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Central Conference of American Rabbis, Justice and Peace
Commission, 1945-1946.

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July 6th, 1945

To the Members of the Justice and Peace Commission:

Dear Friends:-

A meeting of four members of the Commission

Leon Fran

Lee J. Levinger

Adolph Fink

and I, was held in Atlantic City.

We decided to hold an Institute on Judaism and Race Relations in New York City. To it we plan to invite individuals living within the radius permissible by the O.D.T. We plan to follow in general the same procedure that we used in the Institute on Judaism and a Just and Enduring Peace.

We hope to hold the Institute either at the Jewish Institute of Religion or at Temple Emanuel, depending where suitable arrangements can be made. The present plan is that the Institute lasts for two days; that there be six round tables on Religion and Race Relations, Science and Race, Society and Race, Law and the defense of Human Rights, etc.

I have already conferred with Prof. Gene Weltfish of the Department of Anthropology of Columbia University, co-author of the pamphlet "Races of Mankind." She is happy to cooperate and made some valuable suggestions.

Among individuals whom we are considering for leadership in round tables are Bruno Lasker on Colonial problems, Frank Tannenbaum on Latin America, David Riesman, Jr. on Legal Defenses, Hortense Powdermaker and others, all of whom reside in New York and thus would be easily available.

It is planned to hold one evening dinner meeting at which we would have, if possible, a Justice of the Supreme Court, a prominent Negro like Robeson or White, a clergyman like Niebuhr and the President of our conference.

Further details are not available just now, but Arthur Lelyveld who is in New York, and Chairman of our Committee on Race Relations, I hope will be able to finish up this tentative program. A date will be selected in the early fall. At the conclusion of the Institute, it is hoped that a statement on Judaism and Race relations, will be issued parallel to the one on Peace.

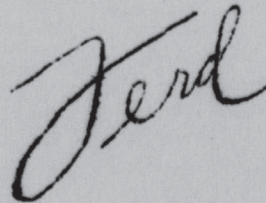
It has been suggested that our Commission cooperate in holding an Institute on Judaism and Labor in Chicago. I assume that you will approve.

Please write to me in July to Winter, Wisconsin - in August to Temple Israel, St. Louis, Missouri, giving me your reactions to the program and any suggestions you may have about it.

I held a luncheon meeting in New York City which was attended by Sidney Tedesche, Louis Newman, Aaron Opher and Bill Rosenbloom, with whom I discussed the Institute on Race Relations. They were all agreeable to having it in New York.

May I add that the conference approved the Justice and Peace report with a few minor emendations, with criticisms that the report covered too much ground and with the usual suggestions from individual members that the report did not cover enough ground and other items should have been included.

Sincerely yours,

A handwritten signature in cursive script, appearing to read "Ferd".

FMI:h

St. Louis, Missouri
January 12, 1946

To the Members of the Central Conference of American Rabbis

Dear Friend:

I enclose herein a copy of the statement on Judaism and Race Relations as adopted at the Institute recently held in New York City. Additional copies of this statement are available as indicated in the pamphlet. I hope that many of you will endeavor to secure wide distribution for it. Some suggestions are: (1) Give it to the religious, secular, and Negro press of your community. (2) Publish this statement in a series in your congregational bulletin. (3) Have it read at meetings of the Brotherhood, Sisterhood, and Youth Groups. (4) Have it discussed in classes. (5) Present it to the teachers of your Sunday School and suggest that they build a lesson around it on Race Relations Sunday which this year will occur on Sunday, February 10th. (6) Distribute this statement at Temple services to ministers and other communal leaders.

Please write me at once if you want to order extra copies of this statement so that the mailing to you will be facilitated and you will have them when you want them.

Race Relations Sabbath

Race Relations Sabbath this year will fall on Friday, February 8th and Saturday, February 9th. May I suggest that you arrange for a suitable observance of this important Sabbath. Among the suggestions that were tried effectively last year were the following: (1) Negro preacher in pulpit (2) Negro choir singing at the services (3) Negro speakers before the Brotherhood, Sisterhood, and Sunday School (4) A discussion from the pulpit on the status of the Negro.

If in your community, racial minorities other than the Negro exist, include them in the observance of Race Relations Week. There will be no Race Relations message this year. Our message is the enclosed statement. For the Conference record, please write me how you celebrate Race Relations Sabbath.

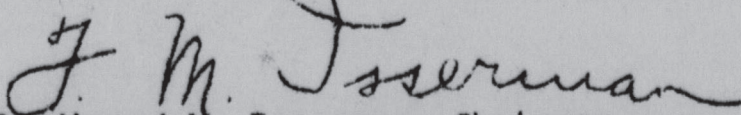
Universal Military Training in Times of Peace

Will you indicate on the enclosed card whether you want our conference to go on record for or against compulsory universal military training in times of peace.

A meeting is to be held to determine whether there should be a joint commission on Justice and Peace of the Union of American Hebrew Congregations and of the Conference. I favor such a joint commission provided that it does not mean that the Conference Commission goes out of existence. How do you feel about this? Please indicate on the enclosed post card.

Hoping that you will arrange for an effective Race Relations observance in your congregation, I remain

Sincerely yours for social justice and enduring peace,


Ferdinand M. Isserman, Chairman
Commission of Justice and Peace
Central Conference of American Rabbis

THE COMMISSION ON JUSTICE AND PEACE

of the

Central Conference of American Rabbis

invites you to participate in an

INSTITUTE

... on ...

JUDAISM AND RACE RELATIONS

to be held at the

JEWISH INSTITUTE OF RELIGION

38 West Sixty-eighth Street

New York City

... on ...

Sunday and Monday, November 25 and 26, 1945

in order to aid in the preparation of
a statement relating the teachings of
the prophets of Israel to the prob-
lems of race in the modern world.

R.S.V.P. Rabbi F. M. Isserman, Chairman
Commission on Justice and Peace
5017 Washington Boulevard
St. Louis 8, Missouri

The purpose of the Institute will be to relate the teachings of the prophets of Israel and the ethical concepts of post-Biblical Jewish teachers to the problems of race in the modern world.

The Institute will be composed of six round tables which will discuss the following themes:

- (1) "The Teachings of Judaism and Race Relations"
- (2) "Science and Race"
- (3) "The Negro in the United States"
- (4) "Colored Races in the Pacific"
- (5) "The Law and Improvement of Race Relations"
- (6) "Propaganda and Race Relations"

The following have consented to serve as discussion leaders of the round tables: Dr. Gene Weltfish of Columbia University, co-author of the pamphlet, "The Races of Mankind"; Mr. Bruno Lasker of the Institute of Pacific Relations; Mr. Edward L. Bernays, Public Relations Council; Dr. Abraham Lefkowitz, Principal, Samuel J. Tilden High School, Brooklyn, New York; Mr. Will Maslow, former Director of the President's Fair Employment Practices Committee; and Rabbi Lee J. Levinger of the Jewish Welfare Board.

The Institute Dinner will be held on Sunday evening, November 25, at the Jewish Institute of Religion, at 7:00 P. M. Its theme will be "Religion and Race Relations." Mr. Walter White, Executive Secretary of the National Association for the Advancement of Colored People, and representatives of Protestantism, Catholicism and Judaism will speak.

Admission to the round tables is by invitation only. Each participant will elect or be assigned to a round table. In accepting, please indicate the round table to which you wish to be assigned. All participants in the Institute will have a chance to discuss and to vote on the recommendations of the round tables. The statement produced will be made public and will represent the views of the participants.

The Sunday morning session will commence at 10:30 A. M.; the Monday session, at 10:00 A. M.

Luncheon on Sunday and Monday will be served at the Jewish Institute of Religion.

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

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Secretary of the Institute on Judaism and Race Relations

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May 9, 1946

To the Members of the Justice and Peace Commission:

I enclose herein reports prepared by the committees of the Justice and Peace Commission. Herein are found statements by the Race Relations Committee headed by Julius Mark, Industrial Relations headed by Leon Feuer, Consumer Protection headed by Lee J. Levinger, International Affairs (Atomic Energy and United Nations Organization) headed by Leon Fram, Veterans headed by Albert Goldstein. In addition to that, you have my overall statement as Chairman of the Commission. Please let me have your reactions, suggestions, additions, and corrections within one week so that I have plenty of time to mail out the final report for the Conference membership.

Sincerely yours,

Ferd
Ferdinand M. Isserman

THE AMERICAN VETERAN

Our committee feels that the American veterans of World War II should be regarded as citizens first, and only thereafter as veterans. It views with alarm all attempts to divide the nation into veterans and non-veterans camps. It is convinced that the interest and welfare of the veterans coincide with the interest and welfare of the country as a whole. Any effort, therefore expended on transforming veterans into special political parties or economic pressure groups is injurious to the peace and concord of America and contrary to its spirit. Veterans and veterans groups should not be animated by greed or selfishness; they should not seek special post bellum privileges or power.

Nonetheless, in the interest of simple justice, our committee feels that veterans are entitled to certain rights for which their fellow countrymen ought to fight, even as he fought for them. These are:

I. Living

A. Fair employment practice.

Veterans are particularly affected by discrimination in employment inasmuch as they are a high percentage of the population now seeking employment. That their right, regardless of biological or cultural heritage, to earn the means of maintaining life ought to be insured by the nation for which they were asked to endure pain and face death is too obvious to require elaboration.

We recommend the establishment of Federal Fair Employment Practices through strong, enforcible legislation.

B. Price and Wage control.

If the reactionary forces in our political economy achieve their goal of inflation under the guise of re-establishing "free enterprise" and "the law of supply and demand" the impecunious veteran will suffer keenly.

All efforts to retain a moderately controlled economy through such agencies as the O.P.A. will, of course, benefit the veteran but also, surely, the nation as a whole.

II. Housing.

This problem affects the veteran specially and he is entitled to priority in whatever living accommodations are made available. Currently (13 March) any pressure applied to realize Wilson Wyatt's Veterans Emergency Housing Program and/or effect the passage of the Patman Bill and/or the Wagner-Ellender-Taft Housing Bill would be helpful.

III. Schooling.

The need and desire for resumption of interrupted education should be encouraged and assisted by granting veterans priority in school enrollment.

Economic and other effective pressures should be brought to bear on those colleges and universities which accept government and other financial support but which discriminate against Negro, Jewish and other veteran applicants for admission.

IV. Rabbinical Veterans

Rabbis who served in the armed forces of the country are also veterans. The Conference and the Union which rightly applied themselves to the procurement of chaplains from the civilian ministry as their patriotic duty must also see the reverse process of the placement of ex-chaplains in civilian pulpits or other suitable occupation as their moral obligation.

Here again efforts to apply the principles of justice and righteousness in the veteran's behalf will redound to the credit, prestige and welfare of the conference as a whole bearing in mind the considerable percentage of our membership recruited for the chaplaincy.

V. On Democritizing the Armed Forces.

We favor thoroughgoing democritization of the armed forces directed toward the abolition of invidious and onerous social and legal distinctions between "officers" and "men" in each of the branches of the service.

We are also exercised about such legal discrimination as the courts-martial where the enlisted man is judged by a jury composed exclusively of brass and "officers" are not even tried for offenses which bring "men" stiff sentences.

We are also opposed to discrimination between "officers" and "men" in the use of camp facilities.

INDUSTRIAL RELATIONS

The past year was marked by the most serious and widespread industrial strife in the history of our country. Virtually all the basic and many smaller industries were affected -- among them steel, coal, automobiles, transportation and communication. At one time or another, the transportation systems of several large cities were at a standstill. The national telephone, telegraph and railroad systems were threatened with paralyzing stoppages. The process of reconversion from a wartime to a peacetime economy was seriously delayed. The loss in production and wages is said to have run into billions of dollars.

The causes are easy to understand. The loss of overtime rates and wartime production bonuses faced industrial workers with the prospect of drastic cuts in takehome pay. The switchover from war to peace production meant temporary periods of layoff for thousands of employees. At the same time, shortages of virtually all commodities indicated a certain rise in the cost of living index. Pressures were increasing from special interest groups representing manufacturing, business and agriculture for removing the price ceilings, perhaps even completely to liquidate the O.P.A. In this connection, Mr. Chester Bowles is to be warmly commended for his courageous insistence in holding the price line, but he seems to have received only half-hearted backing from the Administration which has been steadily retreating in the face of the twin pressure for increased wages and prices.

The dilemma with which workers were faced was the refusal of industry to consider the demand for wage increases without governmental assurance of corresponding price hikes. It was a dilemma because it meant that workers might lose more than they would gain. It faced the whole consuming public with the frightening danger of runaway inflation. The problem was highlighted by the General Motors strike and the position taken at the beginning of that dispute by the then Vice-President of the United Auto Workers, Mr. Walter Reuther, who has since been elevated to the Presidency of that Union. Mr. Reuther insisted that the questions of wages, prices and corporate profits are closely related and must be considered together; that wages ought to be raised as high as possible without increasing prices. Mr. Reuther did not carry this point, mainly because he did not have the backing of his fellow union leaders, although he did succeed in getting the Presidential Fact Finding Board which was appointed to go into these questions. He is nevertheless to be commended for his forward looking attempt to blaze a trail. In a modern industrial society, wages, profits and prices are integrally related and are definitely matters of public interest. If we are to achieve a just and stable economy within the framework of democracy, workers must receive as widespread a distribution of the benefits of production as possible.

Free, voluntary collective bargaining has become a well established and legally supported principle in American industrial relations. If honestly and sincerely utilized by Management and Labor, it still offers the best and most democratic approach to the problems of industrial peace. Legislative efforts to hamper or restrict the right of bargaining, like the Case Bill, should be defeated. Yet we cannot evade the fact that

large scale, protracted industrial disputes between giant corporations and unions do adversely affect the public interest. Thousands of persons in related industries are thrown out of work and suffer loss of pay which they can ill afford. The public is deprived of much needed goods. Sometimes services which are vital to the health and safety of communities are crippled. Perhaps the time has come to establish some kind of Federal machinery to speed up the process of bargaining and as far as possible to prevent differences from reaching the strike stage - as well as to represent the interests of the public at large. Pres. Truman's proposal for the setting up of fact finding boards seem to be constructive and fruitful. It is a proposal worth serious consideration. Without the power of compulsory arbitration, such boards could effectively serve to hear and gather the facts from all angles, make suggestions and recommendations to facilitate settlements and provide unbiased information on the basis of which a fair and informed public viewpoint could be formulated. While both branches of organized labor and a large section of industry opposed the suggestion, there did not seem to be too much logic or cogency in their opposition. If we are to avoid the cost and chaos of huge strikes or waves of strikes, and obtain that stable relationship between wages, prices and profits which has become absolutely essential to preserve both order and democracy in our national life as well as a high level of employment, some systematic machinery such as the above will soon have to be devised and put into operation.

In the meanwhile, Management and Labor ought both to make every honest effort to settle their disputes peaceably and in the interest of the nation as a whole, to make full use of such facilities for mediation as are now available both on local and Federal levels and if a strike is unavoidable to eschew the use of any and all unethical, violent and illegal tactics. It is the use of such tactics, of which both sides have occasionally been guilty, which has evoked the demand for and may ultimately produce a type of legislation, which no one except bitter end reactionaries really wants, to limit the rights of free negotiation and bargaining.

RACE RELATIONS

The Institute on Judaism and Race Relations, conducted by the Commission in New York on November 25 and 26, 1945, received wide and enthusiastic acclaim among those who are dedicated to the furthering of justice in human relationships. Held within two months after the announcement of V-J Day, the Institute re-affirmed the historic stand of Judaism on the equality of all races in the sight of God and before the law. Among the more than one hundred rabbis and laymen who participated many approaches of thinking on the subject were represented. Sociologists and anthropologists, both Negro and white, were present. The statement on "Judaism and Race Relations", adopted by the Institute, was distributed throughout the country.

War's aftermath brings to the forefront problems which in many ways are more difficult of solution than the waging of the war itself. It is evident that even the victorious conclusion of a war does not in itself solve the economic, social and political problems with which men are confronted. Mankind is merely given another chance to wrestle with them.

Thus, the racial tensions of our post-war world did not appear unexpectedly. If anything, we should be grateful that thus far, at least, they have not been more serious. "Last to be hired and first to be fired" is no new experience among our Negro fellow-citizens. Unemployment, with its attendant evils, remains the chief obstacle to the development of a healthy, peaceful and just society.

It is because of our conviction, based on the principle of simple justice, that no man should be denied opportunities for employment because his race or faith is different from that of the majority, that the Commission was so wholehearted in its support of a federal Fair Employment Practices Commission act. We deplore not only its failure of passage by the Senate, but the unfair and undemocratic manner in which the very possibility of its presentation to the Senate for a vote was prevented. We declare our abhorrence of the unjust tactics which were resorted to to defeat the will of the vast majority of the people. We re-affirm our support of the FEPC act, not because we believe that its passage will immediately usher in an era of economic well-being, but because it points the way to the creation of just relations between man and man.

While the dire prophecies of lynchings and race riots that were to follow the end of hostilities have not, thank God, been realized, several disturbing instances of "man's inhumanity to man" did occur. The race riots in Columbia, Tenn., which involved not only the wanton destruction of Negro-owned property but the killing of two Negroes and the wounding of many Negroes and whites, proved to be a disheartening evidence of the dark racial hatreds that consume the souls of men. Negroes have long felt that they cannot expect justice at the hands of local authorities. Only when the federal government, through the Department of Justice, intervenes can there be some measure of hope for fair-dealing. We call upon our Federal government to institute an investigation of the Columbia riots and mete out just punishment to all guilty parties.

In recognizing that there is a dark side to the ledger of race relations, we must not fail to note that there is a bright side as well. We applaud the election of Booker T. Washington to New York University's Hall of Fame, the admission of the first Negro freshmen to Princeton University, the election of the first Negro in the history of the State as municipal judge in Cleveland, Ohio, the naming of a Negro to the School Board of Kentucky, the signing of the first Negro to play so-called big-league baseball with the Brooklyn Dodgers, the lowering of the race

ban by the Chicago Bar Association, the dedication in Chicago of Roosevelt College, which is to operate without distinction as to race or creed.

Even the Navy proved that it could progress when it abolished its official segregation at the Great Lakes Naval Training station. Equalization of teachers' salaries was ordered in South Carolina while the State of Texas, still refusing to permit Negroes into its University, changed the name of Prairie View College (for Negroes) to Prairie View University. It announced that courses would be offered at the University of Texas without, however, appropriating any additional funds. Negroes in Athens, Ga. voted in the Democratic primary for the first time in forty years.

On the West Coast, the San Francisco Council for Civic Unity has rendered yeoman service in its battle for justice and fair-play for the Japanese-Americans returning to their homes. A member of this commission is the rabbinical representative on this Council.

The attention of the members of the CCAR is directed to the magnificent work that is being accomplished by the Southern Conference for Human Welfare. Denounced as "radical" and "Communist" by the reactionary forces in the South, it has courageously carried on its fight for the abolition of the poll tax, for economic justice for all oppressed groups including tenant farmers and sharecroppers, for fair dealing toward the Negro. Its most recent publication deals with the Columbia race riots.

The Social Science Department of Fisk University publishes a very valuable monthly survey called, "Events and Trends in Race Relations". Public Affairs Pamphlets, published by the American Council on Race Relations, offers No. 107 on "Race Riots Aren't Necessary" by Alfred M. Lee and No. 110, "Will Negroes Get Jobs Now?" by Herbert R. Northrup.

CONSUMER PROTECTION

The people of the United States require special protection at this time as consumers of the products of industry and agriculture. While they are largely producers as well, they are all consumers, including those too young to take a place in production. It is to the interests of the entire nation that the standard of living of the masses of our people be maintained or improved. Today we are witnessing a steady inflation, which might well threaten that living standard which Americans have slowly built up over generations. The dangers of extreme inflation are only an exaggeration of the constant pressure toward rising prices and a lowered living standard. One shocking example is the present housing situation, which compels millions of Americans to live in inadequate homes at an unreasonable cost.

In this emergency, we support the efforts of the Office of Price Administration to protect the American people from the dangers of Inflation. We recommend congressional action to strengthen the OPA during the difficult years ahead. We recommend legislation to provide adequate housing, not only for veterans but for all Americans.

STATEMENT ON THE UNITED NATIONS ORGANIZATION

The United Nations Organization constitutes the closest approximation we have been able to achieve toward world government. In view of the perils involved in the discovery of atomic energy, there is already good reason for questioning the adequacy of the United Nations Organization as a form for international order. It is therefore our solemn responsibility to foster at least this degree of unity upon which the nations have already covenanted. We regret, therefore, to see the United Nations Organization sharply divided into anti-Soviet and pro-Soviet blocs. We believe that the continuing and growing division of the UNO into two such conflicting groups must lead eventually to war. We believe that our government can take the initiative in preventing the deterioration of the United Nations Organization into such a scene of conflict. If our government will take the initiative in seeking to realize through the United Nations Organization the aims of the Atlantic Charter, many of the suspicions which now beset the great powers would be allayed and eliminated. The Atlantic Charter asked for equal access on the part of all nations to the raw materials of industry. We believe that when all nations are assured of the operation of this principle most of the explosive issues, which have transformed United Nations Organization sessions into the preliminary skirmishes of the third world war, would be eliminated. We especially urge upon our government an independent role in the United Nations Organization.

We must refrain from committing ourselves to the traditional policies of the British Empire which include the determination to shut Russia off from access to the seas. British policies relating to a balance of power in Europe and preventing competition with her sea power have no relevancy to the peace of the world. The same wealth and power which make it possible for us to be independent and objective in dealing with international problems also impose upon us the responsibility for helping and serving our fellow-men.

We must confess our sin in not giving enough to satisfy the hunger which prevails in the rest of the world and to prevent the famine which threatens the rest of the world. We must confess our shame at the precipitate hurry with which we gave up our rationing of food and resumed our habits of wasting bread while others died of hunger. Not a single American ever went hungry or suffered any impairment of health because of war rationing. Had we retained our food control, we would not have plenty to offer to the hungry of the world. We urge our country to take every possible measure to prevent the wastage of food and to render the maximum amounts of food available to the rest of the world. We urge prompt as well as generous support to the UNRRA and to all other international instrumentalities of rescue and relief. Thus our government shall possess the moral as well as the material power which shall enable us to lead the United Nations Organization in the direction of objectivity, of meeting and deciding real instead of false issues, and therefore in the direction of unity and cooperation.

STATEMENT ON ATOMIC ENERGY

We, of this generation, must accept the epical discovery of atomic energy as a solemn responsibility entrusted to us by God. It is our responsibility that this discovery shall become a source of wealth and happiness rather than a source of sorrow for future generations. We must solemnly resolve that it shall not again be used for the purposes of war. Scientific knowledge of the methods of release and application of atomic energy must be made available to all mankind. To render impossible its use for military purposes, a thorough system of inspection and control by international authority should be established. In this need for international control of the use of atomic energy, we see a great opportunity. The very peril involved in the abuse of this new source of power will make it absolutely necessary to establish an international authority so complete, so universally thorough-going that it will amount to a world government. A potential destroyer of mankind will thus be transformed into a unifier of mankind.

Atomic energy should not only be made the common possession of all governments, but it should be made the possession of all people. We must not make the same mistake with this new source of power which we have previously made with the other power resources of nature. We must not give them away to private interests to be used as a source of private profit. Atomic energy must forever remain the possession of the people. It was at a cost of two billion dollars in taxes paid by all the people that the successful experiments in atomic fission were carried out. The people whose property it now is must not be misled into giving, selling, or bartering this precious possession into the hands of business monopoly. Above all, in our country as well as in every other country, atomic energy shall be under civilian and not under military control. Its original use for purposes of war must be forgotten, and we pray that mankind, forced to choose between the alternative of life or death, shall choose life, and insist on making atomic energy not a weapon of destruction and conquest but a source of productivity and prosperity and peace.

In accordance with instructions of the last conference, the chairman of this Commission drew up a statement giving the Conference's endorsement to the United Nations Organization. This statement was read last July at a Senate hearing by James Wax, a member of the Commission. It was also published in the year book. The singular achievement of the Justice and Peace Commission this year was the holding of an Institute on Judaism and Race Relations in New York City at the Jewish Institute of Religion. The statement produced there has been received by our members. We recommend that this statement on Judaism and Race Relations be published in the next year book of the Conference, that it may become part of our permanent records. Invited to participate in this Institute were rabbis and laymen of all shades of opinion, among them, all the members of the Rabbinical Assembly of America. One hundred men and women participated in the Institute. One third of the participants were members of the Conference. This Institute enlisted more lay participation than did the one on Justice and Peace held at the Hebrew Union College. The statement has been well received. Ten thousand copies have been put into circulation. Among the organizations distributing large quantities were: St. Paul Council on Human Relations, Minnesota Jewish Council, Federal Council of Churches, Brooklyn Jewish Community Council, Miami Anti-Defamation League, Jewish Community Relations Council of St. Louis, Joint Public Relations Committee of Toronto, and the Canadian Jewish Congress. Through the courtesy of Senator Briggs of Missouri, it was inserted in the Congressional Record. Its sentiments received high praise in an editorial in the CHRISTIAN CENTURY.

Messages to the Institute were received from President Harry Truman, Governor Thomas E. Dewey, Secretary of Commerce Henry Wallace and from Bishop Bromley Oxnam, president of the Federal Council of Churches of Christ of America. Rabbi Joseph Zeitlin, chairman of the Social Justice Commission of the Rabbinical Assembly of America brought greetings in person. At the Institute dinner, Mr. Paul Robeson delivered a stirring address and Mr. Walter J. White, executive secretary of the National Association for the Advancement of Colored People, was a leading speaker. We are grateful to the Jewish Institute of Religion for having placed its facilities and its staff at our disposal. We express the thanks of the Conference to Dr. Gene Weltfish and Dr. Bernard J. Stern of Columbia University; Dr. Abraham Lefkowitz, Principal, Samuel J. Tilden High School, Brooklyn, N.Y.; Bruno Lasker, Institute of Pacific Relations; Will Maslow, Director, Commission on Law and Legislation, American Jewish Congress; A. J. Isserman, Counsel, National Federation for Constitutional Liberties, New York; Edward L. Bernays, Public Relations Council, New York—Jewish laymen who prepared preliminary studies or led in the round table discussions. We are also grateful to the following members of the Conference who made significant contributions to the Institute, either through making arrangements or through participation as leaders in the round tables: Abram V. Goodman, Henry Kagan, Herman Pollack, Lee J. Levinger, A. J. Feldman, Stephen S. Wise, Henry Slonimsky, Charles Mantinband, Gus Falk, Arthur Lelyveld, Edward J. Klein, and Sidney E. Goldstein. As a result of the experience with this Institute, this Commission suggests that in the future, more institutes be held on themes like JUDAISM AND LABOR, JUDAISM AND INDUSTRY, JUDAISM AND AGRICULTURE so that these statements can serve as guides for congregations, laymen, and rabbis. The Institute ran into some unexpected financial snags which exhausted the funds of the Commission.

The Commission on Justice and Peace was officially represented in the conference called by the Religion and Labor Foundation in Detroit by Rabbi Leon Fran. It was officially represented at the Fair Employment Conference on January 23, 1946 by Rabbi James Wax in Washington. The Commission was asked to define its attitude on Euthanasia by a representative of a national committee which is backing a law in the state of New York whose aim is to legalize putting to death individuals suffering from pain from incurable diseases who express a desire to be relieved of their misery. Whereas the Commission sympathizes with individuals who suffer grievously and for whom there is no hope, our faith in the sacredness of human life is such that we cannot endorse euthanasia.

This Commission extends its appreciation to former governor

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Herbert J. Lehman who resigned as director of UNRRA in the face of great difficulties and lack of cooperation after having done a fine job helping civilian victims of war in Europe and in Asia. If the United Nations had heeded his warnings and carried out his suggestion of continuing war time rationing after the peace, famine in Asia and Europe would have been averted. We extend our best wishes to Mayor Fiorello LaGuardia as he undertakes the task of feeding Europe and trust that our country will make every sacrifice to feed the people in famine ravaged countries.

COMPULSORY MILITARY TRAINING IN TIMES OF PEACE

Although a poll taken by the Commission last year of the membership of the Conference on the matter of compulsory training in peace indicated that the Conference was overwhelmingly against it, in view of the fact that the end of the war had intervened since the poll was taken, the Chairman did not feel that he had the right to commit the Conference as being opposed to compulsory military training in times of peace. Another mail poll indicated that the members of the Conference were still opposed to compulsory military training, the vote on this issue being 151 opposed, 71 in favor, and 11 non-committal. In view of this sentiment twice expressed by members of our Conference, this Commission recommends that the Central Conference of American Rabbis go on record as being opposed to compulsory military training in time of peace.

JOINT COMMISSION

This Commission recommends that the Conference cooperate with the Union in establishing a joint commission on Social Action. The joint commission, however, is not to supplant the Justice and Peace Commission of the Conference.

PERMANENT SECRETARY

It is impossible for busy rabbis to carry on the work of the Justice and Peace Commission on a part time basis. Other denominations have large staffs who do work which we endeavor to do in spare moments. This is both unjust to Judaism whose spokesmen we are, to the great causes which we should champion and uphold, and to this historic Conference. The Commission therefore recommends that the Executive Board in consultation with the Justice and Peace Commission be instructed to engage a member of this Conference as a full time paid secretary of the Justice and Peace Commission, and to give him such assistance as he needs to carry on his work.