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Series I: General Correspondence, 1914-1969, undated.

Sub-series A: Alphabetical, 1914-1965, undated.

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League for Human Rights, Cleveland, Ohio, 1943-1944.

C o p y

CABLE TO GENERAL CHARLES de GAULLE

July 11, 1943

"Yours is the head that never bowed. Yours the voice that summoned Frenchmen everywhere to fight as France had pledged herself to do. France rallied to your banner. Now, with eventual victory assured, lesser men seek to belittle you. But the deeds of your Fighting Frenchmen are greater than their words. We honor you today for cooperating with all to advance our common cause, but we do not forget that when others, fawning, sought favor of the brutal conquerer, you stood alone.

On July 14, 1789, the Fighting French of that day stormed the Bastille and tore down, stone by stone, that symbol of oppression. We Americans have always honored your compatriot ancestors who thus lighted the torch of liberty which spread throughout the world. Today, one hundred and fifty-four years later, united with you and with countless millions in all lands in defense of these same sacred principles, we wish you to know that we look to you as a symbol of the Free France that shall surely rise again."

THE UNION FOR DEMOCRATIC ACTION

Seeks to Unite for Common Counsel and Action All Progressive Democratic Forces in the Nation Who Are Agreed.

I. That totalitarian tyranny must be defeated by the vigorous and concerted efforts of all free peoples.

II. That the preservation and extension of essential democracy in both our political and economic life is not only a prerequisite for victory over our foreign foes, but is equally important for a solution of those problems and a healing of those ills which our civilization faced even before tyranny threatened it, and which contributed to the rise and early success of Fascism against the democratic world.

The Union for Democratic Action advances the following general program, upon the basis of which it will determine detailed policies according to the exigencies of situations as they develop:

I. Foreign Policy

A FOREIGN POLICY which combines a political and a military offensive against the Axis powers. Such a policy must give the democratic cause positive content, must assure cooperation with democratic forces everywhere, whether in Latin America, in the subjugated nations, or in the nations allied with us. It must provide both the incentive and the tools for a revolt of the democratic forces against their oppressors. Without such a political offensive, military victory will be more difficult and democratic victory will be impossible.

II. Domestic Policy

A DOMESTIC POLICY which will:

Increase war production by eliminating all "business as usual" practices which prevent a total war effort.

Preserve and extend the social advances of the past decade.

Prevent inflation by a program of adequate and equitable taxation, price fixing and rationing.

Undertake a thorough analysis of civilian and military needs and a comprehensive survey of resources, and utilize fully and promptly available resources.

Win the peace on the democratic front by taking steps both private and public adequate to maintain as full production and employment for the ends of peace as we will achieve for the purposes of war. This requires such an increase and maintenance of the buying power of the great masses of our workers and farmers as will provide markets for the full productive power of our industry.

Allocate the burdens of the war upon the various sections of the population in such a way that the

distribution of consumption will be made as equal as possible, for the sake of both the war effort and the future health of our society.

Maintain adequate guarantees of security for organized labor and its members against the attempts of employers to prevent all further unionization of industry during the war.

III. Democratic Liberties

A VIGILANT REGARD FOR DEMOCRATIC LIBERTIES and a careful discrimination between those rights which are necessarily circumscribed in war-time and the fundamental liberties without which democracy cannot exist. To this end the liberal policy generally followed by the Federal government will be supported against reactionary forces, and all tendencies toward war-time hysteria and arbitrary repression will be resisted.

The rightful place of those aliens who are true allies in this struggle, without regard to nationality, will be emphasized. The nation must not allow prejudice or reactionary pressure to rob us of the resources represented by thousands of aliens who had proved their loyalty to the democratic cause and their opposition to totalitarianism long before we entered the conflict.

It is an essential democratic principle that, in war and in peace, the full potentialities of all citizens shall be utilized. Therefore, both for the present war effort and for the operations of peace, we stand for the complete recognition of the full and equal rights of all our citizens regardless of race, color or creed. Especially do we affirm the obligation of our country to apply equality in industry, the armed forces and our total national life to the Negroes.

IV. Peace and Post-War Reconstruction

A PROGRAM FOR PEACE AND POST-WAR RECONSTRUCTION based upon the economic and political cooperation of independent nations. We support a peace, the principles of which would be equally applicable to all peoples and nations, as against a peace of revenge. In order to preserve peace, political instruments must be devised to prevent international anarchy on the one hand, and imperialism on the other hand. We are convinced that political without economic reorganization will prove futile.

We shall establish contact and collaborate with democratic and progressive groups in our own country, in Britain, and in all the nations, which are studying problems of post-war reconstruction, in the hope that democratic forces may achieve the largest possible measure of unity, and may, by concerted action, make their power effective both at the peace conference and in the international order which will emerge from it.

THE UNION FOR DEMOCRATIC ACTION

120 EAST 16th STREET, NEW YORK, N. Y.

Telephone GRamercy 5-4779

Washington Bureau:

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Washington, D. C.

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UNION FOR DEMOCRATIC ACTION

120 East 16th Street, N. Y. C.

I am in agreement with the General Principles of the U.D.A. and I am opposed to all forms of totalitarianism.

☐ I enclose herewith my annual dues of \$..... (\$1 for associate membership; \$3 for supporting membership; \$5 for corresponding membership.)

☐ To assist the expansion of the U.D.A., I pledge, in addition to my dues, the monthly sum of \$..... for one year.

NAME

ADDRESS

Date.....

(Make checks payable to Albert Sprague Coolidge, Treas.)

Grace E. Meyette

2196 Ambleside Drive

Cleveland, Ohio

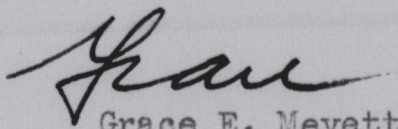
July 13, 1943

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

Dear Abba:

I enclose a copy of a Cable sent to
De Gaulle on Sunday. I also enclose a
copy of the general principles of the
Union for Democratic Action.

Sincerely yours,


Grace E. Meyette

GEM:MS

Text of Cable from General Charles De Gaulle

July 17, 1943

France Combattante to Committee for a Democratic Foreign Policy
565 Fifth Avenue, N. Y. C.

Le Général De Gaulle vous remercie de votre message qui l'a vivement touché. Il y voit une nouvelle preuve de la communauté d'idéal entre l'Amérique en guerre et la France dressée toute entière dans la résistance contre les tyrans et pour la construction d'un monde meilleur.

General De Gaulle thanks you for your message which has moved him deeply. He sees in it a further proof of the common ideals which inspire America at war and a France which is aroused and united in its resistance to the Dictators and for the building of a better world.

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Grace E. Meyette

2196 Ambleside Drive

Cleveland, Ohio

July 22, 1943

Rabbi Abba Hillel Silver

The Temple

Cleveland, Ohio

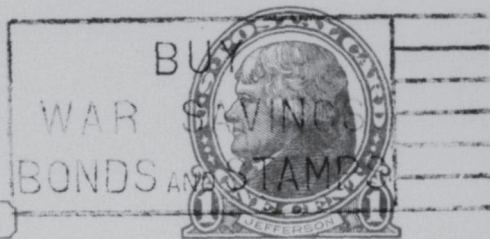
Dear Abba:

I am sure you will be glad to see a copy of
General De Gaulle's reply to the message
which you signed.

Sincerely yours,

Grace
Grace E. Meyette

GEM:MS



THIS SIDE OF CARD IS FOR ADDRESS

WRHS



Rabbi A. N. Silver
The Temple
Ansel Rd.
Cleveland 6
Ohio

N O T I C E

The office hours of THE LEAGUE FOR HUMAN RIGHTS during the month of August, 1943, will be as follows:

Monday through Friday - 9:00 A.M. to 5:00 P.M.

Saturday - Closed.

7-30-43

Grace E. Meyette

The League for Human Rights

511 Chester Ninth Bldg.

Cleveland 14, Ohio

 118

October 15, 1943

Rabbi Abba Hillel Silver
The Temple
2 E. 105th Street
Cleveland, Ohio

Dear Rabbi Silver:

I am sending you, under separate cover, a copy of "Overcoming Anti-Semitism" by Solomon Andhil Fineberg. I finished reading this recently and was not only deeply impressed with it but very enthusiastic about its approach to anti-Semitism.

I hope you will not only accept this book with my compliments but will take the time to read it and if possible, let me know what you think of it.

Sincerely yours,

M. E. Glass

M. E. Glass,
President

MEG:MS

WORLD JEWISH CONGRESS

CONGRES JUIF MONDIAL .: CONGRESO JUDIO MUNDIAL

330 WEST 42nd STREET
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1121 St. Catherine St. W

MEXICO CITY

Sonora 174-4

Rabbi Abba Hillel Silver
The Temple
Cleveland, Ohio

October 29, 1943

CABLES: CONGRESS, NEW YORK

TELEPHONE: LONGACRE 5-2600

Dear Rabbi Silver:

I suppose you know of the existence of the "Kirchenzeitung", a Cleveland weekly, which is the official German organ of the Evangelic and Reform Church in the United States.

This publication is pursuing a policy of constant incitement to anti-Semitism. The following are two samples of the kind of comments it offers its readers:

Issue of October 12th, Comment concerning its "home prayer" for October 27th, on the passage in Jeremiah, where the prophet denounces those who said God lied as "impertinent:"

"God doesn't lie; there were "impertinent" men who said: you lie...

"Such mockery God does not permit. Israel has now been made to understand this truth, terribly."

Issue of September 7th, in an appeal to its readers to dedicate September 20th to a "prayer" for the Jews:

"The crucified Christ, a "vexation to the Jews." Paul could not have described more bitterly the abysmally deep hatred of the Jewish people. He himself experienced this hatred and the community of Christ shed its noblest tears under the blows of Israel, which were full of hatred. If it had been only hatred and antipathy! But the blood of the shepherd and his sheep still cries out today against the unpunished guilt of these people. For how long yet? When will Israel break down under this guilt and cease its homeless wanderings among strangers? When will it ask its Messiah to forgive its having said: Shame on you? When will it, in tears of repentance, wash away from his holy face "shame and spit!" May God grant the Israelites grace to do penance."

Should something be done? Can something be done?

Sincerely yours,

A. Leon Kubowitzki

ALK:lw

November 1, 1943

Miss Grace E. Meyette, Director
The League for Human Rights
511 Chester Ninth Bldg.
Cleveland 14, Ohio

My dear Grace:

Enclosed herewith is a letter which I received this morning from the World Jewish Congress which is self-explanatory. Please look into the matter and see what can be done about it. Will you also communicate with Mr. Kubowitzki, the writer of the letter.

With all good wishes, I remain

Very cordially yours,

AHS:BK

November 2, 1943

Mr. M. E. Glass, President
The League for Human Rights
511 Chester Ninth Bldg.
Cleveland, Ohio

My dear Friend:

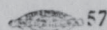
Permit me to thank you for your
thoughtfulness in sending me a copy of Rabbi
Fineberg's "Overcoming Anti-Semitism". I know
that I shall read it with a great deal of
pleasure and profit. I have heard people speak
• of it in terms of the highest praise.

With all good wishes, I remain

Most cordially yours,

AHS:BK

The League for Human Rights
511 Chester Ninth Bldg.
Cleveland, Ohio

57

December 9, 1943

Rabbi Abba Hillel Silver
The Temple
2 E. 105th Street
Cleveland, Ohio

Dear Abba:

Several weeks ago I received a letter from you bringing to my attention the letter of Mr. Kubowitzki from the World Jewish Congress. The pressure of work prevented us from making the thorough study which this matter required.

Special study of the publisher of the Kirchenzeitung indicates a friendly attitude toward the Nazis and he may also be an anti-Semite. The "Kirchenzeitung", printed in the German language, but more Swiss than German, as very few Germans belong to the Reform Church, does not show any racial anti-Semitism but rather an Orthodox Christian dogmatism, considering Jews and other non-Christians as condemned until they accept Orthodox Christianity.

In judging the "Kirchenzeitung", one must consider the English publication by the same group, "The Messenger". This latter publication, far from being anti-Semitic, carried on November 30, a friendly article on the Jews in connection with the Boston incident. The publication generally pleads for intercultural education and shows no trace whatever of race discrimination or fascistic isolationism.

As to the complaints of the World Jewish Congress on two special items in the "Kirchenzeitung", the complete text in the September 7 issue in question is the following, under the heading of "Daily Home Meditations":

Bible - Zech. Chapter 12, Verse 10:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

"The crucified Christ, a "vexation to the Jews". Paul could not have described more bitterly the abysmally deep hatred of the Jewish people. He himself experienced this hatred and the community of Christ shed its noblest tears under the blows of Israel, which were full of hatred. If it had been only hatred and antipathy!"

The verbal translation of the following sentence does not agree completely with the one given in the letter of the World Jewish Congress which read: "But the blood of the shepherd and his sheep still cries out today against the unpunished guilt of these people",-for it reads like this:

"But the blood of the shepherd and his sheep and lambs still sticks as unredeemed guilt to the life of this people. For how long yet? When will Israel break down under this guilt and cease its homeless wanderings among strangers? When will it ask its Messiah to forgive its having said: Shame on you? When will it, in tears of repentance, wash away from his holy face 'shame and spit!' May God grant the Israelites grace to do penance."

"Spread your wings in this world of darkness and pour the life of the holy ghost into the valley of death! Be loyal to Abraham, free those who are in bonds, in order that Israel may rejoice and Jacob may be blessed."

There is no appeal in this issue of the "Kirchenzeitung" to dedicate September 20 to a prayer for the Jews.

The second item in question concerns the "Kirchenzeitung" of October 12. The Bible Verse for the "Home Meditations" for October 27 is the following:

Jeremiah, Chapter 43, Verse 2:

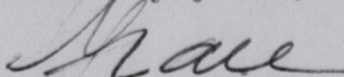
"Then spake Azariah the son of Hoshaiah and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord of our God hath not sent thee to say, Go not into Egypt to sojourn there:"

"God is the truth. However, when Jeremiah preached the will of God to his people they answered. Frequently God's word had been preached to them and God had beaten them often enough with his stick; but they did not learn from bad experiences but said: "Thou speakest falsely". So many loving admonishing parents speak to their children in vain, many churchgoers listen to the minister to no avail! As if God could speak falsely and his words could not be the truth! God does not lie; they were impertinent men who said: "Thou speakest falsely". It is impertinence to label God's message as lies or to disregard them with indolence. "Do not make an error, God does not tolerate mockery!" Israel experienced this truth in a terrible way. O, if only every one of us may live according to God's word!

Please note that in the translation given in the World Jewish Congress letter: "Such mockery God does not permit. Israel has now been made to understand this truth, terribly", the word "now" has been added, which changes the meaning of the Meditation which concerns itself with Jeremiah's complaints of the Jews of his time.

Not only have we translated the particular issues referred to by the Congress, but we have also referred to the German text of the Prophets.

Sincerely yours,


Grace E. Meyette

GEM:MS

Copy to A. Leon Kubowitzki, World Jewish Congress

WORLD JEWISH CONGRESS

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MEXICO CITY
Sonora 174-4

CABLES: CONGRESS, NEW YORK
TELEPHONE: LONGACRE 5-2600

December 28, 1943

Rabbi Abba Hillel Silver
The Temple
2 East 105th St.
Cleveland, Ohio

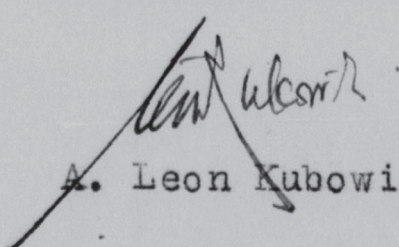
Dear Rabbi Silver:

Upon receipt of the copy of the letter of December 9th, which Miss Meyette sent to you, I got in touch with the Overseas News Agency, whose translations were the ones I had used in my letter to you of October 29th.

Attached is a copy of the comments the editor of the Foreign Language Division of the Overseas News Agency has sent me in answer to the aforementioned letter from Miss Meyette.

Will you be good enough to keep me informed of any further developments in this matter?

Sincerely yours


A. Leon Kubowitzki

ALKW:ef
Enc.

MEMORANDUM: RE KIRCHENZEITUNG, CLEVELAND, OHIO

Three Essential points can be gathered from the Letter of Miss Grace Meyette. They are:

1) The publisher of Kirchzeitung also publishes an English Paper, "The MESSENGER", which on November 30, 1943, carried "A Friendly Article on the Jews", a fact which "one must considerin judging Kirchzeitung."

2) Although there are inevitable differences in the wording of Miss Meyette's and our translation, there seems to be agreement on most of the quotations revealing indisputable hatred against the Jews. Two of our translations are said to be not completely correct. One of these is said not to be concerned with the present, but "with Jeremiah's complaints of the Jews of his time."

3) These quotations do not prove "any racial anti-semitism but rather an orthodox Christian dogmatism." As to this interpretation, it should be pointed out:

As to the first point, Kirchzeitung is published by the Central Publishing House, 2969-2975 W. 25th Street, Cleveland, Ohio. This firm publishes not only, as Miss Meyette said, Kirchzeitung and the Messenger, but also Der Einwanderers Freund another magazine in the German language, edited by a Reverend Land, New York, who is a naturalized German.

A close study of Einwanderers Freund revealed that, for instance, from November, 1942 to February, 1943, it waged a systematic campaign against the Jews, saying; E.G.

- a) "Our good Americans will be sorry one day that they have opened their doors wide to the haggling Jews."
- b) "In this country too, people begin to grumble. They are unnerved by the rationing, and added to it, is an evergrowing hatred against the Jews who are generally assumed to be responsible for pushing of our country into this war."
- c) "Our strapping Jews are the greatest patriots of all, for they make a handsome penny through the war."

There is a whole series of similar anti-semitic outbursts published in the paper. Therefore, if the Messenger must be considered in judging Kirchzeitung, the picture may become more complete and more disturbing by considering the Einwanderers Freund too.

As to the second point, Miss Meyette admits that Kirchzeitung declared that "the blood of the Shepherd and His Sheep and Lambs still sticks as unredeemed guilt to the life of this people (Israel)."

Without intending to divert from the fundamental question by a philological dispute, we are led to believe that the basic difference between Miss Meyette's and our translation is that she said "still sticks" and we said "still cries out today". This difference is, however, irrelevant, since the article continued: "For how long yet? When will Israel break down under this guilt and cease its homeless wanderings among strangers?" (Miss Meyette's translation.)

A second sentence, according to Miss Meyette, must be translated: "Israel experienced this truth in a terrible way" (The "truth" that God does not take being mocked by impertinent men who say: "Thou Speakest Falsely"),.. We said: "Israel has now been made to understand this truth terribly." Since we no longer have the original text, we accept Miss Meyette's translation as literally correct. In this case, however, we take exception to Miss Meyette's interpretation that this "meditation....concerns itself with Jeremiah's complaints of the Jews of his time."

As a matter of fact, if the author intended to refer to the times of Jeremiah, the German Language demands that the word "Damals" (at that time) be inserted. This was not done. Therefore, the sentence, as translated by Miss Meyette, referred to the entire period from the time of Jeremiah up to the most recent past.

The difference then amounts to the following:

If the word "now" had been in the original text, the sentence would have meant that the Jews well merited Hitler.

If "now", however, was not in the original text, the sentence meant that the Jews well merited Hitler plus Torquemada and all the persecutors of their people throughout their history of the last two thousand years.

Consequently, the absence of the word "now" in the original text, as Miss Meyette maintained, would not at all weaken the anti-semitic meaning of the sentence. On the contrary, it would broaden it.

This very paragraph in Kirchenzeitung might, incidentally, serve as an example of the clever way in which some insidious propaganda is put across now when the situation demands some caution. The paragraph, as translated by Miss Meyette, reads:

"....So many loving admonishing parents speak to their children in vain, many churchgoers listen to their minister to no avail! As if God could speak falsely and his word could not be the truth! God does not lie; they were impertinent men who said: 'Thou Speakest Falsely.' It is impertinent to label God's message as lies or to disregard them with indolence. 'Do not make an error, God does not tolerate mockery!' Israel experienced this truth in a terrible way. O, if only every one of us may live according to God's word!"

As the quotation proves, the author at first speaks of the present. Then, he inserts a remark about the past. He comes back to the present, and again inserts a sentence which embraces, in fact, the whole history of Jewish sufferings since the time of Jeremiah, he then concludes with another hint at the present.

There can, it seems to us, hardly be any doubt that the author intended to create and in fact, succeeds in creating in his readers' minds the impression that he is primarily concerned with the "experience" of the present time and not that of the times of Jeremiah. For the "terrible way" in which "Israel experienced" their sufferings was never more terrible than it is today.

And this interpretation leads to the third point, i.e., whether the quotations do or do not prove "any racial anti-semitism, but rather an Orthodox Christian Dogmatism."

With regard to Der Einwanderers Freund, published by the same firm (The Central Publishing House), the attacks against "haggling Jews", "strabbling Jews", Jews as the instigators of the war, and Jews being patriots for reasons of profit, etc., seem to prove rather clearly that they are based on "racial anti-semitism." In the case of Kirchenzeitung, its anti-semitism is apparently based on "Orthodox Christian Dogmatism." But we should keep in mind

that Der Einwanderers Freund, expressing "Racial Anti-Semitism", was and is being privately, almost secretly, distributed among a carefully selected "reliable" group of people while Kirchenzeitung can be subscribed to by anyone. We are entitled to wonder, whether Kirchenzeitung's dogmatic anti-semitism is not a disguise for the present, such as is well-known to every student of Nazi propaganda in countries not dominated by the Axis.

At any rate, the fact remains that Kirchenzeitung, writing of "abysmally deep hatred of the Jewish people," the "unredeemed guilt" for having shed the "blood of the shepherd" and the demand that Israel should "break down," clearly revealed its intention to create hatred against the Jewish people. The average reader - as a publisher knows - will hardly make any distinction between "racial" and dogmatic anti-semitism. He is incited to hate the Jews, and if he succumbs, he ideologically meets the Nazis. In fact, if the paper is successful in sowing the seed of hatred against the Jews, the initial and fatal offensive of Nazi ideology is accomplished. And since such an offensive can be won more easily among German language readers (who have a sentimental leaning to their old homeland anyway) than among the general American public, the reason for the different policies of this publishing house - as expressed in the English language paper The Messenger on the one hand and the German language sheets Kirchenzeitung and the Einwanderers Freund on the other, may not be too hard to find. It would not be surprising --it would, in fact, fit into the general picture -- if the Cleveland Publisher while sowing Nazi propaganda among German readers sought to cover up by publishing a pro-Jewish article in an English speaking publication. The more so as there are rumors that the editor of Einwanderers Freund has recently been investigated by the FBI.

Miss Meyette said that the majority of the readers of Kirchenzeitung are Swiss, not Germans. We, of course, do not know the percentage of German readers. We can point out, however, that the sub-head of the paper reads as follows:

"Organ and property of the German and German-English synods of the Reformed Church in the United States -- official German organ of the Evangelical and Reformed Church."

We do know, furthermore, that in the other German language paper published by the Central Publishing House, the editor publishes regularly an account of visitors he receives and that all the visitors mentioned in the copies read by the writer were described as of German descent. This editor, as he once stated in his columns, is also in constant contact with the Nazis interned at Ellis Island. He attacks not only Jews, but other peoples suppressed by Hitler as well. He declared, on one occasion, that the Nazis "cannot suppress the resistance of the subjected peoples with gentleness; Poles and Czechs cannot be dealt with gingerly, nor can the Serbians and Slovenes in the Balkans."

Miss Meyette declared in her letter that a "special study of the publisher of the Kirchenzeitung indicates a friendly attitude towards the Nazis and he may also be an anti-semite." It would perhaps be a bit nearer to the truth to put this statement the other way around: "The publisher of Kirchenzeitung and the Einwanderers Freund is an anti-semite, because he is a Nazi."

January 18, 1944

Miss Grace Meyette
League for Human Rights
Chester-Ninth Bldg.
Cleveland, Ohio

My dear Miss Meyette:

I am sending you herewith a copy of the memorandum which was issued by the American Jewish Conference on the Emergency Committee to Save the Jewish People of Europe.

With all good wishes, I remain

Very cordially yours,

ANS:BK
Enc.

April 11, 1944

Miss Grace E. Meyette
League for Human Rights
Chester-Nith Bldg.
Cleveland, Ohio

My dear Miss Meyette:

Rabbi Silver has requested me to forward to you the enclosed letter which he received from Mr. Sol Bloomfield. Will you kindly acknowledge the letter to Mr. Bloomfield?

With best wishes, I remain

Very sincerely yours,

BJK

Secretary to Rabbi Silver