.

It was due to this lack of moral fiber on the part of the peoples of the world that the gains of the last world war were lost. This must not happen again. It is our task to create now that religious spirit which will demand and support an international order based on justice so that peace and freedom for all men will be the fruits of victory and will be made secure.

VII.

What the blueprint of the future is to be is not easy to formulate. In our Program for World Reconstruction, we have laid down the principles on which an enduring peace can be built. 1. The extension of democracy to all people, including those residing in colonial possessions. 2. The creation of an international organization to adjust differences and to provide for cooperative enterprises. 3. Universal disarmament and the establishment of an international police force to be used to restrain aggressor or outlaw nations. 4. The removal of social injustices which lead to war. 5. The recognition that the resources of the world belong to all the children of men and should be made available to all irrespective of national allegiances. How to apply these principles requires specialized knowledge, research and study. This conference resolves to aid now in the creation of a council for peace which shall endeavor to prepare the blueprint for the world tomorrow.

VIII.

We recognize that men and women of other religions share similar past-war aims, and we welcome the opportunity to counsel and to cooperate with them to achieve these noble ends.

IX.

In our desire to secure a speedy conclusion to the war, we should be prepared gladly to make all necessary sacrifices, and fully to cooperate with all defense efforts. But we should not neglect any of the essential functions of our communities. Children and young people should be given all the opportunities for full development. Our philanthropies, educational institutions, public and private, and our religious activities must be carried on as usual. The need for them has not diminished, but increased. Luxuries and extravagances in personal living may be surrendered, but essential services that educate the young, relieve the suffering, build character and maintain faith and sustain morale must go on.

X.

We challenge the oft-repeated thesis that economic and spiritual collapse is inevitable at the close of the war. Our expanded industries, our increased armies of skilled craftsmen, our industrial and commercial executives, will have huge tasks confronting them when this war is over. They must supply civilian needs and raise the standard of living of the underprivileged in their own country, help rebuild the waste places in the war-torn areas of the world, help develop South America, and aid in the

reconstruction of humanity. If we will be spiritually and morally big enough, at the end of the war, we Americans may initiate the most significant cooperative effort in the history of all mankind. Morally and spiritually to prepare our people now for this great challenge is our solemn duty. The aftermath of the war will be evil only if we are evil. If we can rise to moral and spiritual heights, we can make it good. The fruits of our efforts will be inspiration to men for generations to come.

CONCLUSION

If thus we dedicate ourselves unselfishly to the attainment of these noble goals, a war waged without hate and hope for vengeance, and a plan to create a just peace and a determination to make sacrifices for it., then indeed are we convinced that even as after the Maccabean and the American Revolutions, great benefits came to mankind, so after the tragedy of this war men can merit the blessings of God.

* * * *

A JEWISH PEACE COMMISSION

The planning of a better world order in the midst of a world distraught by war is one of the most significantly hopeful manifestations of our time. It is indicative that in the heart of man there is the religious urge that refuses to accept defeat and that has faith that out of the blood and sweat and tears of this war, God in His wisdom, will lead man to give birth to a better world. It is imperative that in the shaping of the plans for this better world that, in accordance with their specific moral mandate, the religious forces of the United Nations should take the lead. We note with deepest satisfaction that both here and in Great Britain, Catholic and Protestant bodies have set up commissions for the express purpose of formulating such blueprints as may form the basis of a just and democratic peace embodying the message of the church. The time has come for the voice of Judaism to be heard likewise to this spiritual and universal end. We in the Household of Liberal Judaism, deeply cognizant that our faith is a universal faith must assume a similar role of leadership both among our brother Jews and in concert with these other religious forces in order that the principles of the great Hebrew prophets shall form the basis of the forthcoming peace by which alone, peace will be permanently assured for the world and the four freedoms of our President shall become the cornerstone of world reconstruction. To this end we call upon our rabbis and laymen to form a commission for the purpose of preparing studies and of reiterating such moral axioms as will eventuate in a peace based on the principles of our faith. We invite our brethren in the Conservative and Orthodox branches in the Household of Israel to join with us in the formation of the work of such a peace commission. We urge the American Jewish community to help us create such a commission on world peace by contributing funds for this specific undertaking and for the purpose of more extensive cooperation in this field so that, together with our Christian brethren, we may assure to the world that the prophetic principles of religion will infuse the terms of the next treaty of peace and make of it a peace that will end all war forever.

Additional copies of this statement may be secured by writing to

Rabbi Ferdinand M. Isserman
Chairman of the Commission on Justice and Peace
Central Conference of American Rabbis

5017 Washington Boulevard
St. Louis, Missouri

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April 30th, 1942

To the Members of the Central Conference of American Rabbis.

Dear Colleague and Friend:-

I am writing this letter to you, as the President of the Conference. It comes from me personally, without authorization by the Executive Board and without the opportunity to consult the members of the Conference. I beg you to bear in mind, in reading it, that it represents only my own personal opinion.

None the less, I cannot help sending it to you, and asking you to read it carefully, and to weigh what it says as earnestly as you can.

I am writing to you, to every member of the Conference, because I am deeply disturbed. Day before yesterday I returned to my desk from a three weeks' trip to the Pacific Coast on behalf of the United Jewish Appeal. I found on my desk a number of letters from members of the Conference referring to a call for a meeting of "Non-Zionist Reform Rabbis", mailed under date of April 15th, over the names of twenty-three men. Soon thereafter I secured a copy of the call and read it for myself. It left me very heavy-hearted and very deeply disturbed. I felt it my duty to write to you immediately and to put before you certain considerations relative to this summons.

Please understand clearly. This letter comes from me, not because I am a Zionist. Since being elected to the Presidency, in word and act I have striven to represent all of our men, and to emphasize the unity of the Conference. I write because this unity seems to me to be threatened. I would feel precisely the same way, if a call for a similar meeting had been issued by a group of "Zionist Reform Rabbis".

I must confess that I am amazed at this action. None of these men has had the courtesy to consult the officers of the Conference, although three of its ex-presidents and at least one of its Executive Board are numbered among them. Some of them must surely know the record of the Conference in regard to similar actions in the past. I recall, from words of my father, that efforts



were made to organize an Eastern section of the Conference, and again a Southern one, that both these were discouraged, that it was pointed out to them that such organizations would tend to break up the unity of the Conference, and to introduce into it purely sectional interests and concerns. And they were either forestalled or abandoned. This appeal for a meeting threatens a much deeper kind of disunity, one based on separate concepts and interpretations of Reform Judaism.

I have read the call for this meeting carefully. It seems to me to propose that "like-minded" rabbis, - that is, those who are both Reform rabbis and "non-Zionistic", come together. As far as I can tell (for I am not in the confidence of these men, as I have said, and can only conjecture from the rather vague words of the document itself), the idea is to go back to that interpretation of Reform Judaism which prevailed for long both in Germany and here in America. Underlying the call appears also to be the conviction that this would strengthen the status of Jews "no matter where they live". Such a meeting would have no reason for existence, if it did not adopt resolutions, issue public proclamations, and perhaps also set up machinery for its own perpetuation as a separate body. Whether they intend it or not, such a call, such a meeting, if held, is bound to sow disruption in the Conference, to provoke reprisals, to divide our men, within the folds of Reform Judaism into armed camps.

All this is against the spirit and the purpose of our Conference. In the past there have been violent, and often abusive, debates on Zionism. Doubtless both sides, the majority and the minority, acted in accord with their convictions. But the minority, so far as I know, never felt it necessary to go outside the Conference. They retained, as they should, the right to their own individual expression and belief. But they did not organize groups to issue pronouncements and adopt credos outside the Conference. Even when the Conference was avowedly and somewhat intensely anti-Zionist, it never took the view that those of its members who were Zionists, could not with propriety be members, and continue to express their point of view and labor for its dissemination and adoption within the Conference.

I believe that the reason for this record is because the members of the Conference have always recognized that Zionism, or anti-Zionism, was only part of their relation to Reform Judaism. Being exponents of freedom in faith, we could not well deny a decent latitude of interpretation. But deeper than this divergence was the consciousness of our own unity, of our capacity to work together. I would not venture to say that we have achieved all we should, nor even come near achieving it; but, by working together, for the most part, in a spirit of brotherliness, of mutual dedication to certain tasks, we have to our credit more than a few victories. It is this unity, this resolve to work together despite whatever differences might exist, and, more recently, I believe, the resolution to permit to individuals or groups within the Conference the right to their own interpretation of the relation between Reform Judaism and, Zionism: this unity, this resolve, are imperiled and threatened now!

I cannot think that the men who issued this call thought of all these things, or that they would persist in it, if they considered them. I ought not need to add that they are strictly within their rights. Our Conference

is a voluntary association. It exists only by virtue of the willing, self-imposed discipline of its members. Anyone can take any action he wishes without it. Any group can secede, or, while remaining members, embark upon separate courses. All that I ask is that they, and the members at large, realize the connotation of their actions....Where will lie the reason for the Conference, if organized minorities within it adopt the policy of meeting apart from it, adopting codes and issuing public statements? What respect does this show, to the public, for their own organization? What example of acceptance of democratic procedures does this seem to afford?

It seems to me that, having regard to the unity such actions will rapidly tend to destroy, we are bound to certain methods: To urge our own point of view within the Conference; to press for their adoption; to express them on the floor and in connection with discussions on the nature and policy of Reform Judaism; to try to win over fellow-members by argument and persuasion; to propound our own point of view from our pulpits, through the Jewish press and in any other individual way that may be proper. But not, when we feel that we are not in the majority, however intensely we may hold to our own convictions, and however we may deplore our inability to persuade the Conference to adopt them, to organize separately, to call on "like-minded" colleagues to meet with us, and presumably to notify the public of our specific point of view. I submit that this is not democratic procedure, that it violates certain deep religious injunctions, that it is calculated not only to disrupt the Conference, but also to bring in its train a whole host of deleterious consequences in Reform Judaism itself.

I do not know whether I have made my point of view clear. I repeat: it has nothing to do with this issue, or with the individuals embroiled in it. Why cannot we talk these things over among ourselves? Why now do we have to fire ideas and forms of words at each other across lines we will create? There is abundant opportunity within the Conference to consider all these things. And I pledge my word that, when this is sought, it will be given, as far as it is within my power to give it. But now, - both in the statement given to the Cincinnati Enquirer on the Friday night of the last convention, in the resolution issued over the signatures of some seventy of our members, and in this call for a meeting in Atlantic City: there has been "unilateral" action, without consultation, without any attempt at conciliation, and with a rapidly widening breach coming from one action following swiftly upon the heels of another, each one going farther in the same direction!

I appeal to the signers of this call to withdraw it. I appeal to them to utilize the good offices of their own organization, through its constituted officers, among whom some of the signers are numbered. I appeal to them not to go through with this action, to envisage before it is too late what will result from their persistence in it. I appeal to them to accept the self-imposed discipline which has always been our strength. I appeal to them as friends, as men for whom I have respect and affection, as men who would not, except in the heat of anger, move toward dividing their own organization, an organization to which some of them have already given so much in service.

And, again, I appeal to all members of the Conference, to whom this appeal has gone, not to hearken to it. I appeal to them, should its signers persist, not to attend such a meeting. I appeal to them to express, to me and to those responsible for this call, their agreement with what I have written. Should the signers listen to what seems reason to me, I promise to see to it that abundant opportunity will be afforded at the next convention to discuss the whole matter, both in confidential session, and, if need be, in public. Should they desire it, (as is always the right of any group of our members), I shall ask the Executive Board to call a special session of the Conference. But I appeal to them to desist, - and to our members to come to our aid in persuading them, both by word and act. I want all this done, before it is too late. For I know that, should this meeting be held, it will be too late.

I end as I began. I write this, of my own personal volition alone, because I am deeply disturbed, because I cannot see the welfare of our Conference so seriously threatened. Please write to me, and let me know whether you agree with me !

With every assurance of cordial and friendly regard,

Sincerely yours,

WRHS AMERICAN JEWISH ARCHIVES

The signature is written in cursive over a circular stamp that contains the text 'WRHS AMERICAN JEWISH ARCHIVES' and a menorah.

JGH:IM

Philadelphia, Pa.

May 21, 1942

To all Non-Zionist Reform Rabbis who have been and are again asked to attend a meeting on June 1 and 2nd, at the Hotel Chelsea, Atlantic City, N. J.

Dear Colleagues:

This is to inform you that since the first invitation of the undersigned to meet informally in Atlantic City, N.J., June 1 and 2nd, there have been many negotiations between the President of the Conference, Rabbi James G. Heller, and the undersigned. Every effort has been made on both sides to secure peace as between opposing interpretations of Reform Judaism. As you undoubtedly know, the President of the Conference has proposed the calling of a Special Session of the Conference, at which he would recommend:

- (1) that the contract of 1935 be revived;
- (2) that it be made stronger by the passage of a by-law, making neutrality on the Zionist issue a permanent rule;
- (3) that it be acknowledged as a mistake that the Army Resolution had been passed at the Cincinnati Conference;
- (4) to sit down together and discuss fundamental issues such as the relationship of Zionism to Reform, a rapprochement between Reform Judaism and Zionism, and the essential ideas of Reform --

on condition that we would agree to cancel the Atlantic City meeting.

We looked upon the proposal with favor, on the further condition that the President recommend that the Army Resolution be expunged from the minutes. This he very definitely refused to do.

Again, the undersigned conferred with one another, some of them personally, many by long distance telephone, and all of them by correspondence. The preponderant majority of the undersigned then felt that there was no way out other than that of meeting in Atlantic City as originally planned.

This is now the final decision of the undersigned. A copy of our letter to President Heller is herewith enclosed, elaborating still further our reasoning. We should hasten to say that a conference between the President, the Vice-President, Samuel Goldenson, and Louis Wolsey, was had quite informally and aimably at Pittsburgh. In other words, no stone has been left unturned to meet the President's proposals as fairly and equitably as we know how. There seems to be no way out, and the decision is now definite.

We call upon all those who are like-minded with us in the Reform rabbinate, to convene in Atlantic City at the Hotel Chelsea on Monday and Tuesday, June 1 and 2nd. Already over one-half of the 160 men to whom we issued the invitation, have responded one way or another. Most of that one-half will definitely be present; ten say they will try to attend, and of those who say they will not attend, nearly one-third say they are sympathetic with the meeting.

We now call not alone upon all of those who have so far responded, but upon all others who are like-minded with us and who believe our meeting is concerned only with the preservation of our interpretation of Reform Judaism, to make known at once, their willingness to come and confer with us. May we also suggest that all those who plan to come, should make their reservations at the Hotel Chelsea immediately?

Rates: \$6 a day with meals, two in room;
7 " " " " , single

More modest priced hostelries are in the neighborhood of the Chelsea. Your sympathy with the movement and your support of it, are urgently solicited. If, for practical or professional reasons, you are unable to come, we should be very glad to have you send us a word of encouragement and support. You will find enclosed a copy of the informal program of the meeting.

Looking forward to seeing you in Atlantic City, we are,

Fraternally yours,

Elmer Berger
E. N. Calisch
Beryl D. Cohon
William H. Fineshriber
Solomon Foster
Norman Gerstenfeld
S. H. Goldenson
A. D. Goode

Abraham Holtzberg
Isaac Landman
M. S. Lazon
Clifton H. Levy
Nathan Perilman
William Rosenau
William F. Rosenblum
Eugene J. Sack

Samuel Sandmel
Abraham D. Shaw
Abraham Shusterman
Malcolm H. Stern
Nathan Stern
S. S. Tedesche
David H. Wice
Louis Wolsey

P.S. PLEASE DO NOT GIVE EITHER THIS OR ANY OF THE ENCLOSURES, TO THE PRESS OR TO ANY NEWS-GATHERING AGENCY. NO PUBLICITY REQUESTED.

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OF
AMERICAN RABBIS

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May 26, 1942

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To the Members of the 'Conference:-

Dear Colleague:

Even before receiving the letter sent out by Drs. Fineshriber and Wolsey on behalf of their group, I had intended writing to you. I feel that it is my duty to keep the members of the Conference informed concerning the progress of all these events for they have a deep interest in the future of their own organization. I received many replies to the communication I dispatched to you some three weeks ago, and the overwhelming majority of them, by almost seven or eight to one, indicated their assent to the point of view implicit in the letter.

Meanwhile a number of things have been happening. Before describing them to you, I should like to reiterate that in the negotiations which I initiated, and in various other matters that have arisen, I have striven to act with the best interests of the Conference in mind, feeling - as I did and do - that its unity is imperiled. I have not acted as a Zionist, nor have I weighted the scales, in my own mind, in favor of one side or the other. But to the facts first!

I did not feel satisfied merely with appealing to the members of the Conference not to attend the Atlantic City session, or to those who sent out the call to abandon their proposal. Though all this had been done without consultation of the officers of the Conference, it did not seem to me a time to stand on our dignity. Nor could I share the conviction of some of our members, expressed to me in person or by letter, that perhaps it was a good thing that the issue would be joined, or of others that we should pay no attention to the matter!

I asked Dr. Freehof to arrange a meeting with Drs. Goldenson and Wolsey in Pittsburgh. This meeting of the four of us was held fifteen days ago, on May 11th. I believe that they will agree that the whole matter was discussed thoroughly and on the whole amicably. The chief point I tried to press home was that, though I had no doubt that these gentlemen and those who went along with them were entirely sincere in their declaration that they had no intention to act "without the Conference", or to create a schism, matters would follow a certain logical course, which I ventured to predict. Many times in life, it is not intentions that matter, for we cannot always see clearly what will be results of our actions. Implicit, to my mind, in the convoking of such a meeting, - in the reprisals it will tend to provoke, in the declarations



it will be tempted to issue (if it take the whole matter as passionately and with as much religious fervor as the first call and this recent letter indicate), is the tendency to divide our Conference into two caucuses, to have decisions arrived at by groups organized outside the Conference, to reduce the Conference to a debating-society on Zionism and anti-Zionism, and to overshadow all the many other issues and interests of the Reform rabbinate and of Reform Judaism. The letters you, the members of the Conference, have written to me, confirm me in this point of view. For two reasons! One group of extremists welcomes the conflict, - or rather, two groups of extremists, at either corner of the ring; but most of the members of the Conference, - again, I repeat, overwhelmingly, dislike the whole affair, feel that there is no good reason for it, believe that, whether they mean it to be or not, there is danger and undemocratic procedure implicit in the calling of this separatist meeting, and do not want the emphasis in their organization to be concentrated on this one issue.

At any rate, I think I convinced Dr. Goldenson and Dr. Wolsey of all this. I made them this proposal: that (as I had suggested in my first letter, as you may recall) I summon a special session of the Conference around the middle of June, and that there I ask the members to take the so-called "neutrality Resolution" of 1935 and make it a by-law of the Conference. Personally I favored doing this. And I believe that the majority of our members would favor it. There has been a tremendous lot of misunderstanding about this resolution. There is in the letter sent out by Drs. Fineshriber and Wolsey on May 21st. It was not an "agreement". It was passed by a majority of 81 to 25, according to the Yearbook, after a resolution to table it had lost by a vote of 51 to 53. 106 members were present and voted, - just four more than voted on the Jewish Army Resolution. Yet now this has become a "Torah l'Moshe miSinai". At the time I proposed it, I made clear that it was a conscious effort to break the precedent set by the anti-Zionists in the Conference for forty-five years, that of ramming anti-Zionism down the throats of the Zionists. I wanted the Conference to have a decent respect for the opinions of those with whom the majority differed, and within Reform Judaism to give them the fullest latitude and liberty. Personally I still believe that this is wise and just. I believe that the adoption of that Resolution was a good thing for the Conference, and I think that most of our members would like to see it continued.

However, all this is somewhat irrelevant, and is prompted by some of the things that have been said and written. My purpose is to go on with the story. At the meeting we had in Pittsburgh Dr. Goldenson and Dr. Wolsey indicated their willingness to accept this proposal, made, I have forgotten to add, on condition that they call off their proposed meeting for June 1st and 2nd. They said naturally that they would have to consult their comrades. Dr. Wolsey then sent out a letter, which began with a very unfortunate though doubtless inadvertent, mistake in recollection. He reported to his group that Freehof and I had agreed also to suggest an expunging of the Army resolution from the records of the Conference. This I had never suggested. And consultation of both Freehof and Goldenson by Wolsey substantiated the fact that this was an error. I think it was a pity. For perhaps, if these false hopes had not been raised, we might have been able to go ahead. At any rate, as by now you know, "after serious consideration", they decided to go ahead. The meeting will be held. The consequences will follow. I feel very heavy-hearted about the whole thing, for, unless I err, unless I am (as some have said) "panicky" about this whole affair, unless I am too sure of the course events which are

now likely to follow, I foresee a long period of a widening breach, driven not merely through the Conference, but through the Union and College too.

After the most careful deliberation I feel it my duty to add something more ! All this which I send to you is, you will understand, on my own initiative, and represents only my own point of view. I shall, of course, have it discussed by the Executive Board of the Conference, when it meets here in Cincinnati on June 3rd. But meanwhile, let me write this....

I should not need to begin with the declaration that I have every affection and regard for the rabbis who are responsible for all this. Many of them are, and I hope will continue to be, my friends. I am sure that they believe that they are doing the right, that both in intent and method they are following their most precious ideals. I am equally sure that they are profoundly misled, that they describe a condition which does not exist (especially in their letter of May 21st), that they forget the long years in which the Conference was belligerently anti-Zionist, and especially that they shut their eyes to the probable consequences of their own ideas and actions. Before our conversation in Pittsburgh, and before the many letters I have exchanged with members of this group, it was possible to say that they "had no intention" of splitting the Conference. Now they add that, if this should occur, the blame will be on the other side. I repeat that you cannot take a loaded pistol in your hand, have someone tell you it is loaded, point it at someone's head, pull the trigger, and then contend that you had no idea that it might kill him. These gentlemen are proceeding in spite of this warning, in spite of the offer of their own organization to hold a special convention, in spite of the signals of future discord that already are fluttering. To write, as they do, that they will not consent to the convoking of a convention where such a by-law might be defeated, or where there might be acrimonious discussion, is to venture too far in prediction. I feel certain that this would not have been so...But it does no good to insist upon this. The die is cast, and events must take their course.

There are several things I must add, before I close this long letter. I make no pretense of infallibility or omniscience. I may have been in error in not declaring the "Army" resolution out of order. I still do not think so. Nor do I think that its passage justifies all this hubbub. Nor does the picture, that is held forth, that the Conference and Jewish life have witnessed a long process of appeasement of Zionists by non-Zionists, of slow but consistent withdrawal, of aggression by one side and perfect and pacific silence by the other, appear to me within many miles of truth!This is not what I wanted to write ! I was led aside for the moment by the indignation I cannot entirely repress. I still maintain that the Conference is the place for all this, that nothing is gained by causes or discussions outside it. I still maintain that the convoking of this meeting, now more emphatically as a result of the narrative I have sent you above, is against the whole tradition of the Conference, and against its welfare, intentionally or unintentionally. At this time, when we have a host of important things to do, the Pension Plan, approved by the Union as well as the C.C.A.R., and "ready to go", the energetic and effective work we have been doing and are continuing to do on chaplaincies; the work on the Prayer Book, etc., etc; at this time in world Jewish history, when not the insistence upon credal or practical points of view, however ardently and sincerely held, but defense, unity, life are important: it seems to me a tragedy to go through with this.

I end with the hope that our members will not attend the meeting in Atlantic City, that they will cleave to their own organization, and use it and it alone for the corporate expression of their views and their programs. I promise them that, as far as it lies within my power, the Conference will continue to give every consideration to all its members, not to become the possession of one group or of the other.

Again I would be happy to hear from the members their opinion of all these facts and events. I know from what you have written me that you too feel deeply about all this. With friendliest greetings, I am

Yours sincerely,

James G. Heller

JGH:IM



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OF
AMERICAN RABBIS

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CINCINNATI, OHIO

May 28, 1942

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Dr. Abba Hillel Silver
The Temple
East 105th St. at Ansel Rd.
Cleveland, Ohio

Dear Rabbi Silver:

This is my first opportunity to answer your long letter of May 15th, and even now I find myself unable to answer it in detail. I have written to Rabbi Brickner suggesting that you, he and I might get together to talk this whole thing over. I am going down South this week-end and I have a meeting of the Board of the Conference on Wednesday, June 3rd. At that time the whole matter will probably be aired. After this, I will be able to come up to Cleveland for a confidential meeting with the two of you. I shall await word about this.

As you know by now, the proposal I made about the convoking of a special session of the Conference was turned down. Whether I was right or wrong, these men are now in the position of having refused what must look to the great majority of our members like a generous concession. I believe they have put themselves into the position of "Korach". Anyhow, what I am trying to do is to hold fast the great number of men in the Conference who are more concerned about the maintenance of its unity than about any Armageddon of Zionism and anti-Zionism. Personally, I am convinced that this is not only just and right, but that it is also good policy.

However, I think we ought to be prepared for some of the things that are likely to come; and it is for this reason that I would welcome the chance of talking it over with Barney and you.

Friendly greetings.

Yours as ever,



SH: IM

James G. Heller

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June 8, 1942

Dr. Abba Hillel Silver
The Temple
E. 105th St. and Ansel Road
Cleveland, Ohio.

Dear Dr. Silver:

The Independent Jewish Press Service has agreed to syndicate for us a series of articles written on contemporary problems. On behalf of the Committee on Synagog and the Community, I have agreed to enlist a number of men for the writing of articles on several themes.

Among those that are to be written immediately are the following:

- (1) Should -- or May -- The Pulpit Be Used to Spur the War Spirit?
- (2) Is Reform Judaism A Potent Force in American Jewry Today?
- (3) Has The Rabbi Anything to Say to an Anxious Laity in Wartime?
- (4) Has The Rabbinate Any Constructive Contribution to Make to Postwar Planning?
- (5) Has The Role of the Rabbi Changed in America in the Last Generation?

I know that you can do an excellent job on the topic, "Has The Rabbinate Any Constructive Contribution To Make to Postwar Planning?", and I am asking you to do it within the next two weeks.

The agreement with the syndicate concerning the type of writing is, "the articles must be no more than 1,200 or 1,400 words at the utmost. Otherwise, the papers will not publish the material. The writing must be simple and not ornate. It must not take for granted knowledge on the part of the average reader Such articles must, of course, be exclusive to this syndicate, although subsequently, of course, you may use all of them in any manner you see fit."

Sincerely,



SW:AS

RABBI EMIL W. LEIPZIGER
TOURO SYNAGOGUE
NEW ORLEANS

June 10th
1942

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

Dear Colleague:

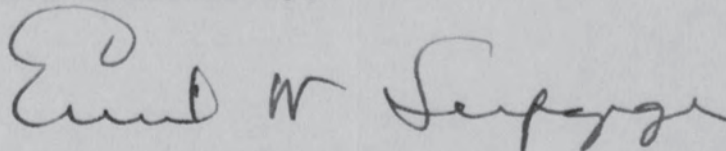
Some time ago I wrote to you about the possibility of talking with the Chairman of the National Refugee Committee as to the possibility of taking over the relief of refugee rabbis. You said that you would be in New York on May 12th and would take the matter up at that time.

I had also written to Jonah Wise to use his good offices to this end as you, he and I were appointed a committee to arrange for this, to us, very important change, if possible. Our pension plans are under way and it will mean that we shall have to use our funds for that purpose.

I wonder if you found it possible to do this when you were in New York. I shall appreciate a reply at your earliest convenience.

With many thanks for your offer of cooperation, I remain

Yours fraternally,



EMIL W. LEIPZIGER

EWL:fk

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Mr. H.A. Levy, Secretary,
The Temple,
105th St. & Ansel Rd.,
Cleveland, O.

Dear Mr. Levy:

I have your letter of June 17th,
ordering 250 copies of Morning Service for the Sabbath
from the Union Prayerbook.

I regret to inform you that the Union
Prayerbook is no longer published in sections, and that
only the complete volume is available.

Cordially yours,

Isaac E. Marcuson
Isaac E. Marcuson,
Secretary

IEM:EM



RABBI EMIL W. LEIPZIGER
TOURO SYNAGOGUE
NEW ORLEANS

July 8th
1942

Rabbi Abba Hillel Silver,
The Temple,
East 105th St. at Ansel Rd.,
Cleveland, Ohio.

Dear Colleague:

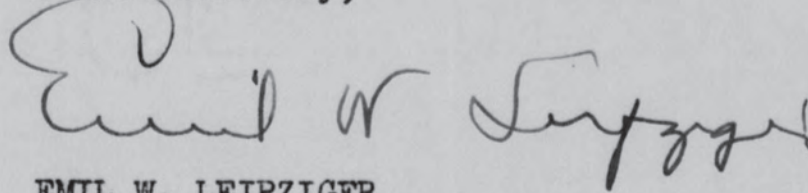
I notice in my correspondence for June I called your attention again to the problem of Refugee Rabbis and the possibility of having the National Refugee Service take over the responsibility for them which has been assumed by the Central Conference for several years.

The last I heard on this matter was from Jonah Wise on June 15th who said he hoped to see you in the very near future and discuss the matter with you. I hope this has happened and that you have some information which you have gotten from talking with the leaders in New York.

As you know, if we go forward with our Pension Plan in the Conference, we shall have to give up most of our assets and it will be possible only to spend such money for relief and subvention as we can obtain through our Solicitations Committee.

Trusting that you and yours are well, I remain, with warm, fraternal greetings

Yours sincerely,



EMIL W. LEIPZIGER

EWL:fk

July 10th
1942

Rabbi Jonah B. Wise,
35 East 62nd St.,
New York, N.Y.

Dear Jonah:

I have before me a copy of your letter written to Abba Hillel Silver on July 6th in which you suggest to him that the material at hand in the office of the NRS is so incomplete that it is impossible to come to any conclusion as to what the problem really is. Therefore, you feel it would be a waste of time with that scant information to meet with the Executive of the Department of the NRS.

You suggest that more information be obtained from Rabbi Felix Levy. I think your idea is a good one but in sending your letter to me Silver informs me that he has twice tried to get Rabbi Wise (and I suppose he means Stephen) to arrange for a meeting with the Executive of the NRS but to no avail and he, Silver, suggests that I take the matter up directly in an official communication from the Central Conference.

There seems to be a conflict of advice here. I'd rather do this:- Adopt your suggestion of getting the information from Felix Levy and then submit it to you and to Silver to present to the Executive of the proper Department of the NRS. I hope this will meet with Silver's approval. I suppose it will if the information is complete enough.

Thanking you for your efforts up to now, I remain, with warm, fraternal greetings

Yours sincerely,

EMIL W. LEIPZIGER

EWL:fk

cc to Rabbi Silver ✓

July 13, 1942

Rabbi Emil W. Leipziger
Touro Synagogue
New Orleans, La.

My dear Rabbi Leipziger:

Thank you for your two letters.
The Rabbi Wise to whom I referred in my
letter to you was not Stephen, but Jonah
Wise. I would reiterate my suggestion that
after you have obtained all the necessary
data, you send an official communication
direct to the National Refugee Service.

With all good wishes, I
remain

Very cordially yours,

AHS:BK

July 19, 1943

Dr. Joseph L. Fink
Temple Beth Zion
Delaware Avenue
Buffalo, N.Y.

My dear Joe:

Thank you so much for your lovely note. I appreciate your thoughtfulness in writing to me and the lovely things which you say. I thought that the Conference was a splendid meeting, and the manner in which difficult and important matters were transacted by the delegates was most commendable.

I hope that we will find the chance before long for a real nice schmuess. With all good wishes and hoping that you will have a pleasant and restful summer, I remain

Very cordially yours,

AHS:BK

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SAMUEL TEITELBAUM

*Winter, Wis.
July 24, 1942.*

Dear Abba Hillel -

I am delighted that you will prepare the preliminary statement on Judaism and the prophetic, spiritual principles of a just peace - from the religious angle. So will be the entire commission. I have invited many conservative rabbis to attend the institute so far with a good response. In your reading, I enclose the preliminary religious statement of the Federal Council's Delaware Conference. If you can have your statement ready by September 1st, it could be mimeographed & sent out to prospective delegates.

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who eventually will vote on
its adoption. The preliminary
Studies will go to all delegates -
Small groups will then meet at
the place of the conference, and discuss
+ modify the preliminary studies. Then
the conference in plenary session will
act on statement. There will be
preliminary studies on race, economic
conditions, social relations, international
politics, as well as religion. Five or six typewritten
pages double-space would be adequate.
I am sending you the final statement
of Delaware - If possible, review the
papal encyclicals on Peace (mes)

Please let me hear from you,
and write me how you are
getting along, and save the
Federal mail preliminary studies
for me. They were hard to
get.

I hope this work will not
intrude on any summer plans too
much. I know of nothing better
that a rabbi could do. I hope that
our institute will equal Malvern
& Delaware. With your help, it
should surpass them.

Love ever

Make the statement *Ferd.*
as long as necessary.

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E. 105th St. & Ansel Road
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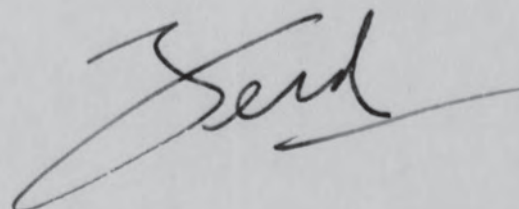
Dear Abba:

I wonder if your formulation of the religious basis of a Just and Righteous Peace is nearing completion. Since writing to you there has been some change in the date of the Institute.

In all likelihood it will be held on the campus of the Hebrew Union College on Dec. 21st through Dec. 24th. The dormitory of the College will be available for us and should be conducive to thorough work. I am meeting with the Administrative Committee of the Justice and Peace Commission in Chicago within a week to make final plans. There is the possibility that the Rabbinical Assembly will co-sponsor the Institute.

Do let me hear from you at once. With all good wishes, I remain,

Sincerely yours,



FMI:AHF

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EUGENE J. SACK
SAMUEL TEITELBAUM

Rabbi Abba Hillel Silver
The Temple
E. 165th St. and Ansel Rd.
Cleveland, Ohio

Dear Abba Hillel:

It has definitely been decided that the American Institute on Judaism and a Just and Enduring Peace is to be held on the campus of the Hebrew Union College from Dec. 21st through Dec. 24th.

Inasmuch as you are preparing a study for it, I hope you will be able to arrange your plans so as to be in attendance at that time.

Sincerely yours,

Jack

FMI:AHF

When may I have your paper?

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Form 16

J13 85 DL=TD CINCINNUTI OHIO 25 1107A

DR ABBA HILLEL SILBER=

105 ST AND ANSEL RD CLEVELAND OHIO=

JUST SENT THIS TO JONAH WISE " CHANCED TO LISTEN TO WOLSEY LAST
NIGHT ON MESSAGE OF ISRAEL SERMON VIOLATED EVERY CANON OF FAIRNESS
AND WAS AGAINST PROCEEDURE YOU HAVE INSISTED UPON WITH CARIOUS
OTHERS AS TO AVOIDANCE OF CONTROVERSIAL SUBJECTS ASK NOW THAT YOU
GIVE OTHER SIDE HEARING OVER THE AIR TOP IF MESSAGE OF ISRAEL IS
TO BECOME PLATFORM FOR PROPAGANDA OF ONE GROUP OF WHICH YOU ARE
A MEMBER I AND MANY OTHERS WILL FIGHT IT". PLEASE WIRE HIM IN SAME
VEIN REGARDS=.

JAMES G HELLER.

ccar
42-43
OCT 25 AM 11 31

call after 10 o'clock
1200 P3
NO 10/25/42 TO James Heller
BY 3 AT 3:34 P TO BE sent
CALLS

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November 4, 1942

Dr. Abba Hillel Silver
The Temple
E. 105th St. and Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

Some time ago I asked you to prepare an article for the Independent Jewish Press Service. You were unable to do that at the time. Now I have arranged with the Syndicate to have the series published in January. I am, therefore, eager to have you write this article now.

I am repeating what I said in my former letter, so that you may know what is being done.

The Independent Jewish Press Service has agreed to syndicate for us a series of articles written on contemporary problems. On behalf of the Committee on Synagog and the Community, I have agreed to enlist a number of men for the writing of articles on several themes.

Among those that are to be written are the following:

- (1) Should -- or May -- The Pulpit Be Used to Spur The War Spirit?
- (2) Is Reform Judaism a Potent Force in American Jewry Today?
- (3) Has The Rabbi Anything to Say to an Anxious Laity in Wartime?
- (4) Has The Rabbinate Any Constructive Contribution to Make to Postwar Planning?
- (5) Has The Role of the Rabbi Changed in America in the Last Generation?

I know that you can do an excellent job on the topic, "Has The Rabbinate Any Constructive Contribution to Make to Postwar Planning?", and I am asking you to do it within the next two weeks.

The agreement with the syndicate concerning the type of writing is, "the articles must be no more than 1,200 or 1,400 words at the utmost. Otherwise, the papers will not publish the material. The writing must be simple



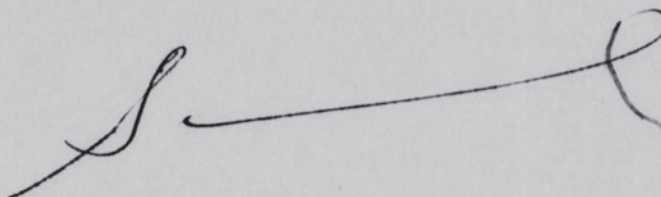
Dr. Abba Hillel Silver

#2

and not ornate. It must not take for granted knowledge on the part of the average reader Such articles must, of course, be exclusive to this syndicate, although subsequently, of course, you may use all of them in any manner you see fit."

Sincerely,

SW:AS



November 9, 1942

Rabbi Ferdinand M. Isserman
Temple Israel
5017 Washington Ave.
St. Louis, Mo.

My dear Ferd:

When is the latest ^{that} ~~when~~ you would require the statement on peace, or do you still think it necessary? I have been going at a terrific pace in the last few months and have had very little time to devote to the job which you assigned to me. I am leaving today for Fort Bragg, North Carolina where I shall spend the remainder of the week. If it will not be too late to send you the statement by the end of November or early in December, I shall proceed to work on it as soon as I return.

With all good wishes, I remain

Most cordially yours,

AHS:BK

Temple Israel

Saint Louis

FERDINAND M. ISSERMAN, RABBI

OFFICE OF THE RABBI
KINGSHIGHWAY AND WASHINGTON
SAINT LOUIS

November 11, 1942

Rabbi Abba Hillel Silver
The Temple
E. 105th St. & Ansel Rd.
Cleveland, Ohio

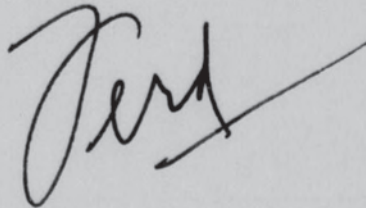
Dear Abba Hillel:

It will not be too late if I receive the statement as soon as you can get it out providing it is before the end of November. I must have the statement mimeographed and sent to those who expect to participate in the Institute. It is imperative that I receive it.

I have depended on you to make this important draft and at this time I could not ask anyone else to do it. If you can manage to take a day off, ^{and} you ought to be able to do it. *in one day*

With all good wishes and expecting to hear from you, I remain

Sincerely yours,



FMI:H

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OF
AMERICAN RABBIS

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December 2, 1942

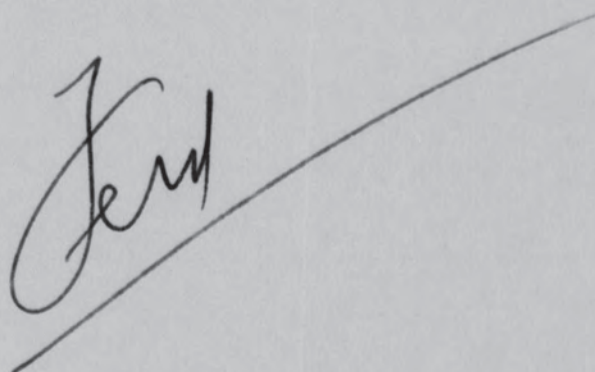
Rabbi Abba Hillel Silver
The Temple
E. 105th Street & Ansel Rd.
Cleveland, Ohio

Dear Abba:

I should appreciate receiving your preliminary study for the American Institute on Judaism and a Just and Enduring Peace as soon as possible.

With all good wishes, I remain

Sincerely yours,



December 4, 1942

Rabbi Ferdinand M. Isserman
5017 Washington Ave.
St. Louis, Mo.

My dear Ferd:

I am sending you, belatedly enough, the enclosed brief draft of the statement which you asked for on the prophetic and spiritual principles of a just peace as envisaged by Judaism. I must offer apologies to you for this long delay. But things bunched up on me very badly in the last two months. I have been away a great deal of the time. There was serious illness in my family, and within the last two weeks we have moved to a new home. My books are still unpacked in the basement of the house, and things generally have been quite upset and unsettled.

I tried, in this brief statement, to give in a very simple, concise outline the major thoughts of Judaism on the subject of world peace. I did not go into greater detail because I assumed from your letter that other statements are being drafted which will cover some of the points indicated in my statement in greater detail. I did not quote from the Bible or later Jewish sources. There are plenty of such quotations available. But each statement in my draft can be readily substantiated not merely by a fugitive quotation but by the major trends of thought in Judaism.

With all good wishes, I remain

Very cordially yours,

AHS:HK
Enc.

December 7, 1942

Rabbi Ferdinand M. Isserman
Temple Israel
Kingshighway and Washington
St. Louis, Mo.

My dear Rabbi Isserman:

I shall make every effort to attend the Institute on Judaism and a Just and Enduring Peace. I would appreciate it if you would have your office make housing accommodations for me at the Hebrew Union College.

With all good wishes, I remain

Very cordially yours,

AHS:EK

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INDEPENDENT

JEWISH PRESS SERVICE, Inc.

207 Fourth Avenue, New York City

12.14.42

MINORITY RABBIS CONSPIRE WITH HANDFUL WEALTHY JEWS TO FIGHT ZION-
ISM IN U.S.A. AND PALESTINE

.....

Irreligious Asked to Join Religious Reform Jews to
Strengthen Anti-Zionist War

.....

Anti-Zionist Leader Claims Pipeline to State Department
And Cabinet Members

.....

Smashing of American Jewish Committee Threatened by Group

Calling Itself Council for American Judaism if Outright

Anti-Zionist Platform Rejected

.....

Philadelphia (JPS) -- With the objective of splitting all of American Jewish life, war has been pledged on Zionism and on all persons and institutions sympathetic to that program, with the wealth of influential Jews and the power even of irreligious Jews mobilized in order to smash every gain the Zionist movement has made in the United States and Palestine in forty years.

That is the ambitious goal set for itself by the group innocuously called the Council for American Judaism, which was born in this city six weeks ago

(Continued on Page 2)

although its birth was announced only this week. Dedicated to battle against those who would build up the Jewish National Home in Palestine, the initial meeting was held, ironically enough, in Temple Rodeph Shalom, which means "pursuit of peace"; a name doubly ironic because the secret session took place in the City of Brotherly Love. As though to symbolize the contempt which they have for the Balfour Declaration and its purposes, the anti-Zionist rabbis held their first gathering here on November 2nd and perfected their plans on November 23rd. Behind them, they contend, are some of the most powerful and wealthy Jews in America, who, one of the conveners alleged, have the power of persuasion over the State Department and ready access to present these anti-Zionist views to other members of the United States Cabinet.

The Independent Jewish Press Service has learned the secret background of the Council and, because of the extraordinary issues raised and the outstanding personalities involved, decided to make the lengthy material available to the general public. These are some of the elements involved in a drama which derives special significance from the present situation in Europe, where millions of Jews are being slaughtered by the Nazis.

(1) A small group of anti-Zionist Reform rabbis, many of them retired from their pulpits because of super annuation, has undertaken a wide-ranging political program against Zionism, to which these rabbis allegedly object because it is political in character. Asserting that Zionism is "secular" and "irreligious" and that that is why Reform Judaism, as they understand it, opposes it, these anti-Zionist rabbis have decided to enlist irreligious Jews as well as the religious in order to attempt to achieve their anti-Zionist aims, long rejected by the majority of American Jewish leaders.

(2) The names of Morris Wolf, prominent Philadelphia lawyer, associated with Lessing Rosenwald, of this city, Henry Ittleson, wealthy head of Commercial Investment Trust, Arthur Hays Sulzberger, publisher of the New York Times, Samuel Leidesdorf, prominent New York accountant, Paul Baerwald, Honorary Chairman of the Joint Distribution Committee, are among those of laymen involved in the remarkable story.

(3) Match that lit the anti-Zionist fire of these rabbis and laymen into flame was Sidney Wallach, until recently "educational director" of the American Jewish Committee, retiring from that body under unknown circumstances. But a decade ago, Mr. Wallach was the editor of the New Palestine, official organ of the Zionist Organization of America. Another person associated with the tale is Dr Maurice Hexter, now Executive Vice-President of the New York Jewish Federation, but prior to that for many years in Palestine as the Felix Warburg-named member of the Jewish Agency Executive.

(4) Secretary of State Hull's department can be "reached" by this anti-Zionist group, one member of it, Rabbi William Fineshriber, of this city, claims, quoting a statement of anti-Zionist intent by one of the leading members of the State Department.

(5) Rabbi Lazon also undertook to "see" Secretary of the Interior Harold L. Ickes before he delivered his speech on December 6th at the National Council.

(Continued on Page 3)

of the United Palestine Appeal in New York in order to present the anti-Zionist position to the Secretary. Whether he "saw" him or not, Mr. Ickes said not one word about Palestine at a National Palestine gathering.

(6) Among the epithets hurled at various other leading American Jewish personalities were these: Adolph H. Rosenberg, head of the Union of American Hebrew Congregations, was described as an "appeaser" by Rabbi Louis Wolsey of Philadelphia; Rabbi James G. Heller, President of the Central Conference of American Rabbis, and Rabbi Israel Goldstein, President of the Synagogue Council of America, were both denounced as using these organizations for Zionist purposes; the American Jewish Committee itself, under present control, was charged with having "ducked" the Zionist issue.

Campaign for Large Funds

To achieve its purposes, the Council for American Judaism, a name proposed by Rabbi Lazon, has launched a campaign for \$25,000 in the first month. It was assured, however, by Morris Wolfe, attorney for wealth in Philadelphia, that "far more" was in sight as soon as the campaign got started. On the advice of a "public relations" counsel that it would look "nicer" to have a rabbi instead of a layman as the executive director of the organization, youthful Rabbi Elmer Berger, of Flint, Mich., did not have to be persuaded too hard by Rabbi Wolsey to take the post.

Meeting of November 2nd

The story is best told as it unfolded itself at two intimate and private meetings at Rabbi Wolsey's Rodeph Shalom in this City of Brotherly Love. Rabbi Wolsey was in the chair. Others present were venerable Rabbi Samuel Goldenson of New York's Temple Emanu-El, William Rosenau, Morris Lazon, A. D. Shaw and Abraham Shusterman, the last four of Baltimore, William Fineshriber of this city, H. J. Schachtel, Isaac Landman of New York, Norman Gerstenfeld of Washington, emeritus David Philipson of Cincinnati, emeritus Solomon Foster of Newark and C. A. Rubenstein of Baltimore.

The aged Rabbi Goldenson introduced Mr. Sidney Wallach, until recently with the American Jewish Committee but now a "free lance" in public relations. Mr. Wallach, once the editor of the official Zionist organ, told the group that non-Zionism was the most important issue in American Jewish life and that the failure of this cause would be harmful to everything American Jewry values. This opposition movement is the last stand of the anti-Zionist forces, he stressed, and to achieve its objective an organized group must be fought with organization. The Zionists, he charged, have captured the organs and media of public opinion. In his view, the number of Zionists is very small. Most of them had been "taken in" and were, in reality, only philanthropically minded. He said that it would be regrettable if the anti-nationalist remained Reform. A place should be found for the non-Reform, even the irreligious anti-Zionist. Let the irreligious Jew find his place in American Jewish life, but not the place the Zionists want him to have. The American Jewish Committee, he charged, has "ducked" this issue. Its members were not aggressively anti-Zionist, although they were and are basically anti-Zionist.

(Continued on Page 4)

Mr. Wallach's plan involved "grooming for action" several thousand people, at least one representative in every city, who would fight for a hearing and who would have, according to Mr. Wallach, the same functions as a Christian Science representative in a community. He declared that Dr. Magnes was "crucified" by the Jewish press. To reveal this, he stated, would reveal the unreliability of the Zionists, showing the parallelism between the German 19th century mysticism and Zionist ideology. This would help show up Zionist errors. Even the "gad-fly", he declared, has a place in the establishing of the truth.

At this point, Mr. Wallach modestly suggested that he did not want to earn his living doing this type of public relations, but, after all, he would have to have the "burden of making a living lifted" from him, if he were to do this public relations work.

The aged Rabbi Philipson said he had come from Cincinnati to present the point of view of Mr. Adolph Rosenberg, leader of the Union of American Hebrew Congregations. Mr. Rosenberg felt the group must have a "positive" view, with Americanism as its central theme. The only salvation for Judaism, he felt, was to identify this movement with Americanism. Dr. Philipson said he shared that view and would return to Cincinnati to organize a group on that basis. But this was not satisfactory to Rabbi Wolsey, who said that in his relations with the U.A.H.C., Mr. Rosenberg had been an appeaser.

Rabbi Rosenau said that the Baltimore rabbis had given a great deal of thought to this cause. It was their endeavor to create a non-U.A.H.C. organ of Reform Judaism. It was his thought, however, that stressing of the American keynote would cast aspersion on thousands of those who differ. They claim to be Americans and are loyal Americans. The movement, he felt, is a religious one in opposing Zionism.

Rabbi Schachtel was impatient to proceed with practical matters and said the immediate engagement of a person such as Mr. Wallach was essential. Rabbi Fineshriber agreed that the group ought to follow Mr. Wallach's plan. It was necessary to have a person like Wallach or to start a magazine, for financial reasons.

Mr. Wallach responded that a "man's-size job must be done by a man", whether himself or somebody else. He felt it would be wise to get clarification of the views of Wendell Willkie and Secretary of Hull on Zionism. In his view, money-raising for anti-Zionist purposes should be very easy. He knew many men who would be ready to contribute.

Dr. Goldenson agreed to this, saying once a man was engaged, the financial support would flow in.

Rabbi Foster was opposed to joining with irreligious Jews, saying his antagonism to Zionism was of religious origin.

Rabbi Lazaron asked the practical questions: how much would Wallach's services entail? What would he do if he had the money? How would he raise the money?

(Continued on Page 5)

Mr. Wallach said he would need from \$7,200 to \$7,500 a year. He would get busy doing the kind of thing he had been talking about, get a hearing for anti-Zionism. One magazine was not enough. If we show we mean business, Wallach said, groups in every city will contribute, especially if we can get tax-exemption. The zealots in every city must be found. He believed that anti-nationalism would strengthen Reform, rather than Reform strengthen anti-nationalism.

Rabbi Gerstenfeld of Washington was satisfied. He would call his laymen together promptly to raise funds.

Would Use Yiddish Press

Mr. Wallach suggested a key group of individuals in New York to supervise the spending of the money and the conduct of the work. This group would have to have freedom to work and to make decisions. The Yiddish press, he suggested, should be approached, so that with "friends" inside, an occasional item would be published to inject doubt of Zionism in the readers' minds.

Rabbi Schachtel wanted to know whether "our movement is to be pro-Reform or anti-nationalist." In his view, the main program should be "anti-nationalist." Rabbi Landman said he did not like to see an anti-program but a positive one. Rabbi Shaw agreed.

Then the discussion went on, with suggestions being offered for various types of magazines, methods of getting tax exemption, and putting speakers onto various lecture platforms. Rabbi Goldenson asked whether the group should identify itself solely with Reform or strike the larger American note. He was for the latter, although sole identification with either would be a limitation on any money-raising venture.

It was Rabbi Gerstenfeld, seconded by Rabbi Philipson, who proposed that \$25,000 be raised in one month, that Mr. Wallach be engaged and a program be worked out for the year. The motion carried.

After adjournment for lunch, Dr. Goldenson started off the afternoon proceedings by reading, as though it was a document from the patron saint, the letter in the New York Times of November 1st from Dr. Judah L. Magnes, President of the Hebrew University. Each of the men, led off by Rabbi Philipson, explained how he was going to raise funds in his city for this crusade. With Rabbi Lazaron as chairman, a committee was appointed to formulate objectives. Other members were Goldenson, Schachtel, Gerstenfeld and Fineshriber.

Rabbi Wise Reports on Meeting

The second meeting of the group, called in the same temple here on November 23rd, heard a letter read from Rabbi Jonah B. Wise of New York, a National Chairman of the United Jewish Appeal and fundraising chairman of the Joint Distribution Committee, who described a meeting held in New York on November 16th to consider purposes in which Rabbi Wolsey's group was extremely interested.

Rabbi Wise dismissed the importance of the answer to the 95 anti-Zionist rabbis signed by 733 rabbis. He declared that only 199 of the 476

(Continued on Page 6)

members of the Central Conference of American Rabbis were included. He pointed out that neither Dr. Julian Morgenstern, President of the Hebrew Union College, nor Rabbi Louis Finkelstein, President of the Jewish Theological Seminary, had joined the 733 rabbis.

A report on a meeting which he and Rabbi Wolsey had had with Morris Wolf, a member of the American Jewish Committee, was given by Rabbi Fineshriber. The most violent clash in the long history of the American Jewish Committee is now in progress. Mr. Wolf is alleged to have said that if the candidate who succeeds Maurice Wertheim is non-Zionist, he and his group would supply the Lazaron-Wolsey combination with funds. If the anti-Zionists failed to gain control of the American Jewish Committee, they might secede and their funds would be available in any case. In either case, Rabbi Fineshriber was assured by Mr. Wolf that sums far exceeding the hoped-for \$25,000 would become available.

Another letter was then read by Rabbi Wolsey from Rabbi Jonah B. Wise. In it the latter described a meeting in New York on November 16. Those present were Alan M. Stroock, son of the late President of the American Jewish Committee; William Rosenwald, President of the National Refugee Service and a National Chairman of the United Jewish Appeal; Paul Baerwald, Honorary Chairman of the Joint Distribution Committee; Arthur Hays Sulzberger, publisher of the New York Times, who, in four years, made no contribution to the United Jewish Appeal on the ground of his principle objections to Palestine; Edward M.M. Warburg, a lieutenant and Chairman of the Joint Distribution Committee; Maurice Hexter, once a member of the Jewish Agency Executive in Jerusalem; George Backer, President of the Jewish Telegraphic Agency; Samuel Leidesdorf, Treasurer of the New York United Jewish Appeal; Edgar Nathan, Manhattan Borough President; Henry S. Hendricks, and Henry Ittleson, head of Commercial Investment Trust, who, in 1942, reduced his contribution to the United Jewish Appeal to \$50,000 from the \$100,000 of the previous year. Excuses for absence were sent by Judge Samuel Roserman, confidant of President Roosevelt; Lewis Rosenstiel, head of Schenley Distillers, Nathan Ohrbach, New York merchant, and Alexander Kahn, managing editor of the Jewish Daily Forward. Joseph M. Proskauer, leading and violent anti-Zionist candidate for the Presidency of the American Jewish Committee, conveyed his views to the group in a letter.

Rabbi Wise told the Philadelphia meeting in his letter to Rabbi Wolsey that the New York gathering of November 16th had reached certain conclusions on their common interests and that Maurice Hexter had been instructed to report as soon as possible on a program of procedure and an outline of probable enterprise. Rabbi Wise concluded that he and Rabbi Goldenson were very much pleased with the results of the meeting. There is no doubt, Rabbi Jonah Wise reported, that these laymen mean business. What the Zionists regarded as a Victory for themselves the men present at the Rabbi Wise meeting regarded, on the contrary, as a victory for their own viewpoint. The reference was to a big story in the New York Times (whose publisher was present at the Wise meeting and who is related by marriage to Rabbi Wise) headed "733 Rabbis Rebuke Anti-Zionist Jews." The anti-Zionists at the Wise meeting regarded the story as an evidence of progress and as giving public notice that not all American Jews were Zionists.

(Continued on Page 7)

At this point, Rabbi Israel Goldstein, President of the Synagogue Council, came in for sharp criticism from Rabbi Schachtel, who charged that Goldstein was using the Synagogue Council for Zionist purposes. He reported that he had secured the consent of Rabbi James Heller for a change in the constitution to permit, hereafter, a vote by majority instead of unanimously. As criticism was offered, letters were read in criticism of Rabbi Julius Gordon of St. Louis for his activities as Chairman of the Committee on Palestine of the C.C.A.R. He was alleged to be acting without authority. Rabbi Heller and Rabbi Barnett Brickner of Cleveland were charged with making replacements on C.C.A.R. commissions of Zionists almost exclusively.

During the discussion on the question of an executive director, it was pointed out that Sidney Wallach had advised that it would be better for a rabbi than for a layman to be chosen. Rabbi Elmer Berger was then selected, to obtain "a salary commensurate with the position." A lay public relations adviser, to be Wallach, was also agreed upon, the actual choice to await the gathering of funds. Rabbi Wolsey phoned Rabbi Berger and received his "enthusiastic acceptance."

Rabbi Fineshriber then summed up the achievements of the group:

1. we have stirred up the Zionists and the country at large to a realization of the opposition;
2. we have started the first effective collective action on the part of American rabbis in opposition to Jewish nationalism;
3. Rabbi Lazon has to his credit the achievement of wide publicity for Arthur Hays Sulzberger's anti-Zionist speech in Baltimore;
4. we have 96 actively interested rabbis.

Rabbi Lazon reported that he has already received some funds for his so-called Lay-Rabbinic Committee, the forerunner of what is now the Council of American Judaism, a name unanimously chosen after Rabbi Lazon had suggested it. It was pointed out that the name has several advantages. 1. It meets the desires of the financial backers; 2. it meets the request of Adolph Rosenberg, President of the Union of American Hebrew Congregations, for emphasis on Americanism; 3. it defines the aims of the group, it was said.

Rabbi William Rosenblum of New York was chosen chairman of a committee, with Rabbis Schachtel and Nathan Perilman, assistant to Rabbi Goldenson, to draw up incorporation papers and a constitution. They will submit their work to Lazon, Wolsey, David Lefkowitz of Dallas, Julian Feibelman of New Orleans, Irving Reichert of San Francisco, Louis Binstock of Chicago and Dr. Leo Franklin, retired Detroit rabbi.

The management of a lecture bureau, to send speakers all over the country to spread anti-Zionism, was entrusted to Solomon Foster, retired rabbi of Newark, who will operate the bureau from his home. Rabbi Foster reported he had already obtained \$1,500 in Newark for his work.

The rabbis, who continuously emphasize that they are in favor of the upbuilding of Palestine although they oppose Zionism, agreed that it would be an excellent thing to have their next meeting in New York on December 7th, because it was the day following the meeting of the National Council of the United Palestine Appeal, which is a non-partisan fund-raising organization for Palestine. They could then deal with the subject matter of that meeting.

(Continued on Page 8)

State Department Against Zionists?

Rabbi Fineshriber then told the gathering that a prominent Washington official, not indicating whether this might be Mr. Lessing Rosenwald, Chief of the Salvage Division, a Philadelphian, had learned from the State Department, which has the final authority with respect to the American attitude toward Palestine, that it had not yielded to the pressure brought by the Zionists on Congressmen. On the contrary, Rabbi Fineshriber's highly placed informant alleged, the State Department was considerably annoyed by it.

Rabbi Lazon then urged all anti-Zionists to attend en masse the Institute on Justice and Peace, being held at the Hebrew Union College on December 21st-24th. He thought attempts would be made to issue a Zionist-colored statement.

It was also decided to ask Maurice Wertheim, retiring president of the American Jewish Committee, to meet with Rabbi Lazon, Fineshriber and Wolsey to discuss methods of securing money from "his" contingent of the Committee.

Rabbi Schachtel urged communication with Secretary of the Interior Harold Ickes to inform him of the anti-Zionist cause before he addressed the United Palestine Appeal conference in New York on December 6th. Rabbi Lazon said that he would arrange for this through his contacts. (At the U.P.A. gathering, Mr. Ickes said nothing whatever about Palestine.)

And that is how the meeting closed: with the decision to meet again on December 7th, a date notorious in history for the treacherous Japanese attack on America by a group which had secretly planned its deed for months while publicly expressing its good will and sympathy.

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A SENSATIONAL JEWISH NEWS SCOOP

(1)

12.14.42

MINORITY RABBIS CONSPIRE WITH HANDFUL WEALTHY JEWS TO FIGHT ZIONISM
IN U.S.A. AND PALESTINE

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Irreligious Asked To Join Religious Reform Jews To Strengthen
Anti-Zionist War

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Anti-Zionist Leader Claims Pipeline to State Department And
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Smashing of American Jewish Committee Threatened by Group
Calling Itself Council for American Judaism If Outright
Anti-Zionist Platform Rejected

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(Continued on Page (2))

although its birth was announced only this week. Dedicated to battle against those who would build up the Jewish National Home in Palestine, the initial meeting was held, ironically enough, in Temple Rodeph Shalom, which means "pursuit of peace"; a name doubly ironic because the secret session took place in the City of Brotherly Love. As though to symbolize the contempt which they have for the Balfour Declaration and its purposes, the anti-Zionist rabbis held their first gathering here on November 2nd and perfected their plans on November 23rd. Behind them, they contend, are some of the most powerful and wealthy Jews in America, who, one of the conveners alleged, have the power of persuasion over the State Department and ready access to present these anti-Zionist views to other members of the United States Cabinet.

The Independent Jewish Press Service has learned the secret background of the Council and, because of the extraordinary issues raised and the outstanding personalities involved, decided to make the lengthy material available to the general public. These are some of the elements involved in a drama which derives special significance from the present situation in Europe, where millions of Jews are being slaughtered by the Nazis.

(1) A small group of anti-Zionist Reform rabbis, many of them retired from their pulpits because of superannuation, has undertaken a wide-ranging political program against Zionism, to which these rabbis allegedly object because it is political in character. Asserting that Zionism is "secular" and "irreligious" and that that is why Reform Judaism, as they understand it, opposes it, these anti-Zionist rabbis have decided to enlist irreligious Jews as well as the religious in order to attempt to achieve their anti-Zionist aims, long rejected by the majority of American Jewish leaders.

(2) The names of Morris Wolf, prominent Philadelphia lawyer, associated with Lessing Rosenwald of this city, Henry Ittleson, wealthy head of Commercial Investment Trust, Arthur Hays Sulzberger, publisher of the New York Times, Samuel Leidesdorf, prominent New York accountant, Paul Baerwald, Honorary Chairman of the Joint Distribution Committee, are among those of laymen involved in the remarkable story.

(3) Match that lit the anti-Zionist fire of these rabbis and laymen into flame was Sidney Wallach, until recently "educational director" of the American Jewish Committee, retiring from that body under unknown circumstances. But a decade ago, Mr. Wallach was the editor of The New Palestine, official organ of the Zionist Organization of America. Another person associated with the tale is Dr. Maurice Hexter, now Executive Vice-President of the New York Jewish Federation, but prior to that for many years in Palestine as the Felix Warburg-named member of the Jewish Agency Executive.

(4) Secretary of State Hull's department can be "reached" by this anti-Zionist group, one member of it, Rabbi William Fineshriber, of this city, claims, quoting a statement of anti-Zionist intent by one of the leading members of the State Department.

(5) Rabbi Lazaron also undertook to "see" Secretary of the Interior Harold L. Ickes before he delivered his speech on December 6th at the National Council

(Continued on Page (3))

of the United Palestine Appeal in New York in order to present the anti-Zionist position to the Secretary. Whether he "saw" him or not, Mr. Ickes said not one word about Palestine at a national Palestine gathering.

(6) Among the epithets hurled at various other leading American Jewish personalities were these: Adolph H. Rosenberg, head of the Union of American Hebrew Congregations, was described as an "appeaser" by Rabbi Louis Wolsey of Philadelphia; Rabbi James G. Heller, President of the Central Conference of American Rabbis, and Rabbi Israel Goldstein, President of the Synagogue Council of America, were both denounced as using these organizations for Zionist purposes; the American Jewish Committee itself, under present control, was charged with having "ducked" the Zionist issue.

Campaign for Large Funds

To achieve its purposes, the Council for American Judaism, a name proposed by Rabbi Lazon, has launched a campaign for \$25,000 in the first month. It was assured, however, by Morris Wolf, attorney for wealth in Philadelphia, that "far more" was in sight as soon as the campaign got started. On the advice of a "public relations" counsel that it would look "nicer" to have a rabbi instead of a layman as the executive director of the organization, youthful Rabbi Elmer Berger, of Flint, Mich., did not have to be persuaded too hard by Rabbi Wolsey to take the post.

Meeting of November 2nd

The story is best told as it unfolded itself at two intimate and private meetings at Rabbi Wolsey's Rodeph Shalom in this City of Brotherly Love. Rabbi Wolsey was in the chair. Others present were venerable Rabbi Samuel Goldenson of New York's Temple Emanu-El, William Rosenau, Morris Lazon, A.D. Shaw and Abraham Shusterman, the last four of Baltimore, William Fineshriber of this city, H. J. Schachtel, Isaac Landman of New York, Norman Gerstenfeld of Washington, emeritus David Philipson of Cincinnati, emeritus Solomon Foster of Newark and C.A. Rubenstein of Baltimore.

The aged Rabbi Goldenson introduced Mr. Sidney Wallach, until recently with the American Jewish Committee but now a "free lance" in public relations. Mr. Wallach, once the editor of the official Zionist organ, told the group that non-Zionism was the most important issue in American Jewish life and that the failure of this cause would be harmful to everything American Jewry values. This opposition movement is the last stand of the anti-Zionist forces, he stressed, and to achieve its objective an organized group must be fought with organization. The Zionists, he charged, have captured the organs and media of public opinion. In his view, the number of Zionists is very small. Most of them had been "taken in" and were, in reality, only philanthropically minded. He said that it would be regrettable if the anti-nationalist fight remained Reform. A place should be found for the non-Reform, even the irreligious anti-Zionist. Let the irreligious Jew find his place in American Jewish life, but not the place the Zionists want him to have. The American Jewish Committee, he charged, has "ducked" this issue. Its members were not aggressively anti-Zionist, although they were and are basically anti-Zionist.

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Mr. Wallach's plan involved "grooming for action" several thousand people, at least one representative in every city, who would fight for a hearing and who would have, according to Mr. Wallach, the same functions as a Christian Science representative in a community. He declared that Dr. Magnes was "crucified" by the Jewish press. To reveal this, he stated, would reveal the unreliability of the Zionists, showing the parallelism between the German 19th century mysticism and Zionist ideology. This would help show up Zionist errors. Even the "gad-fly," he declared, has a place in the establishing of truth.

At this point, Mr. Wallach modestly suggested that he did not want to earn his living doing this type of public relations, but, after all, he would have to have the "burden of making a living lifted" from him, if he were to do this public relations work.

The aged Rabbi Philipson said he had come from Cincinnati to present the point of view of Mr. Adolph Rosenberg, leader of the Union of American Hebrew Congregations. Mr. Rosenberg felt the group must have a "positive" view, with Americanism as its central theme. The only salvation for Judaism, he felt, was to identify this movement with Americanism. Dr. Philipson said he shared that view and would return to Cincinnati to organize a group on that basis. But this was not satisfactory to Rabbi Wolsey, who said that in his relations with the U.A.H.C., Mr. Rosenberg had been an appeaser.

Rabbi Rosenau said that the Baltimore rabbis had given a great deal of thought to this cause. It was their endeavor to create a non-U.A.H.C. organ of Reform Judaism. It was his thought, however, that stressing of the American keynote would cast aspersion on thousands of those who differ. They claim to be Americans and are loyal Americans. The movement, he felt, is a religious one in opposing Zionism.

Rabbi Schachtel was impatient to proceed with practical matters and said the immediate engagement of a person such as Mr. Wallach was essential. Rabbi Fineshriber agreed that the group ought to follow Mr. Wallach's plan. It was necessary to have a person like Wallach or to start a magazine, for financial reasons.

Mr. Wallach responded that a "man's-size job must be done by a man," whether himself or somebody else. He felt it would be wise to get clarification of the views of Wendell Willkie and Secretary Hull on Zionism. In his view, money-raising for anti-Zionist purposes should be very easy. He knew many men who would be ready to contribute.

Dr. Goldenson agreed to this, saying once a man was engaged the financial support would flow in.

Rabbi Foster was opposed to joining with irreligious Jews, saying his antagonism to Zionism was of religious origin.

Rabbi Lazon asked the practical questions: how much would Wallach's services entail? What would he do if he had the money? How would he raise the money?

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Mr. Wallach said he would need from \$7,200 to \$7,500 a year. He would get busy doing the kind of thing he had been taking about, get a hearing for anti-Zionism. One magazine was not enough. If we show we mean business, Wallach said, groups in every city will contribute, especially if we can get tax-exemption. The zealots in every city must be found. He believed that anti-nationalism would strengthen Reform, rather than Reform strengthen anti-nationalism.

Rabbi Gerstenfeld of Washington was satisfied. He would call his laymen together promptly to raise funds.

Would Use Yiddish Press

Mr. Wallach suggested a key group of individuals in New York to supervise the spending of the money and the conduct of the work. This group would have to have freedom to work and to make decisions. The Yiddish press, he suggested, should be approached, so that with "friends" inside, an occasional item would be published to inject doubt of Zionism in the readers' minds.

Rabbi Schachtel wanted to know whether "our movement is to be pro-Reform or anti-nationalist." In his view, the main program should be "anti-nationalist." Rabbi Landman said he did not like to see an anti-program but a positive one. Rabbi Shaw agreed.

Then the discussion went on, with suggestions being offered for various types of magazines, methods of getting tax exemption, and putting speakers onto various lecture platforms. Rabbi Goldenson asked whether the group should identify itself solely with Reform or strike the larger American note. He was for the latter, although sole identification with either would be a limitation on any money-raising venture.

It was Rabbi Gerstenfeld, seconded by Rabbi Philipson, who proposed that \$25,000 be raised in one month, that Mr. Wallach be engaged and a program be worked out for the year. The motion carried.

After adjournment for lunch, Dr. Goldenson started off the afternoon proceedings by reading, as though it were a document from the patron saint, the letter in the New York Times of November 1st from Dr. Judah L. Magnes, President of the Hebrew University. Each of the men, led off by Rabbi Philipson, explained how he was going to raise funds in his city for this crusade. With Rabbi Lazon as chairman, a committee was appointed to formulate objectives. Other members were Goldenson, Schachtel, Gerstenfeld and Fineshriber.

Rabbi Wise Reports on Meeting

The second meeting of the group, called in the same temple here on November 23rd, heard a letter read from Rabbi Jonah B. Wise of New York, a National Chairman of the United Jewish Appeal and fund-raising chairman of the Joint Distribution Committee, who described a meeting held in New York on November 16th to consider purposes in which Rabbi Wolsey's group was extremely interested.

Rabbi Wise dismissed the importance of the answer to the 95 anti-Zionist rabbis signed by 733 rabbis. He declared that only 199 of the 476

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members of the Central Conference of American Rabbis were included. He pointed out that neither Dr. Julian Morgenstern, President of the Hebrew Union College, nor Rabbi Louis Finkelstein, President of the Jewish Theological Seminary, had joined the 733 rabbis.

A report on a meeting which he and Rabbi Wolsey had had with Morris Wolf, a member of the American Jewish Committee, was given by Rabbi Fineshriber. The most violent clash in the long history of the American Jewish Committee is now in progress. Mr. Wolf is alleged to have said that if the candidate who succeeds Maurice Wertheim is non-Zionist, he and his group would supply the Lazaron-Wolsey combination with funds. If the anti-Zionists failed to gain control of the American Jewish Committee, they might secede and their funds would be available in any case. In either case, Rabbi Fineshriber was assured by Mr. Wolf that sums far exceeding the hoped-for \$25,000 would become available.

Another letter was then read by Rabbi Wolsey from Rabbi Jonah B. Wise. In it the latter described a meeting in New York on November 16th. Those present were Alan M. Stroock, son of the late President of the American Jewish Committee; William Rosenwald, President of the National Refugee Service and a National Chairman of the United Jewish Appeal; Paul Baerwald, Honorary Chairman of the Joint Distribution Committee; Arthur Hays Sulzberger, publisher of the New York Times, who, in four years, made no contribution to the United Jewish Appeal on the ground of his principle objections to Palestine; Edward M. M. Warburg, a lieutenant and Chairman of the Joint Distribution Committee; Maurice Hexter, once a member of the Jewish Agency Executive in Jerusalem; George Backer, President of the Jewish Telegraphic Agency; Samuel Leidesdorf, Treasurer of the New York United Jewish Appeal; Edgar Nathan, Manhattan Borough President; Henry S. Hendricks, and Henry Ittleton, head of Commerical Investment Trust, who, in 1942, reduced his contribution to the United Jewish Appeal to \$50,000 from the \$100,000 level of the previous year. Excuses for absence were sent by Judge Samuel Rosenman, confidant of President Roosevelt; Lewis Rosenstiel, head of Schenley Distillers; Nathan Ohrbach, New York merchant, and Alexander Kahn, managing editor of the Jewish Daily Forward. Joseph M. Proskauer, leading and violent anti-Zionist candidate for the Presidency of the American Jewish Committee, conveyed his views to the group in a letter.

Rabbi Wise told the Philadelphia meeting in his letter to Rabbi Wolsey that the New York gathering of November 16th had reached certain conclusions on their common interests and that Maurice Hexter had been instructed to report as soon as possible on a program of procedure and an outline of probable enterprise. Rabbi Wise concluded that he and Rabbi Goldenson were very much pleased with the results of the meeting. There is no doubt, Rabbi Jonah Wise reported, that these laymen mean business. What the Zionists regarded as a victory for themselves the men present at the Rabbi Wise meeting regarded, on the contrary, as a victory for their own viewpoint. The reference was to a big story in the New York Times (whose publisher was present at the Wise meeting and who is related by marriage to Rabbi Wise), headed "733 Rabbis Rebuke Anti-Zionist Jews." The anti-Zionists at the Wise meeting regarded the story as an evidence of progress and as giving public notice that not all American Jews were Zionists.

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At this point Rabbi Israel Goldstein, President of the Synagogue Council, came in for sharp criticism from Rabbi Schachtel, who charged that Goldstein was using the Synagogue Council for Zionist purposes. He reported that he had secured the consent of Rabbi James Heller for a change in the constitution to permit, hereafter, a vote by majority instead of unanimously. As criticism was offered, letters were read in criticism of Rabbi Julius Gordon of St. Louis for his activities as Chairman of the Committee on Palestine of the C.C.A.R. He was alleged to be acting without authority. Rabbi Heller and Rabbi Barnett Brickner of Cleveland were charged with making replacements on C.C.A.R. commissions of Zionists almost exclusively.

During the discussion on the question of an executive director, it was pointed out that Sidney Wallach had advised that it would be better for a rabbi than for a layman to be chosen. Rabbi Elmer Berger was then selected, to obtain "a salary commensurate with the position." A lay public relations adviser, to be Wallach, was also agreed upon, the actual choice to await the gathering of funds. Rabbi Wolsey phoned Rabbi Berger and received his "enthusiastic acceptance."

Rabbi Fineshriber then summed up the achievements of the group: 1. we have stirred up the Zionists and the country at large to a realization of the opposition; 2. we have started the first effective collective action on the part of American rabbis in opposition to Jewish nationalism; 3. Rabbi Lazon has to his credit the achievement of wide publicity for Arthur Hays Sulzberger's anti-Zionist speech in Baltimore; 4. we have 96 actively interested rabbis.

Rabbi Lazon reported that he has already received some funds for his so-called Lay-Rabbinic Committee, the forerunner of what is now the Council of American Judaism, a name unanimously chosen after Rabbi Lazon had suggested it. It was pointed out that the name has several advantages. 1. It meets the desires of the financial backers; 2. it meets the request of Adolph Rosenberg, President of the Union of American Hebrew Congregations, for emphasis on Americanism; 3. it defines the aims of the group, it was said.

Rabbi William Rosenblum of New York was chosen chairman of a committee, with Rabbi Schachtel and Nathan Perilman, assistant to Rabbi Goldenson, to draw up incorporation papers and a constitution. They will submit their work to Lazon, Wolsey, David Lefkowitz of Dallas, Julian Feibelman of New Orleans, Irving Reichert of San Francisco, Louis Binstock of Chicago and Dr. Leo Franklin, retired Detroit rabbi.

The management of a lecture bureau, to send speakers all over the country to spread anti-Zionism, was entrusted to Solomon Foster, retired rabbi of Newark, who will operate the bureau from his home. Rabbi Foster reported he had already obtained \$1,500 in Newark for his work.

The rabbis, who continuously emphasize that they are in favor of the upbuilding of Palestine although they oppose Zionism, agreed that it would be an excellent thing to have their next meeting in New York on December 7th, because it was the day following the meeting of the National Council of the United Palestine Appeal, which is a non-partisan fund-raising organization for Palestine. They could then deal with the subject matter of that meeting.

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State Department against Zionists?

Rabbi Fineshriber then told the gathering that a prominent Washington official, not indicating whether this might be Mr. Lessing Rosenwald, chief of the Salvage Division, a Philadelphian, had learned from the State Department, which has the final authority with respect to the American attitude toward Palestine, that it had not yielded to the pressure brought by the Zionists on Congressmen. On the contrary, Rabbi Fineshriber's highly placed informant alleged, the State Department was considerably annoyed by it.

Rabbi Lazon then urged all anti-Zionists to attend en masse the Institute on Justice And Peace, being held at the Hebrew Union College on December 21st-24th. He thought attempts would be made to issue a Zionist-colored statement.

It was also decided to ask Maurice Wertheim, retiring President of the American Jewish Committee, to meet with Rabbis Lazon, Fineshriber and Wolsey to discuss methods of securing money from "his" contingent of the Committee.

Rabbi Schachtel urged communication with Secretary of the Interior Harold Ickes to inform him of the anti-Zionist cause before he addressed the United Palestine Appeal conference in New York on December 6th. Rabbi Lazon said that he would arrange for this through his contacts. (At the U.P.A. gathering, Mr. Ickes said nothing whatever about Palestine.)

And that is how the meeting closed: with the decision to meet again on December 7th, a date notorious in history for the treacherous Japanese attack on America by a group which had secretly planned its deed for months while publicly expressing its good will and sympathy.

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December 18, 1942

Rabbi Ferdinand M. Isserman
5017 Washington Ave.
St. Louis, Mo.

My dear Rabbi Isserman:

In sending out the draft of my statement on The Religious Basis of a Just and Enduring Peace, an error crept in the third paragraph, fifth sentence. It now reads: "Judaism recognizes no inherent national or major superiority." It should read: "recognizes no inherent or racial superiority." I would suggest that this be corrected.

With all good wishes, I remain

Very cordially yours,

AHS:BK

"And the work of JUSTICE shall be PEACE." Isaiah 32-17

וְהָיָה מַעֲשֵׂה הַצְדָּקָה שְׁלוֹם

The
COMMISSION ON JUSTICE AND PEACE
of the
CENTRAL CONFERENCE OF
AMERICAN RABBIS

cordially invites you to participate in the

AMERICAN INSTITUTE
on
JUDAISM AND A JUST AND
ENDURING PEACE

to be held at the

HEBREW UNION COLLEGE

Cincinnati, Ohio

from December 21 - 24, 1942

R. S. V. P.
Commission on Justice and Peace
5017 Washington Avenue
St. Louis, Mo.

THE AIM OF THE INSTITUTE

The aim of the American Institute on Judaism and a Just and Enduring Peace is to assemble rabbis and Jewish laymen to prepare a statement on the basis of a Just and Enduring Peace in the light of the teachings of Judaism, parallel to statements made by English Protestants at Malvern, American Protestants at Delaware, and American Catholics at Washington. Preliminary studies on the religious, political, and racial bases of a just and enduring peace are being prepared by scholars, lay and rabbinical, and copies of these will be sent in advance of the Institute to all who signify their desire to attend. These preliminary studies will be discussed in Round Tables, and then presented for approval at plenary sessions.

HOUSING DURING THE INSTITUTE

The beautiful setting of the campus of the Hebrew Union College, high in the hills of Clifton in Cincinnati, offers unparalleled opportunities for serene meditation and secular discussion. The dormitory facilities and the dining room of the Hebrew Union College will be available to the participants at the Institute. Kosher food will be provided for those who in advance express a desire for it. The cost for housing and meals for the four days at the college will be \$10.00. Reservations will be made in the order in which they are received. Preference will be shown to those who plan to attend four full days. Those who desire to live at Cincinnati hotels may communicate with the Alms, Gibson, Netherlands Plaza, and Sinton and are urged to write to these hotels now.

FURTHER DETAILS

The first session will be held on December 21st at 10:00 A. M. and sessions will continue for four days unless the work of the Institute is completed before that time. Other details will be sent to those who write their intention to attend. The discussions of the Institute will be limited to invited participants.

Central Conference of American Rabbis

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CONFIDENTIAL DOCUMENT

THE RACIAL BASES FOR A JUST & ENDURING PEACE

a preliminary study prepared by Maurice Zigmund for the American Institute on Judaism and a Just and Enduring Peace to be held at the Hebrew Union College, December 21st - 24th.

This study is being sent to you as a participant in the Institute.

This statement is just a rough draft and is submitted to you in the STRICTEST CONFIDENCE - not to be used for ANY PUBLICITY WHATSOEVER.

It is to be the theme for discussion at the round table where it may be modified and altered. Eventually the conclusion will be published.

The problem of race in the modern world is greatly complicated by the fact that, as used commonly, the word is made to apply to conditions far beyond its meaning in the social sciences. In a technical sense, race signifies a more or less homogeneous human group having certain distinctive anatomical characteristics traceable to common descent. Since all contemporaneous peoples belong to the single species, Homo sapiens, the physical differences between groups are not profound. Moreover, the degree of distinctiveness which justifies the use of the term "race" is not and can never be clearly defined. By virtue of the evolutionary process, all life forms constitute a vast intergrading series for which categorizing, though convenient, is an artificial procedure. Some physical anthropologists conceive of humanity as composed of two or three broad racial groups with a number of additional aberrant or specialized types; others, while admitting the broader relationships, prefer to recognize smaller groups as distinct categories. In either case, numerous divisions and subdivisions are usually identified and named.

It should be noted that psychological and cultural considerations do not enter into the anthropological concept of race. The most painstaking investigations have failed to reveal any correlation between physical form on the one hand and mental or social habits on the other. Cultural diversity is adequately explained in terms of historic, social, and natural factors. A culture may be common to a variety of biologic types and, conversely, a single "race" usually embraces diverse cultures. It follows, obviously, that anthropology has nothing to say about the relative abilities of racial types. Since "ability" is a cultural and not a biological term, it must be demonstrated, if at all, on a cultural level. "Skill" is meaningful only as it operates through socially approved techniques.

In common usage, the word race is largely unencumbered by these anthropological considerations. Employed under such varied circumstances and to describe such a wide range of conditions, it comes ultimately to be no more specific than such generalized concepts as "group" or "social entity". As popularly used, race becomes inextricably confused with culture, language, and nation. "Racial heritage" is made to signify something far beyond physical descent. Though "Semitic" and "Aryan" are linguistic terms, there exist, in the minds of millions of people, a Semitic race and an Aryan race. Similarly, and with as little justification, frequent use is made of such expressions as "German race", "French race", and "Jewish race". The most mixed of peoples come to regard themselves as a "pure" race. Indeed, the biologic, anatomical implications of the word are commonly altogether ignored.

The meaninglessness of the phrase "Jewish race" is to be found in the fact that it is at once too large and too small a category to be applied to Jews. It is too small because, as has been amply demonstrated, the modern Jew represents a number of biologic strains, and too large in that, even if his ancestors were at one time of a relatively homogeneous physical type, they shared that homogeneity with groups culturally distinct. Yet the misconception is perpetuated not alone by anti-Jewish propagandists, but by Jewish spokesmen as well. It is supported by the authority of the Jewish Encyclopedia.

The insidious thing about the popular concept of race is its implication of innateness and permanence. If one can succeed in attributing racial distinctiveness to a group of people, one has also succeeded in implying that the alleged characteristics of the group are carried in the blood stream and, barring cross-breeding, are there to stay. "Racial purity", which, according to anthropologists, probably exists nowhere on earth, becomes a condition of utmost moment, to be defended with one's life blood; out-group blood is to be shunned even in the form of an emergency transfusion.

Race prejudice is ill-will against peoples presumed to form a racial unit. As often as not the group so designated is not a race in the technical sense of the term. How can anti-Jewish attitudes be described as race prejudice if the Jews do not constitute a race? The misuse of words, however, achieves a fundamental purpose: that of implying instinctiveness to the prejudice and unchangeability to the traits which avowedly call it forth.

Antagonisms in general are socially conditioned and race prejudice is no more "instinctive" than other prejudice. There is no inherent conflict even when two groups representing obvious physical differences are involved. All evidence tends to prove the contrary. Intermixture between peoples of diverse pigmentation is too common a phenomenon to give credence to any theory of race repulsion. Any one who has seen children of distinct racial groups play together will be conscious of the fact that race prejudice is an acquired attitude. The "dislike of the unlike" does not operate until "unlikeness" becomes a socially exploited phenomenon. There are peoples among whom skin pigmentation is regarded as no more significant than are other personal characteristics which differentiate one man from another.

Here is the crux of the matter. Racial prejudice does not differ in motivation or in response from other types of prejudice. It exhibits all of the manifestations of social conflict. If it seems to us more basic and therefore more hopeless than other antagonisms, then we have succumbed to that extent to the false doctrines of racism. That race prejudice is regarded by many as the most "natural" of all prejudices is proof of the effectiveness of the pseudo-science which has been evoked to support it.

Race prejudice is one of the obstacles in the way of the establishment of a just and enduring peace. If group antagonism based upon color is allowed to perpetuate itself, it must ultimately plunge the world into the most devastating of all wars. Until so-called race problems are solved, the peace of the world will be constantly threatened.

If the primary factor involved were race, the outlook would be dismal indeed. Clearly, nothing of any consequence can be done about race. Even if it were desirable, the elimination of racial, i. e., physical, differences is an academic theory not a practical procedure. Actually, in a just world, racial pluralism ought to be as valid a principle as cultural pluralism. Problems arising out of the color-line should be solved not by removing the line but by learning how to live with it. In any program designed to eradicate race prejudice, attention, as Dr. Ruth Benedict has indicated, must be concentrated not upon race but upon prejudice.

A measure of hope is to be found in these observations. If the essential difference between racial and other antagonisms is largely one of terminology, race problems, if not solved, are appreciably simplified. The conditions and circumstances which give rise to minority persecution, to religious oppression, to social ill-will of various types, are found to be operative also here. It follows then, that the solution for one will be a solution for all. If the discontents and maladjustments of an unjust social and economic order are the basic causes of social friction, they are also to blame for that type of social friction known as race prejudice. The misconceptions as to the role of race in the cultural life of man constitute, of course, a complicating factor. But a world in which the psychological outlet provided by hate is no longer necessary will be a world in which race will cease to be conjured up as the great barrier to human understanding and goodwill.

Obviously, anthropology has a certain service to perform in eliminating popular misconceptions about race. Few words stand in such a great need of being redefined. Anthropological truisms concerning the absence of correlation between race and culture and between race and mental ability are unknown to people who talk freely of racial matters. A slow process of education will be needed before the concept of race is removed from the realm of human relations and restored to its rightful place in the field of research. Anthropology will confer a great boon upon mankind if it succeeds in making it clear that race involves not social but technical problems and that anthropometric investigations give no hint as to the steps which will lead to a just and enduring peace.

Within Jewish tradition there is a consistent indifference to racial matters. Jewish in-group loyalties never took the form of racial chauvinism. The historic experience in Egypt had a sobering influence upon succeeding generations. Remembrance of the slavery in Egypt did much to fashion the relationship of the Jew to the stranger. Furthermore, the idea of the brotherhood of man seemed a logical

unequivocal in their denunciations of any assumption of racial or national superiority. "Are ye not as the children of the Ethiopians unto Me, O children of Israel?" asks Amos in the name of God. "I brought up Israel out of the land of Egypt, but (did I not also bring) the Philistines from Caphtor and Aram from Kir?"

A tradition such as this should be brought to bear ~~upon~~ our consideration of the problem of race, for the attitude it suggests is essential to the realization of permanent peace in the post-war world.



CONFIDENTIAL DOCUMENT

JEWISH POST WAR RECONSTRUCTION

a preliminary study prepared by Jacob J. Weinstein for the American Institute on Judaism and a Just and Enduring Peace to be held at the Hebrew Union College, December 21st - 24th.

This study is being sent to you as a participant in the Institute.

This statement is just a rough draft and is submitted to you in the STRICTEST CONFIDENCE - not to be used for ANY PUBLICITY WHATSOEVER.

It is to be the theme for discussion at the round table where it may be modified and altered. Eventually the conclusion will be published.

The Shibboleth which unites the Axis powers in their war against the United Nations is anti-Semitism. Hitler, Goebbels and Rosenberg planned it so. A persistent and ever-mounting torrent of propaganda was loosened to establish the idea that the Jews were the instigators and inspirers of the democratic-bolshevist alliance against the "New World Order." The destruction of the Jews would therefore mean the collapse of all effective opposition to the Axis dream of World Empire. Hitler has solemnly vowed to exterminate the Jews. If the Axis wins, he will completely fulfil that vow. Even if the Axis loses, he will snatch a token victory for himself by destroying as many Jews as his machine gunners and gas chambers and cattle cars can accommodate. From recent accounts that trickle through the rigorous censorship of Occupied Europe, he is well on the way to achieve his boast. Chmelnicki and Petlura were inefficient sentimentalists, compared to the Nazi hangmen who have made a thousand Lidices of the Jewish towns and villages in Occupied Europe.

Therefore symbolic and practical considerations both demand that justice be done to the Jew. The alleviation of the Jewish plight by the United Nations will be the most meaningful symbolic answer that can be given to the Nazi assault on Western Civilization. We shall, in effect, be saying to the Fascists: "You chose the destruction of the Jews as the foundation stone of your Master-race Imperialism. We choose the rehabilitation of the Jew as the cornerstone of a World Federation of Free Nations."

In the legal instruments of the peace, whether they be general conventions or specific protocols, the equality of the Jew as an individual in his civic, political and economic status, must be unequivocally maintained. Cultural, religious and nationality rights must be accorded to the Jewish group wherever such rights are accorded to similar or parallel groups in nations that are composed of heterogeneous elements. Wherever Jews achieve a constant majority (as they may in Palestine), they must be entitled to the right of political self-determination.

We must, however, guard against the easy delusion that such legal provisions in the various treaties and agreements will automatically solve the Jewish problem. This "automatic" mind-set has led otherwise sensitive and thoughtful persons to an entire disregard of the special and peculiar factors that are often of the very essence of the Jewish problem. Unique historical factors and the special attitudes of the non-Jewish majority make it imperative to establish specific safeguards for the integration of the Jew into the post-war world.

Whatever legal safeguards may be written into the constitutions of a reconstructed Germany, Poland, Roumania, Hungary or Slovakia, cannot be translated into action overnight. The persons who will be entrusted with the administration of these laws will not be able to shake themselves free of prejudices engendered

over a long period of intense propaganda. The dislocations and difficult readjustments which many will have to make in post-war Europe may intensify, rather than moderate, the maliciously nurtured hates of the last two decades. It will require a generation, at least, before these poisonous invidious attitudes will be exorcised from the central and eastern European peoples. The Jew will undoubtedly be used as a scapegoat for these frustrations and aggressions.

An honest regard for these realities makes it incumbent upon the statesmen of the Peace to remove several million Jews from the areas where population pressure and conditioned prejudices will make the Jewish position exceedingly precarious. It is inhuman to permit the Jews who have survived the fearful ordeal of war and mass pogroms to endure the inevitable fury of post-war tensions accompanying the struggle for existence in the war-scarred and desolated areas of Europe.

To meet this situation we propose the following measures:

(1) Lifting of immigration barriers to the more fortunate countries - North and South America, Canada, Australia, South Africa. This will be a necessary supplement to the program of rehabilitation already announced by our Government. Until we have succeeded in reconstructing the economic life of the depleted countries, the movement of food to them can be balanced by our absorption of some of their manpower. Resettlement projects in Ecuador, Mexico, Alaska and Canada could absorb many thousands of families.

(2) At least another million Jews from the pressure areas can be colonized in Palestine. Modification of the immigration laws and the land purchasing legislation would enable the present population to absorb a population equal to their present numbers. An internationally sponsored and financed resettlement plan could easily provide for 500,000 more Jews. The groundwork has been done. The people and the economy of Palestine have shown a remarkable adaptiveness and resilience. The added ethical and religious incentive of rebuilding the cradleland of Israel's faith is a powerful dynamic which should not be overlooked by the Resettlement Committees, who will be charged with this work. To assure the permanence of the heroic efforts which such a colonization movement will entail, Palestine must be guaranteed as a self-determining unit of a Middle East federation which in turn must be part of the larger federation of all nations. With the old imperialism supplanted by new international sponsorship, the various populations in Palestine can develop a mutually satisfactory form of self-government. It is our firm belief that with two million Jews removed from the former pale of settlement and other areas where anti-Semitism is deeply rooted among the peoples, the chance for the satisfactory integration of the remaining two or three million Jews will be immensely improved.

(3) We propose an International Commission for the study of race and group relations. This Commission should be modeled on the International Labor Office and the International Agriculture Institute. The Commission would gather and disseminate the facts about group inter-relations and encourage the development of techniques to combat all forms of anti-social prejudice. Such a commission would help to implement the ideals implicit in the very structure of a world commonwealth. It would be in an objective position to point out the workings of prejudice in any one nation. It could mark the manner in which the historical and literary teachings of one nation or group might be creating prejudice against another nation or group. It would have access to international orders, such as the Jesuits, the Masons, the B'nai B'rith, the Rotarians, and the various church and Synagogue federations, and could sponsor through them the educational techniques by which men can be made receptive to differences and thus fit for citizenship in a world commonwealth.

If peace is to be based on justice and not on craven conformity to power, it must be a peace that flows from a unity which is the harmonization of understood and appreciated differences.

CONFIDENTIAL DOCUMENT

ECONOMIC BASES FOR A JUST AND ENDURING PEACE

a preliminary study prepared by Sidney Goldstein for the American Institute on Judaism and a Just and Enduring Peace to be held at the Hebrew Union College, December 21st through December 24th.

This study is being sent to you as a participant in the Institute.

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"The Earth Is The Lord's And All That Is Therein"

I

The function of the economic system is to establish for all men economic freedom, equality of economic opportunity, the right to work in accordance with training, experience and ability, and the fullest development consistent with current resources, productive power, and methods of distribution. This function of the economic system we recognize as fundamental and we are convinced that this function must be translated into social practice in reorganizing the economic life of the post-war world. We cannot tolerate exploitation, enslavement or serfdom at any point in our economic program.

II

The application of science, scientific procedure and management to agriculture, industry and commerce now assure us of an adequate economic life. We possess today all the factors that are necessary for a full, rich and abundant economic development. These factors are: One, material resources; two, machinery; three, manpower; four, markets; five, money. There is no lack of any one of these factors and if they are properly organized and properly employed we shall be able to create an economic system that will assure to every man, woman and child the means of maintenance for a decent, self-respecting and self-reliant level of life. There is no excuse whatever for impoverishment and destitution in our present stage of civilization.

III

In order that every group and every people in the world may be assured of what is required for economic independence and the fullest economic development it is necessary to regard and to treat natural resources, productive power and the methods of distribution not as the possession of individuals or corporations or nations but as the endowments of society itself. We believe that such natural resources as oil and coal, such productive power as hydro-electric enterprises, such methods of distribution as railroads and other means of transportation should be socialized and that the title of ownership should rest in society itself.

IV

The standard of living in every country and on every continent should be raised in accordance with the available resources, productive power and methods of distribution. The standard of living we advocate should include not only proper shelter, sufficient nourishing food and adequate clothing, but all other items now recognized as a part of the budget in a civilized life, such as, medical and dental care, recreation, and savings. It is impossible, we realize, to raise at once the standard of living of every people to the highest standard that has been attained in advanced countries like the United States of America. But it is only just that every effort should be made to improve the economic life of every group as rapidly as the economic system will allow.

V

The income necessary to maintain an adequate standard of living should be based not solely upon the earning power of the individual but also upon the needs of the family as a unit. The family is basic to the social structure and it is not only socially unwise but most unjust to compel a family of mother and father and three children to live on the same amount that is paid to a man who has no dependents. In order that the national income may be so distributed as to assure a reasonable standard of living it is necessary not only to establish a minimum income but also to establish a maximum income. This can and should be done through a system of taxation such as is being developed and adopted at the present time. The equitable distribution of the national income is a matter of morals even more than of

VI

The problem of unemployment must not be allowed to develop in the post-war world as it did in some countries immediately at the end of the last war and in almost all countries after 1929. Employment can be provided in our time for every person willing and able to work if a well thought out program is adopted. This program should include the following: One, a limitation of the hours of labor in accordance with economic needs; two, the elimination of child labor wherever this is detrimental to the development of child life; three, the retirement of the aged when the aged cease to become a social and economic asset; four, the expansion of the social services, such as health, education, and recreation to meet the increasing needs in social life; five, a construction program to meet the reconstruction needs of the post-war world. Many cities and many countries will have to be rebuilt after the devastation of the present conflict. The solution of unemployment is not relief nor even work-relief but work.

VII

A social security program must be developed and adopted to meet the economic needs of those who for different reasons are unable to work or to find employment. This program we are convinced must include unemployment insurance, accident insurance, health insurance, old age annuities and the adequate care of dependants of workers. The hazards of our economic life over which individuals have no control must be covered by society itself and the unit of care must not be the individual but the individual plus the members of the family that are dependent.

VIII

In a democratic society the workers must possess the right to organize in order to advance their own welfare. By workers we mean all those who are engaged in agriculture, industry, commerce and the professions. The right to organize cannot legally or morally be limited to organizations that are engaged in profit-making. The right to organize includes the right to bargain collectively through representatives of their own choosing and to determine in cooperation with employers the terms of the contract covering wages and salaries, hours and conditions of work, and the machinery through which grievances are to be adjusted. These rights of labor, we are convinced, should be incorporated in the social legislation of every country and as far as possible the standards established should apply to every group in every land.

IX

In order that the economic program we advocate may be adopted upon an international scale it is necessary to organize an international body that will be charged with the responsibility and the authority necessary for the accomplishment of its task. This international economic body we believe should be the economic section of an international organization or world government that we must assume will be created in the post-war period. Our international experience, especially the experience of the International Labor Office, teaches us that without authority and the ability to enforce decisions an economic program of international scope cannot be established.

CONFIDENTIAL DOCUMENT

INTER-FAITH BASIS OF A JUST & ENDURING PEACE

a preliminary study prepared by Rabbi Morris Lazaron for the American Institute on Judaism and a Just and Enduring Peace to be held at the Hebrew Union College, December 21st - 24th.

This Study is being sent to you as a participant in the Institute.

This Statement is just a rough draft and is submitted to you in the STRICTEST CONFIDENCE - not to be used for ANY PUBLICITY WHATSOEVER.

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1. We are engaged in a war whose outcome will decide the future for generations. For Judaism, a victory of the Axis would mean the loss of all that dignifies human existence, that gives incentive to human striving. It would mean the destruction of man's hope to build God's Kingdom on earth.
2. Through the insight of Jewish teachers, Judaism revealed to the world certain universal truths upon which western civilization has been built. Judaism proclaimed the existence of the one Holy God, creator of the universe and all that is in it; the dignity of human life and the worth of man made "in the image of God"; the responsibility of man to God and to his fellowmen. Judaism declared that justice must be made the foundation of human relations and that the brotherhood of all peoples is the goal toward which all creation moves. In the spirit of humility before the grandeur of this vision, we hold that the promotion of these ideals is the mission of Judaism. With a keen sense of our own shortcomings and failures, we prayerfully pledge ourselves to promote their wider acceptance among men and their application in human relations.
3. These concepts have been accepted by the communions which spring from the mother faith. Any denial of them is a denial not only of Judaism but of Christianity. Should they be rejected and beaten down, Christianity as well as Judaism would be rejected and beaten down.
4. We share these principles which we believe must be the foundation for post-war reconstruction. A solemn obligation therefore rests upon all followers of Judaism and Christianity to maintain our common heritage and to exert all effort, individually and together, to secure the effective influence of these teachings in the conduct of the war and in the making of the peace.
5. The last years have witnessed a gratifying increase in inter-faith understanding and cooperation. Protestants, Catholics and Jews, without sacrificing ultimate questions of doctrine, have found a ground for joint endeavor in the field of human relations, in their approach to the social, economic and political maladjustments of our time. Great strides in inter-faith cooperation have been made in our own country under the leadership of The National Conference of Christians and Jews, and in England the British Council of Jews and Christians, under the joint Presidency of the Archbishop of Canterbury, Cardinal Hinsley, the Moderator of the Church of Scotland, the Moderator of the Free Church Federal Council and the Chief Rabbi, marks a dramatic step forward in this field.

6. The tasks of reconstruction and the making of an enduring peace offer Judaism and Christianity a vast area for united action. Indeed, this is the testing time of our religious sincerity. From our synagogues and churches must go forth the vast impulses of kindness and healing; the call to our country to assume responsibility commensurate with its greatness, that we may not turn our backs upon our brothers in arms - a mighty effort indeed for them will be those who would lay down with their victorious arms their effort for a better world. From our synagogues and churches there must go forth the call to feed and clothe and shelter the victims of the war, the inspiration for wise administration in lands where terrible hatreds have been let loose. Our synagogues and churches must declare that out of the heartbreak of the world must come recompense in the guarantees of freedom - religious, political, economic, personal - for all the children of men. From our synagogues and churches there must be proclaimed the word that nothing built on vengeance or hatred can endure, that "the work of righteousness is peace", and that righteousness not selfishness or chauvinism must draw the terms of peace. If the religious forces of the world unite on these hallowed causes as co-workers with God the Father, a new day might dawn upon the earth.
7. We suggest the formation of a Council of the Religions of the World which, while preserving the integrity of each religion, might pool their spiritual and substantial resources and speak in one mighty voice for the practical implementation in the post-war world of the universal ideals of righteousness and brotherhood common to all. Such a Council might well be the conscience of the world speaking in the name of the one living God. We suggest that the ultimate seat of this Council, when peace has once again come to our world, be in the city of Jerusalem. Palestine is the birthplace of prophetic Judaism; it symbolizes the ancient sanctities of Christendom and the Mohammedan world. It is meet and fitting that in this way the universal ideals which charge the Judaeo-Christian tradition shall fulfill the ancient prophecy: Out of Zion shall go forth the teaching, and the word of God from Jerusalem.

CONFIDENTIAL DOCUMENT

THE POLITICAL BASES FOR A JUST AND ENDURING PEACE

a preliminary study prepared by Paul Freund for the American Institute on Judaism and a Just and Enduring Peace to be held at the Hebrew Union College, Dec. 21-24.

This Study is being sent to you as a participant in the Institute.

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After the last World War was won, the peace was lost. In understanding why it was lost we shall go far to ensure that the coming peace will be just and enduring.

The period following the last World War was marked by moral anarchy masquerading as realism. By the same token, it was marked by poverty of statesmanship. The peace settlements contained little or no provisions of an economic nature except repressive ones. The effort by means of criminal trials, to fix the guilt of those persons responsible for criminal and inhuman acts, ended in fiasco. The United States withdrew, as we believed, into a private world to carry on the pursuit of gain, and on the highest authority we were assured, in the face of our great national traditions, that "the business of America is business."

Meanwhile, our allies were beset by counsels of division. On one side, faith was put in maintaining a precarious balance of power among the nations; on the other, there was pressed a policy of utmost severity against the former enemy. The result was an international policy among former allies that lacked coherence, direction or principle. This weakness of democratic policy was fully exploited, by totalitarian leaders. With an uncomfortable degree of truth it has been said that Germany discovered during the first decade after the War that the victors would rarely yield to reason, and during the second decade that they would always yield to force.

This period of moral abdication coincided, tragically, with a period of political and economic tension throughout the world. At the very time when the spiritual unity of mankind was regarded as an unrealistic vision, by a grim irony the weapons of mechanical warfare and the forces of economic interdependence were demonstrating that no people could live unto itself. The clamor of arms and depression made itself felt, where the voice of brotherhood had not been heard. The spread of ideas, too, knew no boundaries, and the war that has come is nothing less than a war for men's minds everywhere. Mankind cannot exist half rational and half brutal.

In the light of these considerations, we subscribe to the following principles and proposals:

1. The vision of a better world, and the universal striving for a fuller life, -- aspirations on which fascism has preyed, -- must infuse all plans for political reconstruction. We must recapture the spirit of affirmation expressed on the Great Seal of the United States: "The New Order of the Ages." The New Order is indeed ours to hold forth, a New Order without degradation, with justice and fraternity.
2. There must be no peace of vengeance or mass reprisals. Moral and legal judgment must be passed on those persons who have been responsible for outrages in violation

of the law of nations and the law of war. An international tribunal should be established to try such offenders.

3. The aggressor nations must be disarmed as a first step toward eventual universal disarmament. Until conditions are stabilized, it will be necessary to preserve order by means of an international police force.

4. Control over an international police force, and, more fundamentally, a reasoned ordering of international affairs, requires an international organization, whose success will depend on the adherence of the United States and the other great powers. Sanctions, economic and military, should be imposed on states refusing to accept peaceful means of resolving disputes.

5. Minimum standards of political morality should be required of all states as a condition of receiving economic assistance. Equality before the law for all individuals and groups is fundamental among such standards.

6. The habit of international collaboration cultivated during time of war should be strengthened and maintained during time of peace. International cooperation will best develop out of this habit and out of the many instrumentalities of cooperation set up to deal with specific problems, including shipping, utilization of natural resources, labor standards, and rehabilitation. Such collaboration should be broadened at every opportunity, to embrace further subjects and signatory states. A model is furnished by the Lend-Lease agreements, which provide that the final settlement shall be "open to participation by all other countries of like mind, directed to the expansion, by appropriate international and domestic measures, of production, employment, and the exchange and consumption of goods, which are the material foundations of the liberty and welfare of all peoples."

7. Colonial peoples must be helped to take their place as partners in the commonwealth of nations.

8. Nationalism has been a form of expression for individuals and groups that has fostered democratic participation in directing their own destiny. While the abuses of nationalism cannot be tolerated in an international community, respect must be paid to the traditions and contributions of national groups.

9. The example of the United States as a successful democracy will be a powerful force in winning the peace. To the extent that in actuality we fall short of our professed ideals, our power for good is weakened. Hence the bases of a Just and lasting peace are indivisible; not only the economic and the political bases, but the domestic and the international. Justice and security at home are not the alternative, but the necessary accompaniment of, justice and security in the world at large.

CONFIDENTIAL DOCUMENT

THE RELIGIOUS BASIS OF A JUST & ENDURING PEACE

a preliminary study prepared by Abba Hillel Silver for the American Institute of Judaism and a Just and Enduring Peace to be held at the Hebrew Union College, December 21st - 24th.

This Study is being sent to you as a participant in the Institute.

This statement is just a rough draft and is submitted to you in the STRICTEST CONFIDENCE - not to be used for ANY PUBLICITY WHATSOEVER. It is to be the theme for discussion at the round table where it may be modified and altered. Eventually the conclusion will be published.

① International peace is of the very essence of the ethical doctrine of Judaism and the propagation of it has been part of the historic mission of Israel.

② The ideal of universal peace springs directly from Judaism's concept of the Fatherhood of God and the Brotherhood of Man. Racial, national and cultural divisions among men have historical validity and serve the purposes of the Almighty. But the primary spiritual validity appertains to man as such in his capacity as a child of God and to the human family as a whole. While not ignoring the separate identities and groupings in human society the emphasis of Judaism has been upon their harmonious co-existence, the peaceful adjustment of their differences and their collaboration in establishing God's Kingdom on Earth.

Nation

All nations have appointed functions to perform in the divine economy and are variously endowed. Some possess special gifts and aptitudes and others are favored by special opportunities. Some are culturally retarded and others advanced. Such advantages, wherever enjoyed, only impose additional responsibilities upon the possessor and make increasingly mandatory a more sensitive concern for the rights of the backward and the under-privileged. Judaism recognizes no inherent national or racial superiority, and has consistently repudiated the exploitation of all such fictitious pretexts to dominate and to exploit other peoples. So-called backward peoples must not be treated as subject peoples and regarded as proper spoil for colonial and imperial interests. Rather are they to be helped by appropriate international action to achieve as rapidly as possible their independence and their social and cultural improvement.

Judaism is a religion of peace but not of pacifism. It believes in resisting evil and it recognizes the duty of men and nations to resort to arms when right can not otherwise be enforced. Violence must at all times be confronted with a countervailing force, morally motivated. Where there is no agency which can effectively check an aggressor nation, it is the right and the moral obligation of the nation whose security is threatened or, where the basic values of civilization are endangered, of all nations, to resist to the utmost and to employ military force to avert the dangers. War, however, should be the last and utterly unavoidable resort, and nations which have recourse to war should closely search their hearts to discover whether any other motives are in fact influencing their decision and whether all peaceful avenues have really been explored. Judaism does not look upon war as an ultimate and inextricable fact in the life of humanity, nor does it regard it as a necessary element in the physical or spiritual progress of mankind. Man's natural combativeness must be sublimated to nobler and less primitive areas of struggle and can be given full scope in socially constructive and challenging enterprises. ~~War is not~~

has been

Silver

usars
up for battle

all times evidence of the gross and indurate evils and imperfections which still exist in human society and it should be regarded always as a summons to destroy them.

② Judaism ~~also~~ ^{has} conceived of the necessity of organizing for peace and of creating a permanent international society whose members will covenant themselves to observe the moral law of God. Nations can find a just and durable peace only as they merge their separate national interests with the larger interests of the corporate life of humanity. Judaism recognizes no national sovereignty which is not subordinate to the higher moral law of God. No nation is above this law. No nation is a law unto itself. Every nation is morally responsible and accountable to God Who is the source and sanction of all life, individual or collective. ~~There can be no permanent peace without the surrender of unqualified, un-coordinated and willful sovereignty.~~ For nations to be free they must be free within the disciplines of international law and practice, and only in such freedom within law is there assurance of enduring peace.

Judaism was first among the great religions of the world to proclaim the ideal of universal disarmament which will ~~be~~ ^{is} a natural consequence upon the establishment of a ~~strong~~ ^{stable} international order. Nations will beat their swords into plowshares only when the necessity for swords will no longer exist, ~~and~~ ^{then} there will be in operation an international agency sufficiently strong and implemented to insure the protection of every nation against unwarranted aggression.

Peace can come only with reconciliation. Judaism is concerned with the destruction of evil rather than of the evil-doer, and with the ~~eradication of the causes which lead to war.~~ Aggressor nations must of course be defeated and deprived of the power to do mischief a second time. Governments and their leaders who are responsible for bringing war, suffering and destruction upon the world must be punished. ~~Retributive justice is neither revenge nor retaliation but a requisite condition of international morality. Forgiveness must wait upon contrition and restitution.~~ But ~~a~~ ^{the} durable peace must, in the last analysis, be based upon good will and universal reconciliation, and upon the voluntary association of nations as equals within a world community, regardless of the past moral offenses of which no nation is entirely blameless.

Judaism maintains that no peaceful organization of society is possible unless it is built upon the full political, economic and social rights of men everywhere. ~~It is~~ ^{Only} the work of righteousness which can yield peace, and ~~it is~~ ^{only} upon justice and truth that peace can securely rest. Poverty and economic misery lead to internal strife and revolutionary agitation which are frequently channeled by the threatened privileged classes into international strife and wars of conquest. Nations which are denied free access to the trade and raw material of the world live constantly in the hope that war will give them what peace denies. Minorities who suffer from political discrimination are also pre-disposed to welcome international upheavals which may hold for them the promise of emancipation.

The task of building a world peace is ~~not an easy one.~~ ^{most complicated & difficult} Though the ideal was first proclaimed by our prophets nearly twenty-eight centuries ago, its attainment seems far more remote today than at any time during these long centuries. Nevertheless our religion urges upon us an unflinching faith in the future and in man's power to achieve ~~the seemingly impossible things~~ ^{a just and enduring peace} once he becomes possessed of the power and the might of the spirit of God. It is heartening to remember that the first major attempt to create an international world order was actually made in our generation, and though it failed because of certain lamentable flaws in its structure, it has nevertheless pointed the way and has aroused the determination of men to essay again, and by averting the mistakes of the past, build anew upon surer foundations.

Levy

Temple Achduth Mesholom

500 WEST WAYNE STREET

Fort Wayne, Indiana

FREDERIC A. DOPPELT
RABBI

Dec. 23, 1942

Dear Dr. Silver:

Sorry you left Cincy this
noon. "The Religious Basis..."
par. 3. - dealing with resistance
to evil came up for re-
consideration in the
afternoon session and it
was moved and passed
to delete it.

The minority "pacifist"
element concentrated all
its guns and though many
of us on the original committee
thought to retain it we lost
by a narrow margin. I
think its deletion after it
had been accepted in the
morning session is a
grave error. I wonder
whether we can do anything
about it now.

The Conference closed this
evening.

Sincerely
Fred

December 28, 1942

Rabbi James G. Heller, President
Central Conference of American Rabbis
Isaac M. Wise Center
Cincinnati, Ohio

My dear Rabbi Heller:

In connection with the conversation
which we had in Cincinnati, I am enclosing herewith
copies of the correspondence which passed between
Sol Freehof and me regarding the symposium on
Zionism which was contemplated.

With all good wishes, I remain

Very sincerely yours,

AHS:BK
Enc.

Rabbi Louis J. Cashdan, 674 Polk Blvd.,

Congregation B'nai Beshurun

Des Moines, Iowa

December 29, 1942.

Dear Rabbi Silver,

The enclosed is a copy of a letter which I sent to Rabbi Isserman. I hope that point (2) is a correct assumption on my part. I would greatly appreciate knowing how you feel about the deletion of the paragraph beginning: "Judaism believes in the resistance of evil....." and whether you believe anything can be done to retain this section at this late date.

New Year.

With kind greetings and best wishes for the

Yours sincerely,

Louis J. Cashdan.



December 30, 1942

Rabbi Ferdinand M. Isserman,
Temple Israel,
Kingshighway and Washington,
St. Louis, Missouri.

Dear Rabbi Isserman:

I read with great interest and wholehearted approval the statement of the American Institute for Judaism, which appeared in the New York Times recently. May I say through you to the Institute that the statement was one of the finest pieces of Jewish statesmanship that I have ever seen. It should make our so-called defense organizations blush with shame that they have not created any rallying point for the Jewish people of the ~~xxx~~ same standard as yours.

With best wishes for the New Year,

Cordially yours,

JAMES MARSHALL

EJM-N

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December 30, 1942 ←

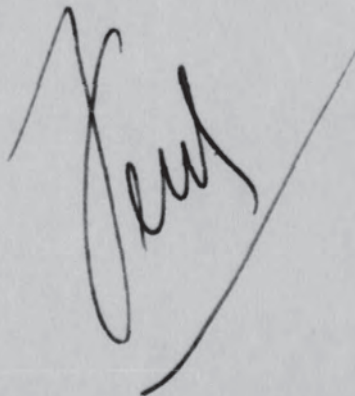
Rabbi Abba Hillel Silver
The Temple
E. 105th St. & Ansel Rd.
Cleveland, Ohio

Dear Abba:

I want to thank you for the fine paper which you prepared for the Institute on Judaism and a Just and Enduring Peace. I am grateful to you for having come, for having helped make this Institute significant. I believe that the statement, as finally edited, will reflect the teachings of Judaism and compare favorably with parallel statements prepared by other religious bodies.

I am grateful to you for the time, the effort, and the expense you incurred in helping with this fine work.

Sincerely yours,



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OF
AMERICAN RABBIS

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December 30, 1942

Dr. Abba Hillel Silver,
East 105th St at Ansel Rd.,
Cleveland, Ohio

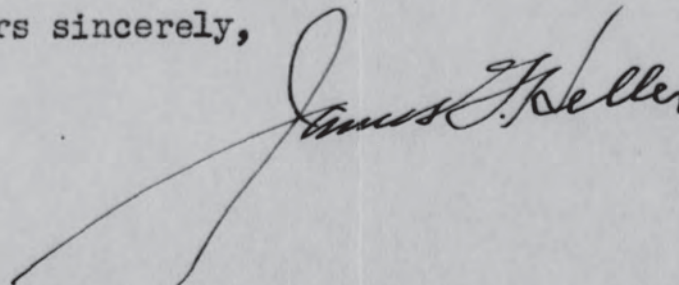
My dear Dr. Silver:

I have read carefully through your correspondence with Freehof, which you were kind enough to send me. I understand your point of view, and perhaps there is some merit to it. I am afraid, however, that whether we plan to meet it or not, the members of the Conference will insist upon a discussion, and will probably initiate some action themselves. You are unquestionably right that our friends haven't the sportsmanship to be in the minority in the Conference, as the Zionists were for so long. Possibly we shall be unable to do anything to stop this controversy. Possibly we shall not be able to prevent some of these men from resigning from the Conference. I cannot believe that many would take this latter action, even if the Conference expressed its disapproval of what they have done.

At any rate, we shall have to go ahead and do the best we can with this nauseating situation.

Friendliest greetings.

Yours sincerely,





THE SYNAGOGUE BULLETIN

Baltimore Hebrew Congregation

*To interpret Judaism in terms of contemporary life
To present the eternal values in Judaism
To stimulate faith through knowledge
To reflect a vital Jewish life through activity
To integrate Jews and Judaism in the American scene*

VOL. XXVII

Baltimore, Md., January 1, 1943

No. 14

POSITION ON PALESTINE

In the light of current discussion, I desire to print the following extract from my paper before the Atlantic City conference last June. It represents my position.

We are not against Palestine. We shall not permit ourselves to be jockeyed into opposition to Palestine reconstruction. Our position on Palestine has been misrepresented and distorted. We have an affirmative and positive viewpoint which we herewith present.

Jewish ties with Palestine and the presence there of thousands of Jews will render easier the task of Jewish settlement in that land. Nevertheless, if the principles of the Atlantic Charter are not only accepted but are translated into actual practice, the governments of the countries concerned will bring to an end all arbitrary restrictions and there is thus good reason to expect that the majority of the population, Jew and non-Jew alike, will be absorbed into the life of each country concerned and play their part in its progress and development.

There will be Jews in Central and Eastern Europe and in other countries for whom a permanent home may have to be found. Palestine is an obvious home for many of these. We recognize with pride and admiration the great pioneer

SCHEDULE OF SERVICES

Friday Evening, January 1st,
At 5:30

Saturday Morning, January 2nd
At 10:30

— Bar Mitzvah —
G. Macy DuBois
son of

Mr. and Mrs. Benjamin V. DuBois

RABBI LAZARON
will speak

EVENT OF THE WEEK
SISTERHOOD STUDY COURSE — I

Thursday, January 7th, at 12:30
Meyer Auditorium

work which has been done in that country and which makes further settlement on a substantial scale possible. We agree that, if a large scale emigration is necessary immediately after the war, Palestine would be able to receive considerable numbers. There the administrative machinery for receiving immigrants already exists, and for many Jews the spiritual attraction will undoubtedly play a large part in making settlement more successful than it would be in other countries.

For such settlement to be possible, it is not necessary to urge the creation of a Jewish State. To found a State based on race or creed is fundamentally wrong and indeed is the antithesis of one of the principles for which this war is being fought. We cannot imagine any basis for a Jewish State which is not wholly inconsistent with the principles of the Atlantic Charter. Apart from our fundamental objection on principle to this proposal, it clearly raises many practical obstacles. It must accentuate the difficulties in the way of arriving at friendship and co-operation with the Arabs, without which nothing can be achieved. The goals are homes for Jews and a religio-cultural center in Palestine. Why mortgage the future? Build the land and people it. All other things can take care of themselves.

The British Government should be asked to take such steps as will make possible the fullest immigration into Palestine on satisfactory terms. It is obvious that such a policy can only be successfully carried through if the British Government makes the necessary arrangements with the Arabs. The British Government should be asked to ensure that necessary changes be made in the constitution and administration of Palestine, and that wide powers, financial and others, are given to local authorities, to enable them to provide whole-heartedly for the carrying out of the policy of facilitating Jewish immigration into Palestine and the highest development of which the country is capable. Nor is it necessary at this stage to set out in detail what changes or powers may be required.

The difference, therefore, between our policy for Palestine and that of the Zionists is the difference between a policy fundamentally economic and cultural and one fundamentally political. At the same time we see the need of such a political organization in Palestine as will guarantee to all its citizens the fullest religious, political, cultural and economic freedom. Such a regime should also meet the views of those Jews who feel that they could create in Palestine a spiritual center.

Morris S. Lazaron

NOTICE OF ANNUAL MEETING OF THE CONGREGATION

In order to comply with the provisions of our Constitution, notice is hereby given that the Annual Meeting of the Congregation will take place the second Monday in January, the 11th, at 8:15 o'clock at the Synagogue House. The only business scheduled on the agenda for the meeting at that time is to *postpone* the Annual Meeting until Sunday evening, January 31st, 1943.

RESERVE SUNDAY EVENING JANUARY 31st

for the CONGREGATIONAL ANNUAL MEETING

CHANGE IN CHILDREN'S SERVICE

Because of the difficulties of transportation, we have decided, as an experiment, to change the time of the Children's Service from Saturday morning to Friday evening. The next Children's Service will be held January 8th, *in connection with the regular Friday evening service, beginning at 5:30.* Let us make this family night—father and mother and children meeting at the Synagogue, sharing the service together before going home for the Sabbath meal. Fuller announcement will be found in the next number of the Bulletin.

THE SISTERHOOD

Tuesday, January 19th is the date of our Donor Luncheon. The speaker, Louis Fischer, needs no introduction to American audiences and we deem it a real privilege to have Mr. Fischer as our speaker at this time. He has recently returned from India, where he spent one week as the guest of Ghandi. India is not only a colorful subject but one of vital importance in the world picture today. We hope for a large attendance on this occasion

and we ask for your cooperation and support. It is true that we are living in difficult and trying days, but people are spending money on less important things than the Sisterhood. We know we give our members more in entertainment and program than your annual dues can possibly cover. We know that the Sisterhood voted unanimously to have a Donor Luncheon again as the only money-raising project. What we don't know is why more of our members have not responded and sent in their contributions. Consider what you receive during a season. Is it worthwhile? Are the meetings interesting and stimulating? Aren't the six meetings, plus the Study Course, worth more than \$2.50? Can we continue to maintain our high standards? Certainly not if the Sisterhood does not support the Donor Luncheon. If you have not already done so, please send your \$6.00 (or more) immediately to Mrs. Jerome L. Fox, 3307 Bancroft Road.

The first meeting of our Study Course on Comparative Religions will be held on Thursday, January 7th, at 12:30 in the Meyer Auditorium. You are asked to bring a sandwich, which we will supplement with coffee and cake. After luncheon, Mrs. O. P. Joseph will read a paper on current topics. Rabbi Lazaron will be our first speaker. Hostesses for the day will be Mesdames Leon Mesirow, Mattie Klein, Fred Kastner and Milton Waldorf.

Helen M. Dalsheimer

YOUNG PEOPLE'S DISCUSSION GROUP

next meeting on Sunday,

January 10th

— speaker —

RABBI LAZARON

MUSIC OF THE SYNAGOGUE

The first Friday evening service of 1943 will be prefaced by a "Prelude in G" by Hollins.

"He is blessed that cometh in the name of the Lord most high. Hosannah." With this short text as a medium, Gounod has written one of the outstanding gems of musical literature. It is composed for a quartet of solo voices, chorus and organ and will be sung during the service.

Extracts from Psalms 33, 35 and 37 form the text of Saturday morning's anthem: "My soul shall be joyful in the Lord: it shall rejoice in His salvation. From the place of His habitation He looketh upon His people of the earth. Mark the perfect man, and behold the upright, for his end is peace. But the salvation of the righteous is in the Lord: He is their strength in the time of trouble." The composer of the music is Gottfried Federlein, organist at Temple Emanuel of New York. It was written for alto solo and chorus. A portion of Mendelssohn's first sonata will precede the service, beginning at 10:25. (*Allegro moderato e serio.*)

A.M.



RELIGIOUS SCHOOL

All classes will be resumed next Sunday morning, January 3rd, at 9:55.

Banner awards for December will be made next Sunday morning to the following classes:

For attendance—Grade 1, Mrs. Bass, teacher.

For punctuality—Grades 1 and 3, Mrs. Bass and Miss Kornblatt, teachers.

For attendance at children's service—Grade 4, Mrs. Gordon, teacher.

We are happy to announce that Martin Salan and Carolyn Walblick were recipients of defense stamps awarded for questions sent in to the Quiz Contest held at the annual Hanukah Entertainment at the Lyric under the auspices of the Board of Jewish Education.

FROM ONE OF OUR SERVICEMEN

The following letter was received by Mrs. Hene from one of the boys who was a member of a club at the Synagogue

House. We print it not only because it reflects so fine a spirit in the young man but because it will give the Congregation an insight into the rare ministry of Mrs. Hene's work with the young people.

"My dear Mrs. Hene:

"Thinking of you is such an easy thing to do and I venture to say that hundreds of young hearts all over the world often turn to thoughts of you and the things for which you stand . . . Strange, but writing you is so much like writing my mother and God has made no love more strong or more tender than the love I have for my mother.

"Mrs. Hene, I am a dreamer as you already know. Remember the 'Congress of Clubs'? Remember the column 'Incidentally' in The Scroll? Remember the 'Cake Cutting' amid the quiet gleam of candle light that took place at that certain Renaissance anniversary affair? I will never forget those things.

"In moments of loneliness that come so often to the men separated from their loved ones, I treasure the memory of my youth . . . With that memory you, my dear friend, and your Synagogue House are one and inseparable . . . It is with reverence that you come to our minds. Your teachings and inspiration are far more impressive and far reaching than you have ever dreamed. Your boys and girls miss you just as dearly as you miss them. Please never doubt that . . ."

OFFERINGS

At the services last Sabbath, prayers were offered in memory of:

Jacob Brafman, by the Congregation

Jacob Greenbaum, by his children, Isaac Greenbaum, Mrs. John Yesair and Mrs.

William T. Thornton, and the Congregation

Laura Frank Greif, by her daughters and the Congregation

Nathan Gutman, by his children and the Congregation

Jacob Haas, by Mrs. Jacob Haas and children

Meyer C. Katzenberg, by his children

Lena Katzenstein, by her sons

Helaine Lion, by her husband, children and grandchildren

Helene S. Lowenstein, by her daughter, Elizabeth C. Lane

Simon Marx, by the Congregation

Amelia Moses, by her niece, Miss Celia Goldsmith, and Mrs. Moses Rothschild

Jacob Moses, by Mrs. Jacob Moses and family

Paul Pincus, by the Congregation

Solomon A. Rice, by his sister and brothers

Jesse Rosenfeld, by his widow and Louis and Alice Rosenfeld

Leon Rosenstein, by Mrs. Leon Rosenstein

Solomon Rosenstein, by Mrs. Blanche and Mr. Louis Rosenstein and the Congregation

Jacob Schoeneman, by his children and the Congregation

Rose Straus, by Mr. and Mrs. Maxwell Suls

A prayer was offered by Mr. and Mrs. Louis Goldstein for the recovery of Arnold Schein.

An anonymous offering of thanksgiving was made.

IN MEMORIAM ROSE STRAUS

The Synagogue Bulletin

Published weekly by the Baltimore Hebrew Congregation except during the months of June, July, August and September. Chartered 1830.

1914 MADISON AVENUE

Annual Subscription, 50 cents

Single Copies, 3 cents

Entered as second-class matter October 13, 1938, at the Post Office at Baltimore, Maryland, under the Act of March 3, 1879.

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MRS. LOUIS ROBINSON, Executive Secretary of Religious School

MISS ROSE GREENBERG, Secretary to the Rabbis

January 4, 1943

Rabbi Ferdinand M. Isserman
5017 Washington Avenue
St. Louis, Missouri

My dear Ferd:

Thank you for your letter of December 30th. I enjoyed my visit to Cincinnati and was glad to have been able to make some contribution to the institute and to the statement which was finally drawn. I am sorry that the action which was taken in the morning on the subject of Judaism's attitude to war was rescinded in the afternoon when I was no longer present, and I am sure many others likewise. I have received a few letters from those who attended the institute expressing regret, and in some instances sharp criticism, at the final action which was taken. I personally felt when I left the meeting to catch a train, that some attempt would be made to reverse the decision, particularly since you yourself were so determined to see that Judaism's historic attitude toward war should not be included, lest a few pacifists be embarrassed and the Christian Century might not approve....

I am enclosing a clipping from the New York Times which states the Roman Catholic position on war. They too have some conscientious objectors and what is more they do have an historic pacifist position in their religious tradition. Nevertheless they did declare that "at times it is the positive duty of a nation to wage war in the defense of life and right".

With all good wishes, I remain,

Very cordially yours,

CC MR

January 5, 1943.

Rabbi Frederic A. Doppelt,
Temple Achduth Vesholom,
500 West Wayne St.,
Fort Wayne, Indiana.

Dear Fred:

Thank you so much for your letter and for the enclosed copy of a letter which you sent to Rabbi Isserman. You may be interested in a letter which I wrote to Rabbi Isserman yesterday and I am enclosing a copy of it herewith.

I was very happy to see you in Cincinnati and I am sorry that we did not have the opportunity to spend a little more time together. With all good wishes, I remain

Most cordially yours,

AHS:bw

January 5, 1943.

Rabbi Louis J. Cashdan,
674 Polk Blvd.,
Congregation B'nai Jeshurun,
Des Moines, Iowa.

Dear Rabbi Cashdan:

Thank you so much for your letter and for the enclosed copy of a letter which you sent to Rabbi Isserman. You may be interested in a letter which I wrote to Rabbi Isserman yesterday and I am enclosing a copy of it herewith.

I was very happy to see you in Cincinnati and I am sorry that we did not have the opportunity to spend a little more time together. With all good wishes, I remain

Most cordially yours,

AHS:bw
Encl.

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OFFICE OF THE CHAIRMAN
5017 WASHINGTON AVE.
ST. LOUIS, MO.

January 6, 1943

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LEE J. LEVINGER
EUGENE J. SACK
SAMUEL TEITELBAUM

Rabbi Abba Hillel Silver,
The Temple,
East 105th Street at Ansel Rd.,
Cleveland, Ohio.

Dear Abba:

I enclose herein a copy of the Conference *Statement*
on "This War and the Peace Tradition of Judaism,"
in which the Conference voiced its approval of the
present war.

I personally was in complete accord with
Article 3. I did, however, question the wisdom of
including it in this particular statement. I regret
that you were not present when the matter was reopened.

The Institute was exceedingly worthwhile, and
I greatly appreciate your contribution to it. You will
be interested in seeing a copy of a letter I received
from James Marshall regarding it.

With all good wishes, I remain,

Sincerely yours,

Ferd

FMI:JF

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CINCINNATI, OHIO 1943

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Dear Colleague:

I believe that all the members of the Central Conference of American Rabbis have a right to know what has been happening in relation to their own organization. We have been passing through a difficult and perhaps a crucial time. I have not sent any communication to you since last summer, when I told you of the failure of negotiations intended to allay the strife that had grown up among us. I did not reply to a missive which accused me of having misled the Conference at the last convention. Nor have I taken any action, within the Conference, in regard to the newly organized "American Council for Judaism."

But the time has come when I feel strongly that you ought to know what has been happening. The Executive Board, at its meeting in October, passed a resolution calling upon dissident groups to desist from organizing outside of the Conference, for the expression of special points of view. It instructed the Program Committee, also, to arrange for two successive executive sessions of the next convention, to be devoted to a discussion of the ideas and issues bound up with this controversy. Members will want to come to these meetings, fully informed, with as complete a background as they can have.

The predictions which were made to the gentlemen who met in Atlantic City have been confirmed by the event. The meeting did not confine itself to discussion among "like-minded men." It permitted statements to appear in the press, some of them casting aspersions upon the American Loyalty of Zionists. It drew up and sent broadcast a Statement of Principles, which opposed Zionism, while claiming to favor work in Palestine; and which purported to be an interpretation of Reform Judaism. It took some direct actions in relation to public officials. And finally it led to the attempt to organize the American Council for Judaism, which, as far as can be judged, while attempting to enlist laymen, to publish magazines and pamphlets, etc., etc., was due to the initiative of rabbis, who are members of the Central Conference of American Rabbis. It proceeded to begin the setting up of committees in various communities for the purpose of disseminating its own point of view, and of collecting funds to enable it to carry out its purposes.

All this, as one might have expected, as was predicted, was accompanied by growing acrimony. Hard names were called by both sides. The Yiddish press called these men traitors. Organizations adopted resolutions against them. An answering declaration was drawn up, and signed by more than seven hundred rabbis. The issue was becoming progressively sharper. And the contention was not only outside our Conference, but increasingly within it,--in the mobilization of our members upon one side or the other, and in expressions from the pulpit.

A suggestion was made that a group of rabbis meet and explore the possibility of peace. This was done at Baltimore, on January 5th. Some fifteen or sixteen men were there, presumably representing non-Zionists, Zionists, and neutrals. A long and fairly amicable discussion was held. If I may be permitted to summarize the argument I made, it was that there had never been any necessity of all this, and that: 1. whether the American Council for Judaism intended it or not, its continued existence and activity would jeopardize all Reform Jewish organizations, would tend to create schisms within them. I tried to describe the probable course of events, the precise ways in which such divisions would come about. And secondly, that this organization might strike at Zionism, but that it would hit Palestine. This probability I ascribed to the fact that the welfare of Palestine, Jewish settlement, etc., are still in the hands of the World Zionist Organization, under international instruments; that the average person, Jew or Gentile, cannot distinguish between opposition to Zionism and opposition to Palestine; and, thirdly, that the present temper of public officials, even among the United Nations, predisposes them to take advantage of such evidences of division among Jews, not to hurt Zionism, but to hurt Palestine. I argued that, if this movement proved successful, it might shut the doors of Palestine to many thousands of harassed Jews, who might go there after the War.

I then made a proposal to them. It was only on my own behalf, and would, of course, have had to be submitted to the Conference itself at its forthcoming convention. I suggested that, if the American Council would agree to disband, I would present to the convention a by-law, which would bind the Conference to neutrality in regard to Zionist principle, while leaving the door open, as did the so-called "neutrality-resolution", adopted in Chicago in 1935, to pronouncements upon or work for the physical, cultural, and religious rehabilitation of Palestine. I suggested that, if this could be done, conversations should be held between representatives of the Zionists and of the American Council for Judaism, looking toward cooperation on behalf of Palestine. For a while I was quite hopeful that all this would be accepted. While some people thought that this was going too far, and belabored me for suggesting it, I was and am convinced that it would have represented the sentiment and wishes of the overwhelming majority of the members of the Conference, who want peace, who cannot see the reason for all this strife, who believe that it is making a mountain out of a mole-hill, who feel that all this has threatened and does threaten the integrity of the Conference.

At any rate, it will not be! I am in receipt of a letter from Dr. Wolsey, under date of February 4th, which reads as follows:

"This is to inform you that a mail vote of the rabbinical members of the American Council for Judaism quite overwhelmingly declares itself against liquidation of the organization. In other words, it declines the proposal of the Baltimore meeting. I trust that this action will not interfere with the harmony of the Confer-

ence. Every rabbinical member of the American Council for Judaism remains in the Conference quite definitely and convincingly, for there has never been a thought of withdrawal or of a schism."

This is the present status of the matter. At the moment I shall not enter into a description of what is likely to follow. Except for this one thing: the Conference will not, I am sure, want to sidestep this issue. It cannot, even if some members would. We shall have to deal with it, when next we come together. I have felt all along that the unity of the Conference is imperiled, that all this is certain to engender in it a bitterness, a tendency to act by caucuses and groups, which will result not from the proclaimed intentions of the members of the American Council, but from the realities of the situation itself. Moreover, I do not know whether the Conference will wish to be in the curious position of having still upon its books a resolution committing it to neutrality, while a considerable group of its members feel free to organize outside it (to organize, I should like to emphasize, under the leadership of Reform rabbis, for an interpretation of Reform Judaism, to act upon what they believe to be religious lines!) and to express themselves publicly with the utmost latitude. I want to reiterate what I said in the first letter I sent to you. No one would wish to deny the freedom of any rabbi to his own point of view, or to expression of it in pulpit or press. No one would deny the freedom of any group in the Conference, minority or majority, to hold to its own principles, to propound them and to try to win others over to them. No one would deny the right of such men to try to win the Conference over to their way of thinking. The danger of this, analogous to the danger that threatened the Conference at the time of the attempt to organize an Eastern Conference of Rabbis, is that it will tend to place the point of strife outside the Conference, to bring into its deliberations organized groups committed in advance each to its own philosophy of Jewish life, each to its own interpretation of Reform Judaism. I should like to add my own personal opinion that all this is to inflate a difference which is chiefly of words, and which is relatively unimportant as compared with the many matters upon which all of us agree. Moreover, I cannot help adding, it is to do all this at one of the most tragic of all times in our tragic history, irresponsibly to jeopardize an organization that has been of great service in the cause of Israel, and that can be of greater.

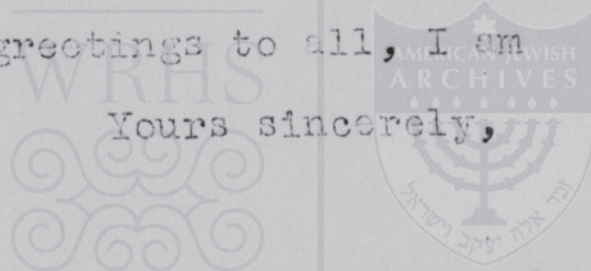
The members of the Conference will have to judge for themselves what they think of all this. I am sure, from what men have said and written to me, that all of our members feel that this touches them very closely. When the Conference meets, I shall report upon this in my Message, and make concrete recommendations for action. I do trust that, even this far in advance, all of you will plan to come to the meeting. In all likelihood it will be held in New York, somewhere about June 22nd to 27th. Whatever decision we take ought to be after serious discussion, and ought to result from the participation and decision of as many members of the Conference as possible.

Quite frankly this whole thing has hurt me more than I can tell you. Within my own limitations I have been trying to serve the Conference. I am very proud of some of the things we have accomplished this last year and a half. I cannot understand the reasons for this whole outbreak. I love the Conference. Its members are my dear friends. And I cherish genuine admiration for them. I have had their cooperation to an enheartening degree. And now, the possibility of a split, the prospect, which I cannot help envisaging, of unbrotherly contention, of a deeply driven rift, pains me and depresses me. I have done everything in my power to stop it before it is too late. I know how easy it is to begin this kind of thing, and how it gathers momentum as it proceeds. Some of my friends have been belaboring me with the accusation that I have gone too far, and have proposed the suppression of my own principles for the sake of peace. I do not care. I think still that it would have served the Conference, and the Jewish cause, if we might have allayed all this. But it is now too late. The die has been cast. And we shall now have to deal with all this firmly and justly.

With fraternal greetings to all, I am

Yours sincerely,

James G. Heller, President



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AHRON OPHER, New York City
LAWRENCE W. SCHWARTZ, White Plains, N. Y.
ABRAHAM SHUSTERMAN, Baltimore, Md.
SIDNEY S. TEDESCHKE, Brooklyn, N. Y.
LOUIS WOLSEY, Philadelphia, Pa.

June 17, 1943

Dr. Abba Hillel Silver
The Temple
E. 105th St. and Ansel Road
Cleveland, Ohio

Dear Dr. Silver:

The Committee on the Synagog and Community of the Central Conference of American Rabbis has arranged a post-Conference Round Table with a number of outstanding writers and editors of the Yiddish and Anglo-Jewish press. The purpose, as stated in the invitation, is "that we have a common task in Jewish life - to lead, to teach, to explain and to enhance the work and achievements of our American Jewish community."

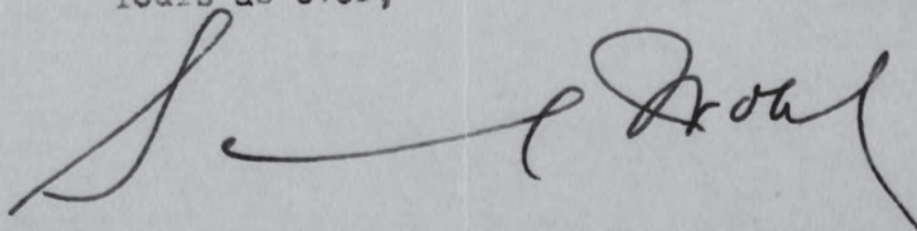
I am happy, therefore, to extend an invitation to you to participate with us and to be a guest of the Committee at a luncheon on Monday, June 28th, at 1:00 P. M., at the Hotel Astor, New York.

It is planned that the group will remain for a few hours after lunch. No prepared addresses will be given, but we may address ourselves to a number of questions and speak briefly and informally. On the whole, it shall have an unprepared and unrehearsed character.

In order to make the necessary reservations I must be certain of your attendance. Will you be good enough to return to me the enclosed card as soon as you have read this letter?

With all good wishes, I am

Yours as ever,



SW:AS



TENTATIVE PROGRAM
FIFTY-FOURTH
ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE
OF
AMERICAN RABBIS



NEW YORK, N. Y.
TUESDAY, JUNE TWENTY-SECOND
SUNDAY, JUNE TWENTY-SEVENTH
NINETEEN HUNDRED AND FORTY-THREE

Program

Tuesday, June 22nd, 9:00 A. M.

MEETING OF THE EXECUTIVE BOARD

Tuesday Evening, June 22nd, 8:00 P. M.

Opening Prayer.....	
Address of Welcome.....	
Response.....	Solomon B. Freehof
President's Message.....	James G. Heller
Memorial Resolutions:	
Abram Brill.....	Emil W. Leipziger
Simon R. Cohen.....	Sidney S. Tedesche
Bernard M. Dorfman.....	B. Benedict Glazer
Herman Vogelstein.....	David Philipson
Alexander D. Goode.....	Ely E. Pilchik
Kaddish and Closing Prayer.....	

Wednesday Morning, June 23rd, 9:30 A. M.

Opening Prayer.....

REPORTS:

President.....	James G. Heller
Recording Secretary.....	Isaac E. Marcuson
*Corresponding Secretary.....	Sidney L. Regner
*Treasurer.....	Harry S. Margolis
*Finance.....	Sidney L. Regner
*Investments.....	Harry S. Margolis
*Publications.....	Isaac E. Marcuson
*Solicitation.....	Solomon N. Bazell
*Synagog Council.....	
Contemporaneous History and Literature.....	Jacob R. Marcus
Liturgy.....	Solomon B. Freehof
Synagog Activities.....	
Synagog and Community.....	Samuel Wohl
Arbitration.....	Emil W. Leipziger
12:45-1 P. M.—Religious Service.....	Max C. Currick

Wednesday Afternoon

JOINT MEETING WITH THE RABBINICAL ASSEMBLY

Theme: The Centrality of the Synagog in American Jewish Life and Modes of Co-operation to the Attainment of That End.

1. RELATION OF SYNAGOG AND RABBIS

To Social Service—Elkan G. Voorsanger.

To National Appeals—Ira Eisenstein.

2. COOPERATION BETWEEN THE SYNAGOGS OF A COMMUNITY.....

Abraham J. Feldman.....Armand Cohen

(30 Minutes Each)

Wednesday Evening

BANQUET

Theme: Re-establishing the Centrality of the Synagog in Jewish Life.

Speakers: Louis Finkelstein, James G. Heller, Louis M. Levitsky, Julian Morgenstern, Stephen S. Wise.

(15 Minutes Each)

REPORTS:

Church and State.....Albert G. Minda
Ceremonies.....

Thursday Morning, June 24th, 9:30 A. M.

Opening Prayer.....

REPORTS:

Responsa.....Israel Bettan
Curator of Archives.....Sheldon H. Blank
Pensions.....Samuel M. Gup
Justice and Peace.....Abram V. Goodman

12:45-1 P. M.—Religious Service, Felix A. Levy.

Thursday Afternoon, June 24th

Round Table

Compatibility of Zionism with Reform Judaism—

William Fineshriber, Hyman Schachtel, Felix A. Levy, David Polish

Thursday Evening, June 24th

Round Table (continued).

Friday Morning, June 25th, 9:30 A. M.

Religious Education Day

Opening Prayer.....

REPORTS:

Commission on Jewish Education.....Solomon B. Freehof
Committee on Religious Education.....Leon I. Feuer
Religious Work in Universities.....Harry Kaplan

PAPERS:

The Teaching of Jewish Ideals.....Abraham J. Feldman

Education for Worship in Religious Schools.....Roland Gittelsohn

12:45-1 P. M.—Religious Service, Edward N. Calisch.

Friday Afternoon, June 25th

Symposium: Faith of the Jew in the Armed Forces.

In connection with a memorial for Chaplain Goode.
Chaplain Julius Mark, Chaplain Selwyn Ruslander,
Chaplain Albert Goldstein.

4:00 to 5:50

REPORTS:

Marriage, Family and the Home.....Stanley R. Brav
Resolutions.
Nominations.
Amendments to Constitution.

Friday Evening, 8:00 P. M.

FREE SYNAGOG

Opening Prayer.....
Evening Service from the Union Prayerbook.....
Conference Lecture.....Julius Gordon
Adoration and Kaddish.....
Benediction.....

Saturday Morning, June 26th, 10:00 A. M.

TEMPLE EMANUEL

Opening Prayer.....
Morning Service from Union Prayerbook.....
Reading from the Torah.....
Conference Sermon.....Louis L. Mann
Adoration and Kaddish.....
Benediction.....

Saturday Afternoon, June 26th

FREE

Saturday Evening, June 26th

Free-For Alumni Meetings

Sunday Morning, June 27th, 9:30 A. M.

Opening Prayer.....

REPORTS:

Committee on Placement.....James G. Heller
Reform Judaism Magazine.....
*Information on Judaism.....
Synagog Music.....Jacob Singer
*Relief and Subvention.....Sidney L. Regner
American Jewish Conference.....
President's Message Committee.....
Benediction.....Julian Morgenstern
Adjournment.

Sunday Afternoon, June 26th

MEETING OF THE EXECUTIVE BOARD

Reports marked * to be presented to Executive Board.
All others to be condensed.

WILLIAM G. BRAUDE
TEMPLE BETH EL
PROVIDENCE

RABBI'S STUDY
160 BROWN ST.

June 29, 1943

Rabbi Abba Hillel Silver,
The Temple,
E. 105th St. and Ansel Rd.,
Cleveland, Ohio.

Dear Rabbi Silver:

I have a few suggestions on Conference program which I hope you will consider:

1) In view of the changes in Prayer Books as well as the new spirit permeating our synagogues, it is time that we have a presentation in attractive form of new and important musical compositions for our liturgy. One or two students of Jewish music should be invited to present papers and they should be asked to illustrate their work with the aid of one or two good cantors specially invited for this purpose.

2) Every session of the CCAR should have at least a few hours devoted to study. This should not be an afterthought but a carefully planned item in the program. One of our best men should lead it. Perhaps the Midrash of the week will provide a good subject. The men might be notified that this will be done and invited to bring their own texts. To give this sufficient weight, I suggest that you be the first to conduct this Shiur.

3) Do you think the refugee Rabbis have men among them who could present a helpful paper? Is Swarzensky such a man? An invitation to one of them ^{might} ~~would~~ help integrate the entire group in our ranks.

4) I agree with you that the program on Education need not be an annual event. When it is presented, it should concern itself with a subject or subjects which present difficult problems to the men. The questions should then be phrased in a challenging fashion.

WILLIAM G. BRAUDE
TEMPLE BETH EL
PROVIDENCE

RABBI'S STUDY
160 BROWN ST.

-2-

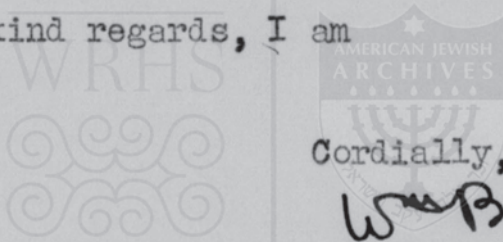
Rabbi Abba Hillel Silver

5) The Social Justice and Peace Report is becoming as voluminous as the Krovetz lePurim. Can something be done to limit its scope and increase its effectiveness?

With kind regards, I am

Cordially,

W. G. Braude



THE JEWISH THEOLOGICAL SEMINARY OF AMERICA
NORTHEAST CORNER, BROADWAY AND 122ND STREET
NEW YORK CITY

OFFICE OF THE PRESIDENT

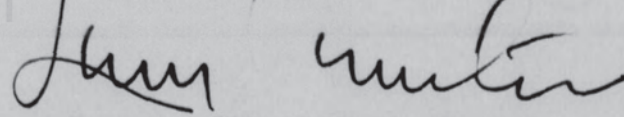
June 29, 1943

Dear Doctor Silver:

I want to congratulate you most cordially on your election of Vice President of the Central Conference of American Rabbis. The Conference has honored itself in electing you to this office and it augurs well for the future of the Conference, and indeed for religious Judaism in this country generally that you should be willing to bring your great talents to the service of this body.

With warmest good wishes, I am,

Cordially, as ever,


Louis Finkelstein

Doctor Abba Hillel Silver
The Temple
East 105th St. at Ansel Road
Cleveland, Ohio

bmh

HAR SINAI CONGREGATION

FOUNDED 1842 AT BALTIMORE, MARYLAND

DR. ABRAHAM SHUSTERMAN, RABBI

SYNAGOGUE: BOLTON AND WILSON STS.

OFFICES: HAR SINAI CENTER
6300 PARK HEIGHTS AVENUE

June 29, 1943

Dr. Abba Hillel Silver
105th St. and Ansel Rd.
Cleveland, Ohio

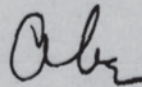
Dear Doctor:

I hasten to write to you to offer you again my warmest good wishes on the occasion of your election as Vice-President of the Central Conference of American Rabbis. I know that you will continue to serve gloriously and that your service will add to the strength and to the honor of the Conference.

You may be assured that both as a member of the executive board and as a friend I will do everything in my power to work with you.

Warmest personal greetings.

Faithfully yours,



Abraham Shusterman

AS:SE

July 1, 1943

Dr. Abraham Shusterman
Har Sinai Center
6300 Park Heights Avenue
Baltimore, Md.

My dear Abe:

Thank you so much for your kind note and for your congratulations. I enjoyed seeing you at the Conference. It was a good meeting and it was fine to renew contacts with colleagues and friends whom one sees altogether too infrequently.

I trust that you will have a very pleasant summer and that when we next meet at the Executive of the Conference, there will be good news to record about the progress of the war.

Most cordially yours,

AHS:BK

July 6, 1943

Dr. Louis Finkelstein
The Jewish Theological Seminary of America
Northeast Corner, Broadway and 122nd St.
New York, N.Y.

My dear Dr. Finkelstein:

It was indeed lovely of you to send me your gracious note congratulating me upon my election to the Vice-presidency of the Central Conference of American Rabbis. I am sorry that I did not get a chance to talk to you the evening of the joint session of the two Rabbinic bodies. I listened to your splendid address and was deeply moved by it. I had to leave, however, before the meeting was over in order to take Mrs. Silver to the train. I do hope that when I am next in New York I will have a few hours free so that I can visit you at the Seminary and talk over a few matters with you.

With all good wishes, I remain

Most cordially yours,

AHS:BK

TEMPLE BETH ZION
DELAWARE AVENUE
BUFFALO, N.Y.

OFFICE OF THE
RABBI
JOSEPH L. FINK, PH. D.

July 7, 1943

My dear friend:-

I did not get the chance before leaving the
conference to let you know how very happy I am that
you were elected to the vice-presidency of the C.C.Q.R.
Never was a happier selection made. You will bring the
vision, genius and statesmanship that the Conference needs.
I take great personal pride in your election.

Ever yours,
Joe

July 7, 1942

Rabbi Emil W. Leipziger
Touro Synagogue
New Orleans, La.

My dear Rabbi Leipziger:

I received the enclosed letter from Rabbi Jonah Wise today. I have twice tried to get Rabbi Wise to arrange for a meeting with the chairman of the Executive of the National Refugee Service with no success. I would suggest that you take the matter up directly in an official communication from the Central Conference.

With all good wishes, I remain

Very cordially yours,

AHS:BK
Enc.

[undated]

Just sent this to Jonah Wise. "Chanced to listen to Wolsey last night on Message of Israel sermon. It violated every canon of fairness and was against procedure you have insisted upon with cautious rishus with others as to avoidance of controversial subjects. Ask that you give other side hearing over the air. If Message of Israel is to become platform of one group of which you are a member I and many others will fight it." Please wire him in same vein. Regards,

Jamws G Heller

[undated]

Temple Israel

Saint Louis

FERDINAND M. ISSERMAN, RABBI

OFFICE OF THE RABBI
KINGSHIGHWAY AND WASHINGTON
SAINT LOUIS

Dear Colleague:

Within three weeks, (December 21st-24th) the American Institute on Judaism and a Just and Enduring Peace is to convene at the Hebrew Union College.

Preliminary studies for the Institute have been prepared by Rabbis Abba Hillel Silver, Morris Lazaron, Jacob J. Weinstein, Sidney Goldstein, Maurice Zigmond and by Professor Paul Freund of Harvard now in Washington.

Invitations to the Institute were sent to reform, conservative and orthodox rabbis and to Jewish laymen. Invitations to address the Institute have gone out to two American statesmen. Whether they accept is uncertain. The American Jewish Committee and American Jewish Congress are sending experts.

The Institute will be divided into six round tables each one of which will discuss one of the preliminary studies which will be sent out to those who write **in advance** that they plan to participate.

The report of every round table will be presented for discussion and adoption at plenary sessions. Some of the experts in attendance may deliver informal addresses at meal times if time permits.

The cost for housing and meals at the Hebrew Union College for four days is ten dollars.

Please let me know **at once** whether you are planning to attend the Institute so that housing accommodations may be reserved for you. We need your counsel that the Institute may produce a document as significant as the ones produced by the English Protestants at Malvern, American Protestants at Delaware, and inter-American Catholics at Washington.

Please make a real effort to come to this conference, and let me hear from you as soon as possible. You can help prepare an inspiring statement.

With all good wishes for your cooperation, I remain,

Sincerely yours,

F. M. Isserman

Chairman

Commission on Justice and Peace
Central Conference of American Rabbis

[undated]

PLEASE SEND ME AT ONCE ANY NAMES OF
MEN OR WOMEN IN THE COMMUNITY
WHOM YOU THINK SHOULD BE INVITED TO
PARTICIPATE IN THE INSTITUTE ON JUDAISM
AND A JUST AND ENDURING PEACE.

THANK YOU,

F. M. ISSERMAN
5017 WASHINGTON
SAINT LOUIS

[Undated]

The Religious Basis of a Just and Enduring Peace.

The failure of men to recognize the ~~far-reaching~~ ^{sovereignty of God and the sacredness of human life} implications of the Fatherhood of God and the brotherhood of man has resulted in worldwide devastation and moral disruption. Misreading the findings of the sciences, both physical and social, ~~we have~~ ^{men have} given ~~the~~ ^{their} allegiance to specious doctrines and false philosophies. In order to rebuild ^{our broken} civilization, the spiritual teachings of Religion must become the ~~abiding~~ ^{new world basis} foundations of a ~~just and~~ ^{with security} enduring peace. ~~Religion must become the dynamic force of the coming world order.~~

We hold that any attempt to extricate humanity from its present tragic condition must take cognizance of the following basic principles which derive from Israel's historic teaching:

1. International peace is of the very essence of the ethical doctrine of Judaism and the propagation of it has been part of the historic mission of Israel. The ~~ideal~~ ^{AMERICAN JEWISH ARCHIVES} of universal peace springs directly from Judaism's concept of the Fatherhood of God and the Brotherhood of Man. Racial, national and cultural divisions among men have ~~historical~~ ^{historical} validity and serve the purposes of the Almighty. But the primary spiritual validity appertains to man as such in his capacity as a child of God and to the human family as a whole. While not ignoring the separate identities and groupings in human society, the emphasis of Judaism has been upon their harmonious co-existence, the peaceful adjustment of their differences and their collaboration in establishing God's kingdom on earth.

sp. + moral ^{values} ~~where~~ ^{divided from} ~~life and materialism~~ ^{materialism} ~~reflected in the family unit.~~

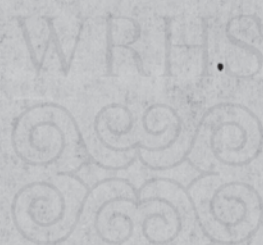
2. Judaism recognizes no inherent national or racial superiorities and has consistently repudiated the exploitations of all such fictitious pretexts to dominate and to exploit other peoples.
3. Judaism believes in resisting evil and it recognizes the duty of men and nations to resort to arms when right cannot otherwise be enforced. War, however, should be the last and utterly unavoidable resort. Judaism does not look upon war as an ultimate and inextricable fact in the life of humanity, nor does it regard it as a necessary element in the physical or spiritual progress of mankind. Man's natural combative-ness must be sublimated to nobler and less primitive areas of struggle and can be given full scope in socially constructive and challenging enterprises.
4. Judaism recognizes no national sovereignty which is not subordinate to the higher moral law of God. No nation is above this law. No nation is a law unto itself. Every nation is morally responsible and accountable to God, Who is the source and ^{the} ~~saction~~ ^{source} of all life, individual or collective.
5. Judaism has always conceived of the necessity of organizing for peace and of creating a permanent international society whose members will covenant themselves to observe the moral law of God. Nations can find a just and durable peace only as they merge their separate national interests with the larger interests of the corporate life of humanity.

6. Judaism was first among the great religions of the world to proclaim the ideal of universal disarmament which will come as a natural consequence upon the establishment of a ^{righteous and effective} ~~strong~~ international order. Nations will beat their swords into plowshares ~~only when the necessity for swords will no longer exist.~~

Judaism maintains that
Peace can come only with reconciliation. *25* ~~Judaism~~ is concerned with the destruction of evil rather than of the evil-doer. Governments and their leaders who are responsible for bringing war, suffering and destruction upon the world must be punished. Just retribution is neither revenge nor retaliation, but a requisite condition of international morality. But a durable peace must, in the last analysis, be based upon ^{mutual} good-will and universal reconciliation, and upon the voluntary association of nations as equals within a world-community, regardless of past moral offenses, of which no nation is entirely blameless.

7: Judaism maintains that no peaceful organization of society is possible unless it is built upon the full political, economic, and social rights of men everywhere. Only the work of righteousness can yield peace, and only upon justice and truth can peace securely rest.

9. The task of building a world peace is most complex and difficult. Nonetheless, Judaism believes confidently in the perfectibility of man and in the moral progress of ~~humanity~~ ^{manhood}. It urges upon us an unfaltering faith in the future and in man's ~~power~~ ^{capacity} to achieve a just and durable peace once he becomes possessed of the power and the ~~mk~~ might of the spirit of God. It repudiates all doctrines which deny either man's worth or his ability to achieve in partnership with God the creation of a society based upon the principles of justice, mercy and lovingkindness. ^{It} affirms that it is man's present duty and ultimate destiny ~~b'taken 'olam b'malkut Shaddai~~ "to perfect the world under the ~~lasting~~ sovereignty of the Almighty."



[undated]

The Religious Basis of a Just and Enduring Peace

The failure of men to recognize the implications of the sovereignty of God and the sanctity of human life have resulted in worldwide devastation and moral disruption. Misreading the findings of the sciences, both physical and social, men have given their allegiance to specious doctrines and false philosophies. Spiritual and moral values were divorced from human life and materialism was made supreme in the affairs of men. In order to rebuild our broken civilization, the spiritual teachings of religion must become the foundations of the new world order and the dynamic force in a just and enduring peace.

We hold that any attempt to extricate humanity from its present tragic condition must take cognizance of the following basic principles which derive from Israel's historic teaching.

1. International peace is of the very essence of the ethical doctrine of Judaism and the propagation of it has been part of the historic mission of Israel. The ideal of universal peace springs directly from Judaism's concept of the Fatherhood of God and the Brotherhood of Man. Racial, national and cultural divisions among men have historical validity and serve the purposes of the Almighty. But the primary spiritual validity appertains to man as such in his capacity as a child of God and to the human family as a whole. While not ignoring the separate identities and groupings in human society, the emphasis of Judaism has been upon their harmonious co-existence, the peaceful adjustment of their differences and their collaboration in establishing God's kingdom on earth.

2. Judaism recognizes no inherent national or racial superiority¹²² and has consistently repudiated the exploitation of all such fictitious pretexts to dominate and to exploit other peoples.
3. Judaism believes in resisting evil and it recognizes the duty of men and nations to resort to arms when right cannot otherwise be enforced. War, however, should be the last and utterly unavoidable resort. Judaism does not look upon war as an ultimate and inextricable fact in the life of humanity, nor does it regard it as a necessary element in the physical or spiritual progress of mankind. Man's natural combativeness must be sublimated to nobler and less primitive areas of struggle and can be given full scope in socially constructive and challenging enterprises.
4. Judaism recognizes no national sovereignty which is not subordinate to the higher moral law of God. No nation is above this law. No nation is a law unto itself. Every nation is morally responsible and accountable to God, who is the source and sanction of all life, individual or collective.
5. Judaism has always conceived of the necessity of organizing for peace and of creating a permanent international society whose members will covenant themselves to observe the moral law of God. Nations can find a just and durable peace only as they merge their separate national interests with the larger interests of the corporate life of humanity.

6. Judaism was first among the great religions of the world to proclaim the ideal of universal disarmament which will come as a natural consequence upon the establishment of a righteous and effective international order. Nations will beat their swords into ploughshares only when there will be in operation an international agency sufficiently strong and implemented to insure the protection of every nation against aggression.
7. Judaism maintains that no peaceful organization of society is possible unless it is built upon the full political, economic, and social rights of men everywhere. Only the work of righteousness can yield peace, and only upon justice and truth can peace securely rest.
8. Judaism believes that peace can come only with reconciliation. It is concerned with the destruction of evil rather than of the evil-doer. Governments and their leaders who are responsible for bringing war, suffering, and destruction upon the world must be ^{destroyed} punished. Just retribution is neither revenge nor retaliation, but a requisite condition of international morality. But a durable peace must, in the last analysis, be based upon mutual good-will and universal reconciliation, and upon the voluntary association of nations as equals within a world-community, regardless of past moral offenses, of which no nation is entirely blameless.

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[undated]

The Religious Bases of a Just and Enduring Peace.

The failure of men to recognize the ~~far-reaching~~ ^{Divine Sovereignty of God and the sanctity human life} implications of the Fatherhood of God and the brotherhood of man has resulted in worldwide devastation and moral disruption. Misreading the findings of the sciences, both physical and social, ^{men have} ~~he has~~ given his allegiance to specious doctrines and false philosophies. ^{Spiritual and moral values have divorced from life and materialism made supreme in the affairs of men} In order to rebuild ^{our broken} civilization, the spiritual teachings of Religion must become the abiding foundations of a ^{new society} ~~just and~~ ^{He new world order and} ~~enduring peace,~~ Religion must become the dynamic force ^{in a just and enduring} ~~of the coming~~ world order. ^{place}

We hold that any attempt to extricate humanity from its present tragic condition must take cognizance of the following basic principles which derive from Israel's historic teaching:

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6. Judaism was first among the great religions of the world to proclaim the ideal of universal disarmament which will come as a natural consequence upon the establishment of ^{a righteous and effective} ~~an~~ strong international order.

Nations will beat their swords into plowshares only ~~when the necessity for swords will no longer exist.~~ *When there will be in operation an*

international agency sufficiently strong and implemented to insure the protection of every nation against unwarranted aggression.

Judaism maintains that

§ 7.

Peace can come only with reconciliation. ~~Judaism~~ ^{It} is concerned with

the destruction of evil rather than of the evil-doer. Governments and their leaders who are responsible for bringing war, suffering and destruction upon the world must be punished. Just retribution is neither revenge nor retaliation, but a requisite condition of international morality. But a durable peace must, in the last analysis, be based upon ^{mutual} good-will and universal reconciliation, and upon the voluntary association of nations as equals within a world-community, regardless of past moral offenses, of which no nation is entirely blameless.

7 8.

Judaism maintains that no peaceful organization of society is possible unless it is built upon the full political, economic, and social rights of men everywhere. Only the work of righteousness can yield peace, and only upon justice and truth can peace securely rest.

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COPY

Dear Rabbi Isserman,

After leaving the 'Institute' I learned quite by chance that the report ~~of the report~~ of the Committee on the Religious Basis for a Just and Enduring Peace was brought up again for further action. I was compelled to leave the conference after the morning plenary session on Wednesday in order to obtain reservations for my return journey to Des Moines, and therefore was unable to be present when, and if, this action took place. I say 'if' because it seems inconceivable to me that the event occurred for the following reasons:

- (1) The report was accepted by a substantial majority by the plenary session on Wednesday morning.
- (2) The Chairman, Rabbi Silver, would not have approved of the deletion as indicated by his remarks in the morning. He was not present in the afternoon to defend his point of view.
- (3) An appreciable number of men who voted on the report in the morning were not present for the afternoon session.
- (4) It seems to me that the action was not in accordance with parliamentary procedure.

I protest against the deletion of the 'Judaism believes in the resistance of evil' paragraph for the above reasons and because I believe that the statement was in accordance with the historic Jewish tradition in the matter. Moreover, I am convinced that the morning vote was a more honest expression of the view of a majority of those who attended the Institute than was the action taken in the afternoon.

Despite my personal feelings in the matter, I am willing to abide by a majority decision. I suggest that the deleted paragraph be sent to all who attended the Institute and that they be given the opportunity to vote for or against it. Unless some such procedure is followed, I for one, cannot feel that I speak in the name of the American Institute for a Just and Enduring Peace, with regard to the religious basis for such a peace.