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1263

Presidential Campaign, Nixon, Lodge, Kennedy, Johnson, 1959-
1960.

Western Reserve Historical Society

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The fact that the three aspects of professional responsibility which I have discussed constitute problem areas in varying degrees does not indicate that the bar has fallen short in the discharge of its public obligations. On the contrary, we can point to many more areas where its performance is a source of professional pride. But nothing is to be gained by the discussion of those areas in which we can take pride in our performance. You talk to your children about the D's on the report card—and merely rejoice over the A's.

Our profession can point to many A's in this field of professional responsibility. In the defense of unpopular defendants, in legal aid and lawyer referral activities, in law reform, in our reawakened drive for a non-partisan judiciary, and in the public service of thousands of individual lawyers in communities throughout the United States the profession is daily providing irrefutable evidence of its consciousness of our public responsibilities and of its determination to discharge them fully.

Our objective in the discharge of the professional responsibility of the legal profession will never be attained. Our consciousness of these special responsibilities will constantly be challenged to improve our performance; and this is as it should be. It has been said that liberty must be won again by each generation. Perhaps that is true also of professional responsibility in the lives of lawyers. Certainly it is only as each generation demonstrates its appreciation of these responsibilities that the bar can continue to merit the public confidence upon which we are dependent for our professional existence.

A Catholic President in the White House?

EXTENSION OF REMARKS

OF

HON. FRANK J. LAUSCHE

OF OHIO

IN THE SENATE OF THE UNITED STATES

Monday, June 22, 1959

Mr. LAUSCHE. Mr. President, recently I had the privilege of reading a copy of the sermon delivered by Dr. Abba Hillel Silver at the Sunday morning, May 17, 1959, service at the Temple, East 105th Street at Ansel Road, Cleveland, Ohio.

The subject of Dr. Silver's sermon, "A Catholic President in the White House?" is one over which there has been from time to time much controversy, largely due to misunderstanding and misconception. Dr. Silver deals with the subject with a clear and open mind, and bases his conclusions upon fact, history, and intent of the framers of our Constitution.

Mr. President, in order that the Members of Congress and the many others who read the CONGRESSIONAL RECORD may have the privilege of reading Dr. Silver's sermon, I ask unanimous consent that the text be printed in the Appendix of the RECORD.

There being no objection, the sermon was ordered to be printed in the RECORD, as follows:

A CATHOLIC PRESIDENT IN THE WHITE HOUSE?

(By Dr. Abba Hillel Silver)

The question, dear friends, "Should a Catholic be elected to the Presidency of the United States?" always arouses the sharpest

controversy. Controversies which involve religion tend to become unrestrained, and sometime venomous. The partisans come to feel that they are somehow defending not only their interests in this world, in the here—but also their interests in the hereafter. Soon memories of ancient wrongs and bitter hostilities of the past surge into the arena and bedevil the situation. Before long the actual question at issue is lost sight of and people are fighting in a fine frenzy of flagellation ghosts and goblins which their overheated imaginations have conjured up.

It occurs to me that the simplest answer to the question "Should a Catholic be elected to the Presidency of the United States?" might well be "Why not?" There is nothing in the Constitution of the United States which prohibits it. The Constitution of the United States is quite clear on this point. The framers of our Constitution—many of them keen legal minds as well as great patriots—wanted to be very clear and specific on this point. And so they wrote into the Constitution the following: "No religious test shall ever be required as a qualification to any office or public trust under the United States." Words could not be more precise or clearer. Our Constitution also has as its first amendment—the first article in the so-called Bill of Rights—the following: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

It is clear that the framers of our Constitution did not wish the United States to be either a Protestant country, or a Catholic country, or a Christian country. They did not wish to give preference to any one religious body or to prevent the free exercise of any religion. They wanted the new state which they were setting up to be a secular state. They were not unfriendly to religion. Many of them were church members and belonged to various denominations. They believed in God and they sought to build their new state upon the highest ethical and moral ideals of religion. But they also wanted to keep church and state separate and distinct—each free from the interference of the other in its own legitimate sphere. They knew very well, because they were not far removed from the events—the evils, the strife, and the bloodshed which were visited upon the Old World—its governments and its peoples—when a specific church was officially recognized by Government and received privileges denied to others and where the free exercise of religion was either denied or curtailed.

The government which the Founding Fathers of our Republic were setting up was to be different—different in many ways. Because we are so far removed from those days, we sometimes forget how different they aspired to make their new government. It would be a government which would limit its own scope and authority. It would respect certain basic human rights inherent in each citizen as having been bestowed upon him not by government or society but by his Creator. These rights were accordingly inalienable and were subject to no annulment or abridgement by government. They were opposed to political tyranny—even the political tyranny of a majority in a free democracy. A written constitution would safeguard the individual citizen against the encroachment of the state. They wanted their Government to be different in other ways. They would set up a system of checks and balances so that neither the legislative branch nor the administrative nor the judicial would be in a position to run away, as it were, with things toward precipitate and ill-considered action. Nor did they wish this Government which they were setting up to be dominated by any other body or organization—ecclesiastical or otherwise. It was to

be free from the control of any other organism within the state.

Their profound wisdom has stood the test of time—170 years—the most turbulent and revolutionary years in the history of mankind. Because of that wisdom, our country has prospered—and no religion has suffered because of it. On the contrary, all religious bodies from the extreme liberal to the extreme orthodox, have thrived. What is equally important they have learned to live together and at times to work together for the common good.

From time to time zealous partisans of this or that religious persuasion would challenge mostly indirectly the clear intent and purpose of the first amendment. They tried to whittle down its scope and meaning. By means of interpretation they hoped to make legal the allocation of public funds to the support of religious educational institutions on a nonpreferential basis of course. Thus, there are many Catholics and perhaps members of other religious bodies who advocate the granting of Federal funds to parochial schools. It is not that these people really desire a union of church and state. They have officially denied it. In 1948, Archbishop John T. McNicholas, speaking on behalf of all American Catholic bishops, stated: "We deny absolutely and without qualification that the Catholic bishops of the United States are seeking a union of church and state by any endeavors whatsoever, either proximately or remotely. It tomorrow Catholics constituted a majority in our country, they would not seek a union of church and state. They would then as now, uphold the Constitution and all its amendments, recognizing the moral obligation imposed upon all Catholics to observe and defend the Constitution and its amendments."

I have no doubt that this is the position of the Catholic hierarchy of the United States and of Catholic laymen everywhere. But many of them would like to see a relaxation of the first amendment which would make it possible for Federal aid to go to Catholic schools. These efforts, which have been made from time to time, have in the main been unsuccessful. Apart from certain fringe assistance given to the children attending parochial schools—and in my opinion wisely given—such as participation in the Federal school lunch program, or school buses—the basic principle of the separation of church and state has held good in its original intent.

In 1947 the Supreme Court of the United States proceeded to define more fully the intent of the first amendment. It declared: "Neither a State nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called or whatever form they may adopt to teach or practice religion. Neither a State nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect a wall between church and state."

I believe that many Catholics in the United States fully accept this position. Recently, Senator KENNEDY, who came quite close 2 years ago to receiving the nomination for Vice President on the Democratic ticket, and who today is talked of as a possible presidential candidate, was questioned on this very issue and he replied very clearly—and, of course, he is a Catholic—"The first amendment to the Constitution is an infinitely wise one. There can be no question of Federal funds being used for support of parochial or private schools. It's unconsti-

tutional under the first amendment as interpreted by the Supreme Court. I am opposed to the Federal Government's extending support to sustain any church or its schools. As for such fringe matters as buses, lunches, and other services, the issue is primarily social and economic and not religious. Each case must be judged on its merits within the law as interpreted by the courts."

It is true that Senator KENNEDY has been sharply criticized by some editorial writers in the Catholic press for the views which he expressed. It is such criticism which disturbs some non-Catholics in the United States. It raises doubts in their minds, as does the continued criticism of the church hierarchy of our Government's failure to aid religious schools.

But even those of us who are opposed to Federal aid to parochial schools—whether they be Catholic or Protestant or Jewish—and there are Protestant as well as Jewish parochial schools—fail to see what all this has to do with the election of a Catholic to the Presidency of the United States. A Catholic President, if elected, takes an oath of office which is prescribed by the Constitution of the United States. This oath of office reads: "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States and will to the best of my ability preserve, protect, and defend the Constitution of the United States." Now what right have we to assume that a Catholic President would be less faithful to his oath, solemnly sworn, than a Protestant President? Numerous Catholics have in the past been elected or appointed to high office in this Nation and in every State of the Union—Governors, Congressmen, Senators—many of them elected in States where the majority of the electorate was Protestant—Supreme Court Justices, Chiefs of the U.S. Supreme Court—high ranking military chiefs and key diplomats. They served with unimpeachable loyalty and integrity. Their religion in no way caused them to subordinate the interests of their government to the interests of their church.

In the midst of this controversy, some have conjured up the so-called question of conscience. Conscience would presumably supersede the oath of office which an elected Catholic President would take. I am unable to follow this line of reasoning. When a man takes an oath to uphold the Constitution of the United States, he is in all conscience committed to it. If there is anything in the Constitution which the candidate finds contravening church dogma which obligates him, he cannot in all conscience either stand for office or take the oath of office if elected. There have been Catholics in high public office who have opposed the church hierarchy on questions such as that of Federal funds for parochial schools and on such matters as the appointment of an ambassador to the Vatican. They have not considered themselves, because of their position, either poor Catholics or disloyal to their church. Senator KENNEDY is among those who have registered their opposition to the appointment of an ambassador to the Vatican. Incidentally, President Roosevelt and President Truman, both Protestants, favored representation at the Vatican.

At the moment, it is the question of a Catholic President which disturbs some of our citizens. I recall the time, some years ago, when William Howard Taft was opposed for the Presidency because he was a Unitarian. A Unitarian, it was claimed, was not a Christian and this is a Christian country.

The same religious argument was used against Senator Herbert Lehman when he ran for Governor of the State of New York. How can a Jew hold that office? That office belongs to a Christian. Governor Lehman was elected and twice reelected and subsequently was elected to the senatorship of

the United States. This religious argument is a double-edged sword which can strike in all directions everywhere.

It has been said that because the Catholic Church claims the only true church that Catholics should therefore not be elected to the Presidency of the United States. I see no objection to the Catholic Church claiming that it is the one true church. Most religions claim or claimed the same thing. Just so long as the church does not employ the power of government to enforce its claim or ask for special privileges on that account—as is the case in some of the countries of Europe, unfortunately. Lovers of religious freedom cannot accept the thesis "that a State which is overwhelmingly Catholic has a duty to protect this religious faith by controlling the public promulgation of non-Catholic doctrines or the public exercise of non-Catholic worship." This will never be accepted by those who believe in true religious freedom. Catholic theologians in this country may still subscribe to this thesis as an abstract proposition even when practice has made it obsolete. In the United States at least this thesis is one of those sleeping dogmas which no responsible Catholic would seriously advocate.

Thirty years ago, a Catholic ran for the Presidency of the United States on the Democratic ticket—a great and good man—Alfred E. Smith, Governor of the State of New York. Bigotry and religious intolerance combined with other factors to defeat him. Some of the Democratic States of the South for the first time in their history broke rank and deserted their party because of its Catholic candidate. Some of the very issues talked about today were raised then, in even louder and more outspoken terms than now. I recall an open letter which was addressed to Governor Smith by Charles L. Marshall which appeared in the Atlantic Monthly. Mr. Marshall, who was a member of the Episcopal Church and an authority on canon law, summarized all the arguments against Governor Smith's candidacy because of his religion. Governor Smith replied in great detail in the same magazine in the issue of May 1927. I reread both letters in preparation for my lecture this morning. Mr. Marshall had quoted in his letter Papal encyclicals and church encyclopaediae and built up a case for the inevitable conflict between religious loyalty to the Catholic Church and patriotic loyalty to the United States. Governor Smith's reply was made, as he writes in his letter, after consultation with his friends, Father Francis P. Duffy, a priest schooled in church law. I was struck very much in the letter of Governor Smith by the following statement. "By what right do you ask me to assume responsibility for every statement that may be made in any encyclical letter? * * * These encyclicals are not articles of faith * * * You seem to think that Catholics must be all alike in mind and in heart, as though they had been poured into and taken out of the same mold."

This is a mistake which people frequently make not alone about Catholics but about Jews. All Jews must act alike, think alike, and react alike to any given situation. They never did and do not do so now. There are sharp divisions of opinion among them. Governor Smith, who was a very loyal Catholic and a product of its parochial schools, challenged that prevalent conception and this challenge has been subscribed to by many Catholics.

I was also deeply impressed by the last paragraph of Governor Smith's letter, wherein he summarized his creed as an American Catholic. He says: "I believe in the worship of God according to the faith and practice of the Roman Catholic Church. I recognize no power in the institution of my church to interfere with the operations of the Con-

stitution of the United States or the enforcement of the law of the land. I believe in absolute freedom of conscience for all men and in equality of all churches, all sects and all beliefs before the law as a matter of right and not as a matter of favor. I believe in absolute separation of church and state and in strict enforcement of the provisions of the Constitution that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. I believe that no tribunal of any church has any power to make any decree of any force in the law of the land, other than to establish the status of its own communicants within its own church. I believe in the support of the public school as one of the cornerstones of American liberty. I believe in the right of every parent to choose whether his child shall be educated in public school or in a religious school supported by those of his own faith. I believe in the principle of noninterference by this country in the internal affairs of other nations and that we should stand steadfastly against any such interference by whosoever it may be urged. And I believe in the common brotherhood of man under the common fatherhood of God.

"In this spirit I join with fellow Americans of all creeds in a fervent prayer that never again in this land will any public servant be challenged because of the faith in which he has tried to walk humbly with his God."

This hope, of course, has not been realized. Men in our country are still being challenged because of their faith. Bigotry and intolerance have not completely disappeared either from the ranks of the Protestants or from the ranks of the Catholics, the Ku Klux Klan, Gerald K. Smith or Father Coughlin. Intolerance dies hard. It is hidden away in some dark corner in the souls of people. Given an opportunity, it will come to the surface, surge forward and create serious and unhappy situations. I pray that it will not happen now.

A man should be elected to office because of his character, his ability, and the issues which he represents—not because of his religion—and no man should be defeated for office because of his religion.

We have a long way to go. In this gracious land we have been given the opportunity to live our own lives and to worship God as we wish—Catholic, Protestant, Jew—each according to his own conviction. Let us not endanger that blessed right and freedom which we all enjoy by seeking monopolistic privileges, majority domination or arrogating to ourselves what the law of the land has granted to all. We have a long way to go. But if we follow the clear light of our Constitution and the Declaration of Independence and the example of the fine men of all faiths who have faithfully and loyally lived up to the principles embodied in them, all of us whatever our religion or race—will be able to move into an even more spacious and beautiful day when as brothers we shall eagerly cooperate for the common good of all.

Indian Corn Tassel as National Floral Emblem

EXTENSION OF REMARKS OF

HON. PAUL H. DOUGLAS

OF ILLINOIS

IN THE SENATE OF THE UNITED STATES

Monday, June 22, 1959

Mr. DOUGLAS. Mr. President, I ask unanimous consent that a statement prepared by Miss Margo Cairns, sup-

Francis Stuart Harmon
464 Riverside Drive
New York 27, New York

September 3, 1960

Memorandum

The enclosed draft statement is sent you at the suggestion of one of the persons named below.

It is hoped that you will be willing to join, in an individual capacity, as one of a representative group of nationally known Protestant, Roman Catholic, and Jewish religious leaders in sponsoring its release to Wednesday morning papers and its immediate issuance thereafter as a printed leaflet.

Every effort will be made on Tuesday, September 6th, to reach you by telephone. However, you may prefer personally to call one of the persons named below and discuss authorization of the use of your name as an individual signatory. Or, if you prefer, simply wire the necessary authorization to one of the following:

Rabbi William F. Rosenblum

Office: 210 West 91st Street
New York, N.Y.

Res. 6 West 77th Street
New York, N.Y.
Apt. 7A

Tel: SCHuyler 4-0624

Tel: TRafalgar 7-1117

Dr. F. Ernest Johnson

35 Claremont Avenue
New York 27, N.Y.

Tel: MOnument 2-1075

My address is 464 Riverside Drive, New York 27, N.Y. Residence telephone: MOnument 2-1014. Office: RIVERSide 9-1770.

I am personally impressed with the importance of such a document, the fine quality of this one, and the need for its immediate release.

Sincerely yours,

Francis Harmon

Francis S. Harmon

A STATEMENT ON RELIGIOUS LIBERTY IN RELATION
TO THE 1960 NATIONAL CAMPAIGN

We reaffirm our loyalty to the Constitution of the United States and its provision that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and the declaration in the American Bill of Rights that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

We affirm that religious liberty is basic, both historically and philosophically, to all our liberties, and that religious and civil liberties are interdependent and indivisible.

It is our conviction that man's freedom is an essential attribute of human nature. The sacredness of this truth has long been recognized as fundamental to western society. The founders of this nation, in emancipating themselves from tyranny, asserted their right to life, to liberty, and to the pursuit of happiness.

These rights are guaranteed in our Constitution to each of us as citizens, and also to the associations, societies, and religious faiths to which we belong. Freedom is fundamental to faith. Freedom is fundamental to the exercise of conscience. It is necessary, therefore, to the essence of our faith that we respect the diversity of religions and their liberties.

We believe that it is the responsibility of the members of our various religious organizations to oppose vigorously all attempts to make religious affiliation the basis of the voter's choice of candidates for public office. It is a vicious practice and repugnant to all honorable Americans to set class against class, race against race, and religion against religion.

The judgment of God finds us at a particular moment in history, confronted by its unique challenges and dilemmas, and it is here that our testing is. In the circumstances that now confront us, we must act according to our principles, or be found wanting. In the election campaign of 1960 we face the real and inescapable challenge of the relation between a man's religion and the responsibility of the nation's highest elective office.

To speak in this immediate historic circumstance will raise charges of partisanship but we cannot be silent. We are anxious only that the voter's choice be made on true and vital grounds and issues, on the candidates' whole character and record, and not solely or primarily upon the matter of religious affiliation.

It is our determination and our duty to clarify this issue in order that, so far as possible, no votes are cast for one candidate or the other because of religious prejudice or misinformation.

More hazardous by far than all real or fancied risks is the damage that most certainly will be done to our American community if 40,000,000 of our fellow-citizens should be made to feel that they are disqualified from full and free participation in our national life because of their religious affiliation!

That we might further the fulfillment of our American democracy under God, we suggest that the foregoing affirmations and the following principles be guidelines for action in the 1960 election.

1. The religious faith of a public officer is relevant to the conduct of his office.

The religious faith of a person of integrity will influence his private and his public conduct. The relevance of faith to his personal spiritual life is a private matter. At its best, his religious faith can give him an insight, independence, and composure that will enable him to make dispassionate judgments in the crises of public life, and lead the nation to a more creative fulfillment of its destiny.

The bearing of the religious views of any candidate of any party upon his decisions in public office is a public matter, and inquiry regarding this relevancy is an exercise of responsible citizenship.

2. No citizen in public office dare be false either to his conscience or to his oath of office.

Both his conscience and his oath are responsibilities sacred under the law of God. If he cannot reconcile the responsibilities entailed in his oath with his conscience, then he must resign, lest he fail his nation and his God.

3. The fact that a major religious group has so far never supplied the nation with a person to hold a particular public office does not obligate the nation to elect a candidate of that faith to that office solely to demonstrate our devotion to democracy.

This would establish a religious test for public office much narrower than the one complained of, contrary to the obvious intent of the Constitution. It would, furthermore, focus attention on a marginal qualification rather than on the essential qualities of personal integrity, leadership capacity, and policies on central issues.

4. The exclusion of members of any family of faith from public office on the basis of religious affiliation violates the fundamental conditions of a free democratic society, as expressed in the spirit and letter of our Constitution.

There must be no second-class citizenship in the United States, whether it be based on religion, race, class, or national origin.

5. No religious organization should seek to influence and dominate public officials for its own institutional advantage.

The exercise of public office must always be in the public interest, and serve

the welfare of the whole community, local or national. The rights and liberties of each and every voluntary association must be respected and protected as long as they do not infringe upon the like rights of others.

6. Every person of every faith must be accorded full religious liberty, and no person should be coerced to accept any religious belief or practice. No religious group should be given special preference or advantage by the state, nor allowed to use state agencies for the restriction of other faiths.
7. A candidate's faith, and his affirmations of it, as they bear upon his responsibilities in public office, should be viewed in their best light rather than their worst, and the response and expectation of the nation should be such as will encourage him to attain the highest spiritual and moral realization which his own faith can inspire.
8. Just as the election of candidates to public office should be based upon qualifications of integrity, leadership, and views on basic issues, so the public officer after his election is obligated to make his appointments to subordinate positions on a non-discriminatory basis, using competence and record rather than religious affiliation as the criteria of selection.
9. Every public official who is a member of a religious group should, of course, consider the spiritual and moral advice of his religious leaders in confronting the decisions he must make. But in our pluralistic society he will recognize that the values in historic faiths other than his own must be brought to bear upon the problems of the day. He alone, under the judgment of God, can fully appraise the force and applicability of all such values and advice for his situation, and he should seek to apply all in such a way that he enhances and undergirds the best interests of the nation.

10. It can be a salutary evidence of the common concern for the spiritual welfare of the nation for the President to participate in important religious functions. But if for reasons of his own he feels such participation is improper, it would be contrary to the civic character of the American presidency for him to be obligated to attend religious ceremonies.

Participation in religious ceremonies is an aspect of the Presidency that is secondary in importance to matters of Constitutional responsibility, such as the conduct of foreign affairs, the governing of the nation, and the execution of the laws, and it must be weighed in proportion to these functions in any estimate of a candidate's suitability for that office.



MOSES SCHONFELD

GREACEN POINT
MAMARONECK, N. Y.

September 18, 1960

Rabbi Abba Hillel Silver
The Temple, Cleveland Ohio

Dear Rabbi Silver,

Henry Cabot Lodge, who is one of your admirers, urged me to act as his adviser in the campaign. In accepting this role of special consultant, I was persuaded by your example.

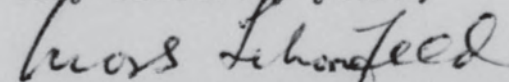
Mr. Lodge recalls your sharing the platform with him at Carnegie Hall, May 4, 1949, on the occasion of the First Anniversary Celebration of the State of Israel.

On the evening of either Sunday, October 30th, or Monday, the 31st, we are planning a large rally here in New York for Mr. Lodge. On behalf of Mr. Lodge and his supporters, I am extending to you this cordial invitation to share the platform again with him.

Words of support from you, in the final days of the campaign, may well prove to be decisive for Mr. Lodge and Mr. Nixon in this crucial election.

Looking forward to your acceptance in principle, I am, with Shana Tova greetings to you and Mrs. Silver,

Very sincerely yours,



Special Consultant
Henry Cabot Lodge

MS/rc

V.S.A.
September 23, 1960

Mr. Moses Schonfeld
Graecen Point
Mamaroneck, New York

My dear Mr. Schonfeld:

Let me thank you for your letter of September 18th.
I appreciate your gracious invitation to have me speak
there on October 30th or 31st at a rally in New York City
in connection with the forth-coming elections. I regret
that I am unable to accept your invitation. I have never
spoken from a political platform in connection with an
election campaign.

With all good wishes for a happy New Year, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:bfm

RABBI ABRAHAM J. BRACHMAN
2308 WARNER ROAD
FORT WORTH 10, TEXAS

September 26, 1960

Dear Mr. Klutznik:

I am in receipt of your letter regarding voting and voting for Kennedy.

Let me begin by stating that I am usually a Republican which I acquired in 1908 in Ohio, and that I assume you are usually a Democrat which I do not see how you could have acquired in the same State. Therefore let us allow for prejudiced positions to begin with.

I do not think your letter and its enclosures are proper for the following reasons.

1. You begin with the present Season when we seek salvation. In view of your conclusion, the presumption is that salvation for the world will be found in Kennedy. This is a highly presumptuous and irreligious analogy.

2. You bring in the religious issue. This is a trick whose adept use in reverse has already been charged by the Republicans and your letter proves it. I noticed in the Yiddish paper that the Amalgamated was doing the same thing (they probably should not be considered Jewish any longer, but if Italian leadership then still more evident.) I resent Jewish organizations succumbing to this trick, or Jewish leaders doing so, to further their own political favoritism.

3. In regard to Zionism. Truman helped us. Franklin Roosevelt did the opposite while using us. Yet organizations and my own Dr. Wise advertised for Roosevelt. I have always felt that it was Rabbi Silver's Republican leanings and affiliations that stopped Roosevelt's sabotage of the Zionist cause.

RABBI ABRAHAM J. BRACHMAN
2308 WARNER ROAD
FORT WORTH 10, TEXAS

More than once I have suspected that Jewish leaders or speakers use the Jewish causes to further their own individual political favoritism or ambitions. I think it is evil to try to place the Jewish people or Jewish causes on the side of one candidate, because obviously the other might be elected and would have a right to be resentful and unco-operative; but still further because I dislike impugning anti-Jewish motivation in public life on a wholesale scale far and wide.

I trust you can see fit to reply to this letter very soon because if such letters or advertisements and papers or speeches become rampant I propose to enter the field of the publications with the sentiments and criticism that I have expressed above.

Yours very truly,

WRHS




Happy New Year

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

1201 (4-60)

SYMBOLS

DL=Day Letter

NL=Night Letter

LT=International
Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

OPPURTUNITY TO SEE YOU AT A CONVENIENT TIME AND
PLACE IN THE NEXT FEW WEEKS WITH KINDEST PERSONAL
REGARDS=

RICHARD NIXON.



CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

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The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt LOCAL TIME at point of destination

1960 OCT 6 PM 10 38

GQ CLA297 RX PD=CLEVELAND OHIO 6 1028P EDT:

=RABBI A H SILVER=

:19810 SHAKER BLVD=

SECRETARY SEATON HAS JUST ADVISED ME OF THE MIXUP
IN THE ARRANGEMENTS TO BRING YOU DOWN TO THE HOTEL
ON THE HURRIED TRIP WHICH YOU WERE SO GRACIOUSLY
WILLING TO MAKE I APOLOGIZE FOR ANY INCONVENIENCE
THIS MAY HAVE CAUSED YOU YOU MAY BE SURE I AM MOST
GRATEFUL FOR THE MESSAGE WHICH YOU GAVE FRED SEATON
FOR TRANSMITTAL TO ME I HOPE THERE WILL BE AN

Herbert G. Klein
Press Secretary
to the Vice President
Nixon-Lodge Campaign Headquarters
1146 19th Street., Wash., 6, D.C.

FOR IMMEDIATE RELEASE
October 10, 1960

A plea to the people of Israel, calling for the support of the election of Vice President Richard Nixon, was the subject of an editorial in in Yedioth Ahronoth, the oldest daily newspaper in Israel.

The paper called upon all of its readers to exert whatever efforts they could upon their relatives and friends in the United States to cast their vote in November for Nixon and the policies for which he stands.

The editorial started with the statement that the approaching election in America stood as the "last battle" of the free world and was symbolized by two candidates who represented different approaches to Communism, the symbol of world slavery. The United States was pointed out as the last barrier to the over-running of the world by Soviet Communism.

The editorial went on to criticize Senator John Kennedy as "the incarnation of American political infantilism" and pointed to the Senator's disbelief in the theory of coexistence, his statements about turning away from Formosa and revising U.S. policies on West Berlin, and concluded that this policy is "pure Chamberlainism, in respect of an enemy far more dangerous than the Nazis."

Nixon was hailed for his stands against Communism and for his position in the field of international relations. Cited were the views of the Vice President prior to the Summit Conference and his attitudes towards Khrushchev and Russia.

The newspaper pointed out that the editorial was not an endorsement of the Republican Party but stated that the selection was to be made of one candidate over the other. Former President Harry S. Truman was praised as a Democrat and was referred to as one of Israel's greatest friends. The paper also pointed up discontent with the policies of the present administration. The important issue, the editorial continued, was not a selection between the parties, but between the men that led the parties.

(more)

The concluding paragraph of the editorial pointed up the fact that there were 2,000,000 Jewish votes in the United States and that for the sake of Israel they should be cast for Vice President Nixon. The newspaper called upon the Jews of Israel to do all in their power to bring this about, not that this would be construed as meddling in the affairs of the United States, but that it should be looked upon as an important safeguard for Israel.

The paper did not call for governmental endorsement of Nixon, but called for the people of the country to come forth as volunteers for the causes of a Nixon-Lodge victory by explaining that aid and comfort, via votes, to the Democratic Party could result in a policy of appeasement and the destruction of Israel.

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October 27, 1960

Mr. Samuel Goldwyn
Samuel Goldwyn Studios
Hollywood, California

My dear Mr. Goldwyn:

I was glad to hear from you. I am enclosing herewith the statement which I issued yesterday. I understand that it will be used extensively in the New York area.

With all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Enclosure

The cornerstone of our policy has been and will continue to be our close attachment to the State of Israel. Our national interest, indeed the interest of the free world everywhere, makes our commitment to the independence and progress of the Israeli government absolutely essential. Not only is our attachment to this tiny land and its freedom loving people fully justified in terms of our own national security, it is also justified on grounds of simple justice and humanity.

I have always entertained these convictions, and I entertain them now. If progress has sometimes appeared to be slow or difficult, it should be remembered that we are passing through a troubled period of world history and in our effort to achieve constructive solutions without resort to war, progress must sometimes be made slowly.

Notwithstanding any disappointments, the record has been an impressive record of achievement. Our continued efforts to open the Suez Canal to Israeli shipping, our unceasing bonds of common effort here, in Israel and in the United Nations, the warm climate of friendship between our government and our people and the government of Israel and the people of Israel, the tremendous financial assistance which the State of Israel has received during these past seven and one-half years -- these are only a few examples of the spirit which exists between our countries.

I think it would be fair to say that the growth of Israel as an essential partner of the other nations of the free world, as a brilliant example of what a small nation may accomplish in a climate of freedom -- for example, the homes it has built, the industries it has established, its enormous agricultural expansion, its new and developing cultural institutions, its schools, university, its hospitals, ministering to the cause of all humanity -- most of these developments have come to fruition in the past seven and one-half years.

And who, indeed, has been Israel's friend and partner during these years -- the answer is evident -- the government and people of the United States.

The cause of Israel is very dear to my heart and to that of Vice-President Nixon. We are both honored to have had a part in the policies which have meant so much to Israel during these past seven and one-half years. And you can be sure that these evidences of friendship and cooperation will be continued by Mr. Nixon and by me in case we shall be chosen as your national leaders. These are not empty statements made to attract votes in a political campaign -- they are the solid record of the past seven and one-half years.

October 27, 1960

Mr. Mendel Silverberg
6399 Wilshire Boulevard
Los Angeles, California

My dear Mr. Silverberg:

I am enclosing herewith the release which I gave to the press last evening on the occasion of Ambassador Lodge's visit to my home. You may make whatever use of it you deem advisable, provided it is used in extenso.

With warmest regards and all good wishes, I remain

Most cordially yours,

ABBA HILLEL SILVER

AHS:bfm

AMBASSADOR HENRY CABOT LODGE'S STATEMENT AFTER MEETING WITH
RABBI DR. ABBA HILLEL SILVER

Cleveland, Ohio, October 27, 1960

The United States has a close attachment to the State of Israel. This is our policy and will continue to be so. We attach great importance to the independence and progress of the Israeli government. Our attachment to this tiny land and its freedom-loving people is fully justified from every standpoint.

I have always entertained these convictions, and I entertain them now. If progress has sometimes appeared to be slow or difficult it should be remembered that we are passing through a troubled period of world history and, in our effort to achieve constructive solutions without resort to war, progress must sometimes be made slowly.

Notwithstanding any disappointments, the record has been an impressive record of achievement. Our continued efforts to open the Suez Canal to Israeli shipping, our unceasing bonds of common effort here, in Israel, and in the United Nations, the warm climate of friendship between our government and our people and the government of Israel and the people of Israel, the tremendous financial assistance which the State of Israel has received during these past 7½ years - these are only a few examples of the spirit which exists between our countries.

I think it would be fair to say that the growth of Israel as an essential partner of the other nations of the free world is a brilliant example of what a small nation may accomplish in a climate of freedom - for example, the homes it has built, the industry it has established, its enormous agricultural expansion, its new and developing cultural institutions, its schools, University, its hospitals, ministering to the cause of all humanity - most of these developments have come to fruition in the past 7½ years.

And who, indeed has been Israel's friend and partner during these years? The answer is evident - the government of the United States.

The cause of Israel is very dear to my heart and to that of VP Nixon. We are both honored to have had a part in the policies which have meant so much to Israel during these past 7½ years. And you can be sure that these evidences of friendship and cooperation will be continued by Mr. Nixon and by me in case we shall be chosen as your national leaders. These are not empty statements made to attract votes in a political campaign - they are the solid record of the past 7½ years.

Kennedy to Appoint Fulbright as Secretary of State

The Washington Evening Star, dateline October 24, 1960, reports that if Kennedy is elected he will appoint Senator Fulbright as his Secretary of State.

Senator Fulbright has repeatedly expressed himself against a United States policy favoring Israel. He voted in the Senate against a firmer stand by the United States government to uphold the rights of free passage by Israeli ships through the Suez Canal; he voted against withholding aid for Arab countries in retaliation for aggressive acts toward Israel. Senator Fulbright also questioned the loyalty of those who advocate American support for Israel.

The Washington Star story, by staff writer Betty Beale, reads as follows:

"The hot scoop from high up in the Kennedy camp is that the man who will be Secretary of State if the Senator is elected president is not Adlai Stevenson, not Chester Bowles, but another Senator.

"As of now it is understood that Senator J. William Fulbright of Arkansas has the inside track on the top cabinet post. The fact that the chairman of the Foreign Relations Committee has made an unusual number of public statements of late along extremely pro-Kennedy lines lends credence to the rumor.

"Bill has two years to go before his Senate term expires, but if Governor Faubus plans to run for the Senate at that time, as predicted, it is not likely that the Senator is savoring the thought of running against him."

**News
release**



REPUBLICAN NATIONAL COMMITTEE

L. Richard Guylay, Public Relations Director • National 8-6800
1625 Eye Street, Northwest • Washington 6, D. C.

FOR RELEASE

**IMMEDIATE
OCTOBER 27, 1960**

LODGE SAYS UNITED STATES SHOULD NOT SUPPORT U. A. R. OR SOUTH AFRICA FOR UNITED NATIONS SECURITY COUNCIL SEAT

Ambassador Henry Cabot Lodge, Republican Vice Presidential nominee, said today that the United States should not support a bid by the United Arab Republic for a seat on the United Nations Security Council.

Answering questions at a news conference at the Cleveland-Hopkins Airport, Cleveland, Ohio, Ambassador Lodge also indicated that South Africa should not receive United States backing for a Security Council seat - because of its Apartheid (racial segregation) policies.

The question arises since the African seat on the Security Council soon will be vacant and a replacement will be made.

Here is the text of that portion of the news conference transcript in which Ambassador Lodge discussed the Security Council seat question:

"QUESTION: Tunisia is up soon to come out of the Security Council. For the African seat the United Arab Republic may well be a candidate. How do you take a position on that?

"ANSWER: I have always taken the position that nations should not be elected to the Security Council that are not confined with United Nations resolutions. I think if a member is going to be elected to the Security Council it ought to be in compliance with United Nations resolutions. Now the UAR is not complying with United Nations resolutions on the subject of free navigation of the Suez Canal, therefore I would not think we should support the election of the UAR to the Security Council.

(more)

LODGE - 2.

"QUESTION: Would you have an alternate candidate from Africa?

"ANSWER: No, I have no candidate. There is a parallel with nations that don't pay their bills. For example, the Soviet Union has never paid a nickel to maintain the United Nations emergency force in the Gaza Strip. They refuse to pay anything to maintain the 16,000 man United Nations force in the Congo. I don't think nations that fail to pay their bills - and this remark does not apply to the UAR - should be singled out for positions of distinction.

"QUESTION: Then South Africa would be immediately opposed?

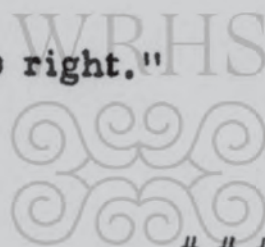
"ANSWER: South Africa is not a candidate that I know of.

"QUESTION: If she should become a candidate?

"ANSWER: You mean on the Apartheid?

"QUESTION: Yes.

"ANSWER: That's right."



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ABBA HILLEL SILVER'S STATEMENT

FOLLOWING VISIT WITH AMBASSADOR AND MRS. LODGE IN
CLEVELAND, OCTOBER 27th, 1960

I was delighted to welcome to our home Ambassador and Mrs. Henry Cabot Lodge on the occasion of their visit to Cleveland.

I recalled with pleasure our earlier contacts, especially during the critical years prior to the establishment of the State of Israel when I frequently turned to Mr. Lodge, who was then United States Senator, for counsel, guidance, and political help. This was always given readily and generously.

Ambassador Lodge was always a convinced, warm and understanding friend of our people's historic hope for the re-establishment of the national Jewish home, as was his distinguished grandfather who was a pioneer supporter of our movement in the United States.

I recall Ambassador Lodge's deep satisfaction when the State of Israel was finally proclaimed and the eloquent words which he spoke on the occasion of the first anniversary celebration when I had the privilege of introducing him at a civic rally in Carnegie Hall in New York City.

Since those years, Ambassador Lodge has remained a consistent supporter of Israel, its sovereignty, its territorial integrity, its security and its economic progress. This was the case even during the difficult days of Suez-Sinai crisis, when, as the spokesman of the United States in the United Nations, he, as a matter of course, represented our government's position of which many both here and among our allies did not fully approve. I am glad to say these things about Ambassador Lodge in order to correct misrepresentations. In the heat and controversy of a political campaign, facts are sometimes distorted and the helpfulness of loyal friends is sometimes forgotten.

Vice-President Richard M. Nixon has also been subjected to a mischievous campaign smear. He has been charged with anti-semitic utterances in his earlier political career. Responsible Jewish bodies have closely investigated these charges and found them to be utterly groundless and false. Mr. Nixon has been a warm friend of Israel. He has advocated continued support for the young state strong and unceasing efforts to establish freedom of passage through the Suez Canal for Israeli shipping and an end to all discriminatory actions.

The position of the candidates of both political parties on Israel and their attitude towards our people, which in each instance has been friendly and unimpeachable should not enter into this campaign any more than the religious issue generally. American Jews should vote and I believe they will vote, without reference to any Jewish angle which simply does not exist in this campaign.

Dr. Abba Hillel Silver
The Temple Cleveland, Ohio

CLASS OF SERVICE

This is a fast message unless its delayed character is indicated by the proper symbol.

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

SE 1201 (4-50)

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt LOCAL TIME at point of destination.

1960 OCT 29 PM 5 11

AXA 107 PC348 P

SGA 132 PD SALISBURY MD 28 438P EDT

GENERAL JULIUS KLEIN

110 S DEARBORN ST CHGO

FOLLOWING ARE THE COMPLETE TEXTS OF STATEMENTS ISSUED BY BOTH PARTICIPANTS FOLLOWING A MEETING BETWEEN AMBASSADOR LODGE AND RABBI SILVER IN CLEVELAND, OHIO ON OCTOBER 27. PERHAPS YOU CAN PUT THEM TO GOOD USE

STATEMENT OF HENRY CABOT LODGE FOLLOWING MEETING WITH DR. ABBA HILLEL SILVER, CLEVELAND, OHIO. OCTOBER 27 1960

THE UNITED STATES HAS A CLOSE ATTACHMENT TO THE STATE OF ISRAEL. THIS IS OUR POLICY AND WILL CONTINUE TO BE SO. WE ATTACH GREAT IMPORTANCE TO THE INDEPENDENCE AND PROGRESS OF THE ISRAELI GOVERNMENT. OUR ATTACHMENT TO THIS TINY LAND AND

ITS FREEDOM LOVING PEOPLE IS FULLY JUSTIFIED FROM EVERY STANDPOINT.

I HAVE ALWAYS ENTERTAINED THESE CONVICTIONS, AND I ENTERTAIN THEM NOW. IF PROGRESS HAS SOMETIMES APPEARED TO BE SLOW OR DIFFICULT, IT SHOULD BE REMEMBERED THAT WE ARE PASSING THROUGH A TROUBLED PERIOD OF WORLD HISTORY AND IN OUR EFFORT TO ACHIEVE CONSTRUCTIVE SOLUTIONS WITHOUT RESORT TO WAR, PROGRESS MUST SOMETIMES BE MADE SLOWLY.

NORTHWITHSTANDING ANY DISAPPOINTMENTS,

THE RECORD HAS BEEN AN IMPRESSIVE RECORD OF ACHIEVEMENT. OUR CONTINUED EFFORTS TO OPEN THE SUEZ CANAL TO ISRAELI SHIPPING, OUR UNCEASING BONDS OF COMMON EFFORT HERE, IN ISRAEL AND IN THE UNITED NATIONS, THE WARM CLIMATE OF FRIENDSHIP BETWEEN OUR GOVERNMENT AND OUR PEOPLE AND THE GOVERNMENT OF ISRAEL AND THE PEOPLE OF ISRAEL, THE TREMENDOUS FINANCIAL ASSISTANCE WHICH THE STATE OF ISRAEL HAS RECEIVED DURING THESE PAST SEVEN

WESTERN UNION

TELEGRAM

W. P. MARSHALL, PRESIDENT

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1960 OCT 28 PM 5 14

AND ONE HALF YEARS-- THESE ARE ONLY A FEW EXAMPLES OF THE SPIRIT WHICH EXISTS BETWEEN OUR COUNTRIES.

I THINK IT WOULD BE FAIR TO SAY THAT THE GROWTH OF ISRAEL AS AN ESSENTIAL PARTNER OF THE OTHER NATIONS OF THE FREE WORLD, AS A BRILLIANT EXAMPLE OF WHAT A SMALL NATION MAY ACCOMPLISH IN A CLIMATE OF FREEDOM-- FOR EXAMPLE,

THE HOMES IT HAS BUILT, THE INDUSTRIES IT HAS ESTABLISHED, ITS ENORMOUS AGRICULTURAL EXPANSION, ITS NEW AND DEVELOPING CULTURAL INSTITUTIONS, ITS SCHOOLS, UNIVERSITY, ITS HOSPITALS, MINISTERING TO THE CAUSE OF ALL HUMANITY--MOST OF THESE DEVELOPMENTS HAVE COME TO FRUITION IN THE PAST SEVEN AND ONE-HALF YEARS.

AND WHO, INDEED, HAS BEEN ISRAEL'S FRIEND AND PARTNER DURING THESE YEARS-- THE ANSWER IS EVIDENT-- THE GOVERNMENT AND PEOPLE OF THE UNITED STATES.

THE CAUSE OF ISRAEL IS VERY DEAR TO MY HEART AND TO THAT OF VICE PRESIDENT NIXON. WE ARE BOTH HONORED TO HAVE HAD A PART IN THE POLICIES WHICH HAVE MEANT SO MUCH TO ISRAEL DURING THESE PAST SEVEN AND ONE-HALF YEARS. AND YOU CAN BE SURE THAT THESE EVIDENCES OF FRIENDSHIP AND COOPERATION WILL BE CONTINUED BY MR. NIXON AND BY ME IN CASE WE SHALL BE CHOSEN AS YOUR NATIONAL LEADERS. THESE ARE NOT EMPTY STATEMENTS MADE TO ATTRACT VOTES IN A POLITICAL CAMPAIGN-- THEY ARE THE SOLID RECORD OF THE PAST SEVEN AND ONE-HALF YEARS.

STATEMENT BY DR. ABBA HILLEL SILVER FOLLOWING MEETING WITH HENRY CABOT LODGE CLEVELAND, OHIO, OCTOBER 27 1960.

I WAS DELIGHTED TO WELCOME TO OUR HOME AMBASSADOR AND MRS. HENRY CABOT LODGE ON THE OCCASION OF THEIR VISIT TO CLEVELAND.

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION

TELEGRAM

W. P. MARSHALL, PRESIDENT

SF-1201 (4-60)

DL=Day Letter

NL=Night Letter

LT=International Letter Telegram

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1969 OCT 28 PM 5 1

I RECALLED WITH PLEASURE OUR EARLIER CONTACTS, ESPECIALLY DURING THE CRITICAL YEARS PRIOR TO THE ESTABLISHMENT OF THE STATE OF ISRAEL WHEN I FREQUENTLY TURNED TO MR. LODGE, WHO WAS THEN UNITED STATES SENATOR, FOR COUNSEL, GUIDANCE AND POLITICAL HELP. THIS WAS ALWAYS GIVEN READILY AND GENEROUSLY.

• AMBASSADOR LODGE WAS ALWAYS A CONVINCED, WARM AND UNDERSTANDING FRIEND OF OUR PEOPLE'S HISTORIC HOPE FOR THE RE-ESTABLISHMENT OF THE JEWISH NATIONAL HOME, AS WAS HIS DISTINGUISHED GRANDFATHER--- WHO WAS A PIONEER SUPPORTER OF OUR MOVEMENT IN THE UNITED STATES.

I RECALL AMBASSADOR LODGE'S DEEP SATISFACTION WHEN THE STATE OF ISRAEL WAS FINALLY PROCLAIMED AND THE ELOQUENT WORDS WHICH HE SPOKE ON THE OCCASION OF THE FIRST ANNIVERSARY CELEBRATION WHEN I HAD THE PRIVILEGE OF INTRODUCING HIM AT A CIVIC RALLY IN CARNEGIE HALL IN NEW YORK CITY.

SINCE THOSE YEARS, AMBASSADOR LODGE HAS REMAINED A CONSISTENT SUPPORTER OF ISRAEL, ITS SOVEREIGNTY, ITS TERRITORIAL INTEGRITY, ITS SECURITY AND ITS ECONOMIC PROGRESS. THIS WAS THE CASE EVEN DURING THE DIFFICULT DAYS OF THE SUEZ-SINAI CRISIS WHEN, AS THE SPOKESMAN OF THE UNITED STATES IN THE UNITED NATIONS, HE, AS A MATTER OF COURSE, REPRESENTED OUR GOVERNMENT'S POSITION OF WHICH MANY, BOTH HERE AND AMONG OUR ALLIES, DID NOT FULLY APPROVE. I AM GLAD TO SAY THESE THINGS ABOUT AMBASSADOR LODGE IN ORDER TO CORRECT MISREPRESENTATIONS. IN THE HEAT AND CONTROVERSY OF A POLITICAL CAMPAIGN, FACTS ARE SOMETIMES DISTORTED AND THE HELPFULNESS OF LOYAL FRIENDS IS SOMETIMES

WESTERN UNION

TELEGRAM

W. P. MARSHALL, PRESIDENT

SP-1201 (4-60)

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1:50 OCT 28 PM 5 12

FORGOTTEN.

VICE PRESIDENT RICHARD N. NIXON HAS ALSO BEEN
SUBJECTED TO A MISCHIEVOUS CAMPAIGN SMEAR. HE HAS BEEN CHARGED
WITH ANTI-SEMITIC UTTERANCES IN HIS EARLIER POLITICAL CAREER.
RESPONSIBLE JEWISH BODIES HAVE CLOSELY INVESTIGATED THESE CHARGES
AND FOUND THEM TO BE UTTERLY GROUNDLESS AND FALSE.
MR. NIXON HAS BEEN A WARM FRIEND OF ISRAEL. HE HAS ADVOCATED
CONTINUED SUPPORT FOR THE YOUNG STATE, STRONG AND UNCEASING
EFFORTS TO ESTABLISH FREEDOM OF PASSAGE THROUGH
THE SUEZ CANAL FOR ISRAELI SHIPPING AND AN END TO ALL DISCRIMINATORY
ACTIONS.

THE POSITION OF THE CANDIDATES OF BOTH POLITICAL PARTIES
ON ISRAEL AND THEIR ATTITUDE TOWARDS OUR PEOPLE, WHICH IN EACH
INSTANCE HAS BEEN FRIENDLY AND UNIMPEACHABLE, SHOULD NOT ENTER
INTO THIS CAMPAIGN ANY MORE THAN THE RELIGIOUS ISSUE GENERALLY.
AMERICAN JEWS SHOULD VOTE AND I BELIEVE THEY WILL VOTE, WITHOUT
WITHOUT REFERENCE TO
ANY JEWISH ANGLE WHICH SIMPLY DOES NOT EXIST IN THIS CAMPAIGN
STEVE MAY LODGE PRESS SECRETARY.

SENATOR NIXON'S TRIBUTE

TO THE FIGHT OF AMERICAN JEWS AGAINST COMMUNISM

Senator Richard M. Nixon when a congressman never overlooked the patriotic fight of the American Jews against communism.

Here is a typical example of Congressman--now Senator Nixon's high regard for this action against communism as shown by his insertion into the Congressional Record of this tribute to the fight of American Jews against communism.

(Not printed at Government expense)



United States
of America

Congressional Record

PROCEEDINGS AND DEBATES OF THE 81st CONGRESS, FIRST SESSION

American Jewish League Against Communism

EXTENSION OF REMARKS

OF

HON. RICHARD M. NIXON

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 11, 1949

Mr. NIXON. Mr. Speaker, on Monday, May 2, I had the pleasure of addressing the anniversary luncheon of the American Jewish League Against Communism in New York City. This national organization, in its 1 year of existence, has already had great success in emphasizing the opposition of Americans of Jewish faith to communism and in fostering the unity of church and synagogue in the fight against the Stalinist fifth column. It has offices at 220 West Forty-second Street, New York. Eugene Lyons, Alfred Kohlberg, George Sokolsky, Benjamin Gitlow, Isaac Don Levine, Rabbi Benjamin Shultz, Morrie Ryskind, and our colleague from New York, Mr. Multer, are among the members of this organization who have been leading the fight in the United States against the Communist conspiracy.

At this luncheon, I was tremendously impressed with the address of Brig. Gen. Julius Klein, past national commander of the Jewish War Veterans, who has rendered outstanding service to his country and his co-religionists, and who is a director of the American Jewish League Against Communism. His talk outlined the development of the idea of freedom of the individual soul, and stressed that Judaism cannot compromise with either communism or fascism.

Under leave to extend my remarks, I am including a copy of his address in the RECORD:

ADDRESS BY GEN. JULIUS KLEIN

There are no Jews who are Communists! A Communist cannot be a Jew. Judaism is the enemy of communism.

We are living witnesses here to the truth that communism is the opposite of freedom, and that Judaism proclaims freedom. In our Jewish Bible, there is a verse which was inscribed on the American Liberty Bell and which may still be viewed in Philadelphia: "Proclaim liberty throughout the land, unto all the inhabitants thereof!" And our great teacher Moses, demanded of Pharaoh, "Let my people go!" He was the first prophet of freedom.

Very recently, we finished celebrating Passover. We Jews ate matzohs, or unleavened bread.

You recall when the Jews freed themselves and fled from slavery in ancient Egypt, there wasn't time for their bread cakes to rise. And so we, for 4,000 years, have been eating unleavened bread on Passover, just to remember how they felt--just to get a little of that thrill of freedom, after being a slave. What a wise thing that is! We take freedom for granted. It is given us by the grace of God. Freedom, won with difficulty, is a cherished gift.

Under communism, a man is just a clod and part of a big instrument, the State. He is hardly a human being. Judaism, which is opposed to communism, teaches the importance of the individual soul and individual freedom.

Hitler, only a short while ago, threatened the world with conquest. He would have made all of us slaves--Christians and Jews. But there is another, and greater, menace. I say greater--because too many intelligent people do not recognize it, as they recognized Hitler's menace. You have fascism under a different name. For Hitler--substitute Stalin. For Nazis--substitute Communists. For the German government--substitute the Russian government. For anti-Semitism--substitute anti-Christianity and anti-Jewishness.

For, international communism, or Stalinism, is just as much a menace to America and to the Jewish people as Hitlerism was. It means slavery. It means the reverse of freedom. Authorities agree that 17,000,000 persons are behind barbed wire in Soviet Russia, working themselves to death under the shadow of bayonets. Many of them are Jews. Their crime was--simply acting like men, speaking their minds, and believing in democracy.

As for the Jews, they are the first to suffer under the Russian economic system. The flood of Jews trying to escape from eastern Europe attests to the confiscation of large and small business, and to the poverty in which these Jews find themselves.

Among the DP's coming to America, are Jews, practically all of whom are vigorously anti-Communist. These are good anti-Communist material for America, because they are fleeing from Communist eastern Europe--from Poland, Hungary, Czechoslovakia, Bulgaria--governments they hate because these regimes are Communists and therefore anti-Jewish and anti-liberty. America can be well served by the Jewish DP's today, because these know communism and they are fleeing from it. They despise it.

There can be no compromise with communism for a Jew. His religion and his own personal interest are not consistent with that compromise. A Jew who shows the slightest tolerance of communism is not really a Jew, and is as unfaithful to his tradition as if he tolerated nazism and fascism.

Confirmed anti-Semites believe that all Communists are Jews. But, as we have seen, Jews cannot be Communists.

Still, the lie about Jewish communism should be debunked. It is too widespread and too dangerous. The American Jewish

League Against Communism represents the majority opinion of the Jewish people on the subject of communism.

As I look about me on this date, I see some of the leaders of the vigorous anti-Communist movement of the United States: Alfred Kohlberg, George Sokolsky, Benjamin Gitlow, Isaac Don Levine, Eugene Lyons, as well as all the others, are proud to be both Americans and Jews. The Chicago anti-Semite, Mrs. Elizabeth Dilling, claims that the anti-Communist movement in this country is largely in Jewish hands. We are complimented by her complaint. She thinks it is a plot--we are taking over anti-communism. But if we have succeeded in being so prominent in the anti-Communist movement, we are willing to withstand the attacks of the Mrs. Dillings. At this time we also salute Bernard Baruch; David Dubinsky, great anti-Communist labor leader; Abraham Cahan, editor of the Jewish Daily Forward; and countless others. They are true to their Jewish tradition, because they hate communism.

We are, naturally, all proud of Israel, world's newest state. It is said that Russia supported Israel in the United Nations. But at the height of Russia's so-called support of Israel, Zionism was a crime in Russia. It still is a crime. Russia never denied these facts because these days there are too many witnesses, too many Jews who have somehow escaped from their prisons, and who have personal knowledge of Jewish sufferings.

Now Russia is turning against Zionism, because it will tolerate no movement except communism, no thoughts except communist thoughts, no nationalism except Russian nationalism, and no freedom except freedom for communism.

It is significant that a few months ago the Communist Party in Israel suffered an overwhelming defeat. The Israeli people will have none of this enslaving Stalinist doctrine. Israel, being truly Jewish in spirit, will never go Communist.

And if Israel ever does go Communist, it will not be Israel.

Americans of Jewish faith will fight for America when necessary, as they always have.

It seems to me that the chief task of the American Jewish League Against Communism today, and of the corresponding Christian organizations, is to educate our so-called intellectuals, some of whom, terribly confused, are infecting high circles with anti-American propaganda. They represent a tremendous victory for Josef Stalin in these United States.

But, worst of all, they are seeking to corrupt our youth. We must resell America to our youth. We must reveal to them the horrible truth about communism, and the advantages of our way of life--the way of freedom.

I salute this first anniversary of the American Jewish League Against Communism. In the name of Judaism, and true Americanism, and of liberty and peace for all men, I bespeak for our organization early fulfillment of all its ideals.

JULY

1960

Z.O.A. HOUSE NEWS

ZIONIST ORGANIZATION OF AMERICA
GENERAL ZIONIST ORGANIZATION - ISRAEL

Vol. 1, (New Series) No. 3

TEL AVIV ISRAEL

Spotlight

Gen. Julius Klein

The Spotlight shines bright and steady this month on Major-General Julius Klein, American's top Jewish army officer, who recently visited Z.O.A. House during a tour of Israel.

At Z.O.A. House, General Klein, a long-time member of the Zionist Organization of America, conferred with Dr. Emanuel Neumann and Z.O.A. House Director Elisha Almador on the role of Z.O.A. House in fostering closer ties of understanding between Israel and the U.S.

General Klein, now retired, fought with honor in both World Wars. He is at present the head of an extensive public relations organization with offices in major American cities.

Through the years, fifty-nine-year-old General Klein has experienced a rich and varied professional career which has included the military, journalism, politics, industry and public relations fields.

He has also authored a number of outstanding books.

General Klein, throughout his life, has been active in all major American Jewish civic organizations.

In his army career, General Klein received numerous citations and special recognitions for service to his country. These in-



GENERAL KLEIN

cluded the Legion of Merit with two clusters; the Bronze Star; the Ribbon of the French Legion of Honor and the Commendation Ribbon with two oak leaf clusters.

General Klein's efforts on his country's behalf also earned him citations for outstanding service from Generals Eisenhower and Eichelberger, Admirals Halsey and former Secretary of War Patterson.



Maj. Gen. Julius Klein (left) confers at Z.O.A. House with Dr. Emanuel Neumann.

CHICAGO DAILY NEWS

4

FRIDAY, SEPTEMBER 9, 1960

★ ★ ★ 'STUNNED INTO SILENCE' ★ ★ ★

Tells Israeli Reaction To Eichmann Capture

News of Adolf Eichmann's capture stunned Israelis into every silence, recalls Julius Klein, Chicago public relations man.

"There were no smiles, no rejoicing—only a numb realization that the unbelievable had happened," he said.

Klein was in Tel Aviv as a guest of the Israeli government when the announcement was made.

"The people left the restaurants, stores closed, time stood still," he said. "People weren't talking to one another. Each was reliving his own grief over the Nazis' murder of relatives and friends."

KLEIN, a major general in

the Army Reserve, was in on backstage maneuverings during the U.N. debate on Israel's kidnaping of Eichmann in Argentina.

He quoted Mrs. Golda Meir, Israeli minister of foreign affairs, as saying "full credit" for soothing Argentina's ruffled national pride belongs to then U.N. Ambassador Henry Cabot Lodge.

"Lodge worked day and night moving between the Israeli and Argentine delegations," Klein said.

The National Jewish POST and OPINION

Friday, July 29, 1960



Eichmann Prosecutor

General Julius Klein (left), Chicagoan has returned from Israel. He is seen with Minister of Justice, Mr. Pinchas Rosen, who is conducting the prosecution of the Nazi butcher Eichmann, recently captured by the Israelis and brought to Israel.

The Sentinel

AUGUST 11, 1960

Vol. CCXI No. 2



FOURTY YEARS AGO, two college students established a friendship. One, Gen. David Shaltiel (left), became a famous Israeli general serving as a combat commander in the Suez campaign and now a foreign official. The other, Gen. Julius Klein, had a distinguished combat career in the United States Army. Both men were reunited when Klein was a recent guest of the Israeli government.



To General Klein
in friendship
D. Ben-Gurion

Adenauer
New York March 1960
General Klein zur Erinnerung
an unsere gemeinsame Arbeit.
Adenauer

TRANSLATION

New York, March 1960. To
General Klein as a memento
in our joint effort.
(signed) ADENAUER

Statement by the Prime Minister of Israel,
Mr. David Ben-Gurion, after his meeting
with Chancellor Konrad Adenauer in New York.

"I was glad to meet Chancellor Adenauer.
My people cannot forget its past — but we
remember the past not in order to brood
upon it, but in order that it shall never
recur.

"I said in the Knesset, the Parliament of
Israel, last summer, that the Germany of
today is not the Germany of yesterday.
After having met the Chancellor, I am sure
that judgment was correct. I wish the
Chancellor every success in his effort to
guide Germany in its path of democracy and
international cooperation."

March 14, 1960

D. Ben-Gurion

STATEMENT ON MEETING BEN-GURION - ADENAUER

I am deeply moved by my meeting today with
Prime Minister Ben-Gurion. For a long time,
I have been an admirer of his statesmanship
and steadfastness as the chief architect of
modern Israel and its remarkable development.

The German people draw a deep satisfaction
from the fact that through restitution to
victims of Nazism a contribution was made
towards the process of rehabilitation in
Israel. I am sure that the German people as
well as my Government are convinced that our
mutual cooperation with and support for
Israel will continue to bear fruit in the
future.

March 14, 1960

Adenauer

NEW YORK POST, MONDAY, MARCH 14, 1960

CHICAGO SUNDAY TRIBUNE: MARCH 20, 1960

The Lyons Desk

By Leonard Lyons

Gen. Julius Klein helped arrange today's meeting between
Adenauer and Ben-Gurion. Both are at the Waldorf. Because
Adenauer is older, Ben-Gurion will call on him.
Returns to "Take Me Along" to...

TOWER TICKER

By Herb Lyon

.. 'Twas Gen. Julius Klein, Chicago public re-
lations man, who arranged last Monday's meeting in
N. Y. C. between Adenauer of Germany and Ben-Gur-
ion of Israel. . .



United States
of America

Congressional Record

PROCEEDINGS AND DEBATES OF THE 86th CONGRESS, SECOND SESSION

Vol. 106

WASHINGTON, WEDNESDAY, JUNE 29, 1960

No. 121

Tribute to Gen. Julius Klein

EXTENSION OF REMARKS
OF

HON. ABRAHAM J. MULTER

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 29, 1960

Mr. MULTER. Mr. Speaker, it was my pleasure to serve as toastmaster at the testimonial dinner of the American Jewish Literary Foundation on Sunday evening, March 27, 1960, at the Biltmore Hotel, New York City.

Gen. Julius Klein was one of several honored guests at that dinner. Following are the remarks of my dear and longtime friend, Abraham Feinberg, who made the presentation to General Klein, and the remarks of General Klein in accepting the citation:

REMARKS OF ABRAHAM FEINBERG

Congressman MULTER, distinguished guests, and ladies and gentlemen, I am very aware of the restrictions and conscription of time on all of us who are proponents of the various recipients, and, therefore, I will be not only brief, but brief within the limitations set by the chairman.

I think one of the tests of the friendship which a man lays claim to is the expression which people give to him upon an occasion such as this. I think it is not without significance that the friendship which I have for Maj. Gen. Julius Klein has induced me, as a Roosevelt-Truman Democrat, to appear here for a Taft-Eisenhower-Nixon Republican. Moreover, I think it is a sign of his claim to friendship that, as a general of the Army, there is a congratulatory letter handwritten by the fleet admiral of the Navy, Chester W. Nimitz, under whom General Klein served, and sitting on the same platform at a time like this is a general of the Marine Corps, who would have found it, except for his admiration for General Klein, a difficult thing to be with a general of the Army on the same platform. My knowledge of history of the rivalry between the services is balanced.

There are many telegrams here and I know that I would use up more than my few minutes in reading them, but I think it is interesting to see the variety of the names of the people who have sent messages in honor of General Klein. This one is from JACOB JAVITS; the next one is from RICHARD NIXON; the next one from STYLES BRIDGES; another one here from the Ambassador of Israel to the United States, Avraham Harman; from the Governor of Illinois, William G. Stratton; from the Minister of Israel to the United States, Jaacov Herzog, whose father was the Chief Rabbi of Israel; and

here is one from a Democrat by the name of ESTES KEFAUVER; and another Democrat by the name of Congressman JOHN W. MCCORMACK; one from the Governor of this great State, the boss of Carolyn Simon who is sitting here as secretary of state, Nelson A. Rockefeller.

I could talk, I think, on each of the phases of the general's career, phases as journalist, author, politician, statesman, hero of his country, decorated not only by this country, but by the Government of France and the Philippines, and his career as a Jew. I think I could talk upon each one for not 2 minutes or 20 minutes, but for 2 hours. I think, in deference to the length of the program and to your own patience, that I should say only that I can think of no one for whom I would rather be present in the function which has been assigned to me tonight than Maj. Gen. Julius Klein, and I now have the honor to present the award to General Klein, which reads as follows:

"The American Jewish Literary Foundation recognizing the preeminence of Gen. Julius Klein herewith bestows this citation upon him in behalf of its division of literary art for a record of distinguished service to the welfare of our country, which the President of the United States declared merits the respect and honor of all Americans, for his championship of human rights and leadership in the struggle against bigotry, for his stature as former Commander of the Jewish War Veterans in which he labored to secure legislation for veterans welfare, for his contributions to the community as former combat soldier, newspaperman, civic leader, and student of international relations, for his efforts in behalf of the State of Israel.

REMARKS OF GEN. JULIUS KLEIN

My good friend Abe Feinberg, Congressman Multer, Rabonim, distinguished guests, I am deeply touched with this award. I don't believe I deserve it, being in the company of such distinguished scientists like Dr. Bela Schick and Dr. Savin and my old colleague and friend Harry Hershfield makes me indeed very, very proud. I am particularly pleased that Congressman MULTER presides tonight. He has severely criticized me in the past and I presume he will do so in the future. From his point of view, I am sure he always felt that he was right. I am delighted to see that my good friend Abe Feinberg, who is so very busy on behalf of

my old colleague in the Pentagon, STU SYMINGTON, is gracious enough to make this presentation.

Being a descendant of an old rabbinical family by the name of Schick, maybe Dr. Bela Schick would like to do a little research into his own family. He will find that our ancestors came from Spain. His and my great grandfather was Meram Schick, the man who wrote the Shale Shuves and so many commentaries to the Talmud.

I think being here tonight and being the recipient of this award makes me feel very, very proud. I hope I can live up to it and I hope your organization is going to call on me for further service. I think this is a typically American gathering tonight, a meeting presided over by a very distinguished legislator of great moral and political and personal courage. I am delighted to be here, and personally pleased that my old comrade in arms, the very distinguished heroic soldier, one of those great sons of New York, General Krulvitsch is here with me. It was my privilege, like his privilege, to be a senior officer in the Pacific, both serving under Admiral Nimitz—he as a marine officer, and I as an Army officer—and I know General Krulvitsch feels the same way as I do; and as we retire from the service, that we hope we have given our country the best that is in us, and I would like to salute, not only a great citizen of your State, but also a great soldier and a fine Jew.

A week ago today I spent all night from Saturday to Sunday assisting in the arrangement of a most historical meeting, the meeting between Chancellor Adenauer and Ben-Gurion in New York. We got through about 4 or 5 o'clock in the morning, and those who were ready to go to services like Minister Jaacov Herzog, put on the tallis and tallis and did so. I went home to my room to sleep; but history has changed in 1 week. Adenauer and Ben-Gurion have met.

And so, here I am tonight, a Chicagoan, receiving an award that I hope I can live up to. Harry Hershfield, my old colleague, has spoken in the name of all of those of us who tried our best to interpret the American way of life. I want you to know that I am indeed very, very grateful that you asked me to come here from Chicago, and I shall cherish this award for the rest of my life. Thank you ever so much.

FROM: GENERAL JULIUS KLEIN
Co-chairman
Veterans Committee for Nixon-Lodge
110 South Dearborn Street
Chicago 3, Illinois
DEarborn 2-4110
or
Bittersweet 8-2100

FOR: Sat., Oct. 29, 1960
IMMEDIATE RELEASE

KLEIN LAUDS RABBI SILVER STATEMENT

Dr. Silver supports Nixon-Lodge

General Julius Klein, co-chairman of the Veterans Committee for Nixon-Lodge and prominent Jewish leader, on receipt of Rabbi Abba Hillel Silver's and Henry Cabot Lodge's declaration on Israel, issued a statement as quoted below.

General Klein has been active for many decades in the cause of Israel and has headed and been a member of executive committees of many important Jewish organizations in the United States.

Early this year, General Klein arranged for Prime Minister Ben-Gurion and Chancellor Adenauer to meet. For his work on behalf of Israel he was recently lauded by the Israeli government when he was its official guest this summer. He is also recipient of many high awards from American Jewish organizations.

General Klein said:

"The statements released today by America's most distinguished Rabbi and Zionist leader, Dr. Abba Hillel Silver (Cleveland, Ohio), pioneer for the independent State of Israel, and by former Ambassador Henry Cabot Lodge are most gratifying. I hail these two statements as documents which will retain its historical

ADD I

impact long after the Presidential campaign. It clarifies the position of Vice President Nixon and Ambassador Lodge in regard to the role which they have played on behalf of the State of Israel.

"I was closely associated with Rabbi Silver right after World War II when a small group of us, under his leadership, cooperated with our national leaders in Washington, especially with Senators Taft, Barkley, Brewster and Vandenberg, to help bring about the establishment of the State of Israel. I recall the tribute which former President Truman paid Senator Taft for his noble role right here in the city of Chicago. In my capacity as Assistant to the Secretary of War, after the armistice, one of my assignments was the alleviation of the pitiful status of so many Jews who were found alive in the concentration camps of Europe. With the humane support of Secretary Patterson and such men as the then General Eisenhower and Lucius Clay, we were able to assist these refugees in their immigration to Israel.

"In those days in 1945, 1946 and 1947 we called on Senator Lodge of Massachusetts and Congressman Nixon of California for assistance. In fact, as chief of one of the largest Jewish organizations in 1947, I worked in close contact with those two distinguished members of our Congress who are now candidates for the highest office in our land. I shall never forget their cooperation. When Israel was declared a state and the huge independence celebration took place at Madison Square Gardens, New York in 1947 I had the honor to stand on the speakers' platform with Senator Taft,

ADD II

Dr. Silver, Mrs. Eleanor Roosevelt and Senator Herbert Lehman and others to address this "victory rally".

"I am indeed grateful to Rabbi Silver for his statement. He was the leader of American Jewry during the great crises of 1945, 1946 and 1947. No one knows the facts better than Dr. Silver.

"And, may I add that only recently when the Nazi monster Eichmann was caught in Argentina and flown to Israel, it was Ambassador Lodge who helped straighten out the difficulties between Israel and Argentina and brought about the compromise for which the high officials in Israel expressed their deep gratitude. I was in Israel only four months ago and I heard only praise and gratitude expressed by the Israeli officials for President Eisenhower, Vice President Nixon and Ambassador Lodge.

"I hope that the members of the political opposition will not make the Israel question a campaign issue -- but if they do, the record of Nixon and Lodge will shine brilliantly against the record of anyone else, as Rabbi Silver has confirmed, and he is the number one authority on this subject.

"We are voting as Americans, whether Republicans or Democrats. There is no Jewish block of voters. We support Israel because it is a free state and a loyal ally in our fight against Soviet aggression. And this little land has received wholehearted support because of the profound interest of such distinguished leaders as our

ADD III

own President Eisenhower, Vice President Nixon and Ambassador Lodge. Today's statement by Rabbi Silver and Henry Cabot Lodge should put anyone interested in Israel at ease, irrespective of party affiliation. It puts our co-religionists on notice that this cause is in good hands.

"I am proud to support the candidacy of Vice President Nixon and Ambassador Lodge."

- 30 -



(See attached statement by Rabbi Abba Hillel Silver and Ambassador Henry Cabot Lodge. Also enclosed background material of General Klein's activities on the American Jewish scene.)

November 2, 1960

Mr. Charles M. Schloss
1220 Huron Road
Cleveland 15, Ohio

My dear Chuck:

I was pleased to talk to you last evening. Congressman Boland of Massachusetts was evidently doing nothing more than paraphrasing the article of Drew Pearson which appeared in the local press some time ago. Drew Pearson's charges against Ambassador Lodge's attitude during the Suez crisis are unsubstantiated. I have known of Senator Lodge's friendship for Israel over a considerable period of time. I am enclosing herewith a letter which appeared this week in the National Jewish Post from Attorney-General Lefkowitz of New York. The facts contained in his letter are authentic. I should like to repeat what I stated in my release the other day:

"The position of the candidates of both political parties on Israel and their attitude toward our people, which in each instance has been friendly and unimpeachable, should not enter into this campaign any more than the religious issue generally.

"American Jews should vote, and I believe they will vote, without reference to any Jewish angle which simply does not exist in this campaign."

With warmest regards, I remain

Very cordially yours,

ABRA HILLEL SILVER

AHS:bfm

Enclosure

SHEPARD MITCHELL
M. B. SILBERBERG
GUY KNUPP
PEERY PRICE
WILLIAM HINCKLE
ARTHUR GROMAN
CHESTER I. LAPPEN
EDWARD RUBIN
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BILLY H. HUNT
SHERWIN L. SAMUELS
ALLEN KAUFMAN

IN REPLY PLEASE REFER TO:

November 3, 1960

Rabbi Abba Hillel Silver
The Temple
East 105th Street and Silver Park
Cleveland 6, Ohio

Dear Rabbi Silver:

Enclosed are copies of your most excellent statement, carried in three of the leading newspapers of Los Angeles. I think this publicity was extremely helpful, and I know you will appreciate being famous, even on the far-off Pacific Coast.

I must say that Sam Goldwyn was very helpful in this matter.

Sincerely,

Mindel Silberberg

M. B. SILBERBERG

MBS:prh
Enclosures 3

YEDIOT AHARONOT, August 12, 1960

Dr. H. Rosenblum

TO BE QUITE FRANK ABOUT IT

In the "International," the anthem of communism, there is a reference to a "last battle" which the disinherited of the earth will have to fight in the very near future, after which all mankind will share in the blessings of international brotherhood.

Until now, only the people who sing these high-flown words to us have seemed to believe in them, while the rest of humanity has not taken them too literally.

But we fear that the time has come when we must all revise our thinking about this "last battle." For it is our impression that next November's elections for the United States Presidency might well be the overture to the last battle anyone may be in a position to fight for the sake of anything for a long time to come.

ii

For one thing is clear even to the blindest amongst us:

The fight for the United States Presidency is in the particular conditions of our times no longer a fight for mere internal American values, as it was in the time of Roosevelt (who fought for the New Deal) or of other American leaders (who fought for or against prohibition). This time the issue is the decision between two different approaches to communism, a foreign force which from a position outside the United States penetrates the very tissue of national and economic life everywhere in the world; this time the ~~big~~ battle is joined at the very moment when the American people are fully aware that the sands of co-existence are running out and that they must choose between surrendering the remainder of the earth to Kremlin aggression and strangling it, at the very last moment, in its own lair.

iii

It follows that as of now the outcome of the elections is not only the business of the United States, but of the whole world. The reason is obvious: The United States is the only remaining barrier which blocks Russia's way -- a barrier, at that, which has already been thoroughly undermined and is more than a little shaky; so that the decision what will happen to this barrier is anything but a purely national or regional issue.

This is becoming clear even to the American Jews, that organized herd of the blind which always unswervingly followed the Democrats, even when they averted their eyes so as not to see the slaughter of European Jewry. Even the American Jews are beginning to wonder whether they had not better change horses.

iv

And with reason: ~~If~~ A victory for the Democratic candidate, Kennedy, means an almost certain victory for Russia in its political poker game.

For all we know about Kennedy is that he is the incarnation of American political infantilism. Talking about his conceptions of international relations, Kennedy remarked that he does not believe in the existence of an effective opposition to Russia in the Russian-occupied territories of Europe, so that there would be no point in giving it American support. He also said the United States might have to consider turning its back to Formosa and agreeing to some changes in the status of West Berlin; all to give more and greater satisfaction to the communists -- to whom Kennedy at one time even wanted to apologize! This is nothing but pure Chamberlainism, in respect of an enemy far more dangerous than the Nazis. And to think that Kennedy's adviser will be Stevenson, the sworn friend of Egypt...

v

Exactly the opposite goes for the Republican candidate, Nixon, who might well be called the soberest and most adult of American leaders today as far as his views on Russia and all she stands for in international politics are concerned.

Nixon was the ~~only~~ only man in the United States -- and for all I know, in the whole Western world -- who warned against going to the abortive Summit even before it met and miscarried, on the grounds that with a mentality like Nikita's nothing was to be expected from the Conference. We also have heard how he spoke to Nikita in Russia. The fact is that there is only one man in the whole West who has had the sense to talk this way to the Russians -- proving that he knows them. Now again we hear something from him which shows how deeply he has probed the Russian mind: Instead of offering additional victims to Russia, he demands that they liberate the countries which they have occupied. This is no big child like Roosevelt, who softened at a smile from Stalin, but a man who knows where he stands and whom he has to face.

vi

At the same time it is important for us to realize that the difference between Nixon and Kennedy is not a matter of parties, but of personalities. Truman is a Democrat too, but politically speaking he and his fellow-democrat Kennedy are miles apart -- hundreds of miles in fact; and if Truman was standing again this time, every friend of freedom would have to give him the fullest support. The same goes for Eisenhower and Nixon. They are both good Republicans, but if Eisenhower were to stand again, it would be the duty of every friend of freedom to move heaven and earth against him. In the United States the differences between the parties are always a matter of fine print; what is important is who heads them in the elections. And this has become vitally important to us at this moment when the whole free world needs a man who knows how to stand firmly on his two feet in the world at large, and not only in his own country.

vii

The Kremlin, which can look as far into a brick wall as anyone, is already preparing for things to come. Everything points to it that something is happening there, that something is being cooked up. Suddenly it appears that Mikoyan has been made to step down from his high platform; even referring to him by his political title of Khrushchev's First Deputy is no longer standard Moscow procedure -- now you see him, now you don't. And look what is happening to Sobolov: he also has suddenly been "put on ice" for a couple of months, emerges and disappears again, and has his name left out of the list of the Central Committee, being replaced by -- of all people -- Kozlov, who is no more than his deputy. Or what about the removal of Voroshilov from his office as Chairman of the Supreme Soviet "at his own request," though the appointment is insignificant enough? Shakeup follows shakeup, and can only be explained as nervous jockeying for control of the party line in expectation of the coming "last battle."

viii

The Russians realize that what happens next November will be a sign and portent of their own future. If Kennedy wins, they will have an easy time. If it should, "Heaven forbid," be Nixon, it will go hard with them. And they are doing what they can to be ready for either eventuality.

The trouble is that the odds on the two American candidates are at the moment really about even.

When Eisenhower and Roosevelt made their bids for the Presidency, the situation was different: they had a better chance than their rivals. But this time the two candidates run almost shoulder to shoulder, and the issue may perhaps be decided by a mere accident. In other words: it may be a matter of chance whether humanity is to be saved from the claws of an oppressive dictatorship or to be condemned to political-national slavery for generations to come.

ix

All this means that the Jews of the United States are this time faced with a task of historical importance.

In the last elections their votes did not even matter on the local-American scale; this time they may be holding the fate of the whole human race in their hands.

Nixon has already said it last week: the decision may depend on a single vote. And the Jews of the United States have no less than two million votes.

And I say, without the slightest hesitation, that the Jews of the United States must throw those millions of votes in the scale which signifies strength and courage and the firm intention of barring the road against the anti-Jewish aggressors in the Kremlin. Or, to put it as simply as possible: they must frankly come out for Nixon.

x

Israel

What is more, we, the Jews of ~~the United States~~, must encourage the Jews of the United States to do so.

And let no one tell me that that is "interfering with the affairs and the vital interests of the United States." If it must be called interfering, it is interfering in something which is a matter of life -- of life or death, to be exact -- to ourselves; the more so as Russia has already anticipated us in interfering in the United States elections.

Which does, of course, not mean that the Israel Government should endorse one of the candidates for the United States Presidency. But surely it should be possible to find volunteers for the job. Israeli volunteers have taken far greater risks and responsibilities -- and been praised for it by the Prime Minister, as everyone still vividly remembers. Why should there be no volunteers amongst us who would go out and explain to the Jews of the United States what their duty is at this moment, and why they should not give the aid and comfort of their votes -- via the Democratic Party -- to elements which regard our nation as the natural and ~~it~~ fate-designated victim of whatever measure or reform they carry concealed in their political luggage?



R. A. H. Silver,
The Temple Ansel
Cleveland, Ohio
U.S.A.

ידיעות אחדונות

ת. ד. 109 פ.ו.ב.
תל-אביב
ישראל

SIDNEY S. HAAS

Dependable Insurance Service

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11/3-60

My dear Rabbi -

I was quite taken aback recently by a part of the interview with you as published in one of our daily newspapers. In that interview you made the observation that the grandfather of the present Republican Candidate for Vice President, Henry Cabot Lodge had "a most distinguished career in the United States Senate etc." -

The elder Lodge led a relentless and bitter fight against the United States' entry into the League of Nations, a project for which President Wilson virtually gave his very life. Modern history has proven that the isolation theories of the elder Lodge were wrong and that had



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We joined the League in 1919 it might surely have averted World War II.

Hitler used the infamous Versailles Treaty as a spring board for his rallying cry to the Germans to the effect that they were "betrayed and degraded" - You know the Result.

It is commonly agreed that the present United Nations has been a deterrent - this far - against a third world war - How long it can continue to avert ^{an} open break is a matter of conjecture. For you to publicly praise the elder Lodge for "distinguished service" in the light of history is certainly not typical of the great wisdom and inspiration which has



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always been so characteristic of
 you - For four decades we have
 been accustomed to your outstanding
 leadership in this community -
 For the first time since I
 have known you, I am puzzled by
 this strange appraisal of such a
 base reactionary as was Henry
 Cabot Lodge the elder -

May I hear a
 rebuttal from you?

As ever
 Sidney



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W. P. MARSHALL, PRESIDENT

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DR ABBA HILLEL SILVER

DLR DONT FONE 19 810 SHAKER BLVD CLEVE

DEPLORE USE OF YOUR NAME, JEWS, ZIONISTS, ISRAEL IN BIASED,
PARTISAN'LIKE AD REPRODUCED FROM CLEVELAND PRESS STORY OCT
28TH TODAY NEW YORK TIMES PAGE 24 BY FRIENDS NIXON LODGE. ERNESTLY
URGE YOU MAKE COMPLETE STATEMENT REGARDING STAND NATIONAL
CAMPAIGN AND THAT THIS FORCES ARE NOT EXPLOITING YOUR VIEW
ON SINGLE ISSUE AS BLANKET ENDORSEMENT

PAUL HANANBERG.

121 North Fitzhugh Street
Rochester 14, New York
November 5, 1960

Rabbi Abba Hillel Silver
19810 Shaker Boulevard
Cleveland, Ohio

Dear Rabbi Silver:

I am a Jewish student attending Rochester Institute of Technology. I have seen an article from The Cleveland Press of October 28 in which you cleared Messrs. Nixon and Lodge of anti-semitism. You stated that "the position of the candidates of both political parties on Israel and their attitude toward our people, which in each instance has been friendly and unimpeachable, should not enter into this campaign..."

It seems to me that you are obviously unaware of the matter of the deed to Mr. Nixon's home in California. When a Senator, Mr. Nixon signed a deed for a home which included a clause (part twelve) in which he agreed not to sell, rent, lease, or leave the home to a Negro (the deed even spells it with a small n), a Jew, a Hebrew, a Semite, or an Oriental. And these words were not subtly disguised; they were stated as specifically as I have noted them. I have seen a copy of this deed, and I have seen the signatures of Richard M. Nixon and Patricia R. Nixon at the bottom.

I believe that you must now check on what I have stated before repeating that "Vice President Nixon has... been subjected to a mischievous (anti-semitic) campaign smear."

If I were twenty-one, I could not vote for Mr. Nixon. I would suggest that you investigate this matter, too, before election day, for the sake of your conscience. If you do, I think you will find that it is impossible for a conscientious Jew to vote for Nixon.

Respectfully yours,

George Friedman



November 7, 1960

Mr. Sidney Haas
800 Bulkeley Building
Cleveland 15, Ohio

My dear Mr. Haas:

You did not quote me correctly about the grandfather of Ambassador Lodge. I refer to him simply as "his distinguished grandfather who was a pioneer supporter of our movement in the United States." He was that and he was a distinguished member of the United States Senate even if he opposed the League of Nations.

With kindest regards, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:bfm

November 7, 1960

Mr. George Friedman
121 North Fitzhugh Street
Rochester 14, New York

My dear Mr. Friedman:

In reply to your letter of November 5th, I am enclosing herewith the report of a survey which was made by the American Jewish Committee on the subject which you raise in your letter.

With all good wishes, I remain

Cordially yours,

ABBA HILLEL SILVER

AHS:bfm

Enclosure



*A Ten-Year
Balance Sheet
of the Fight
for Separation*

*with Questions
for a Catholic
Presidential
Candidate*

As Protestants and Other Americans United for Separation of Church and State enters its second decade, the following nationally prominent citizens are its officers:

President
Louie D. Newton

Honorary President
Charles C. Morrison

Treasurer
(*Emeritus*)
E. H. DeGroot, Jr.

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A TEN-YEAR BALANCE SHEET OF THE STRUGGLE FOR CHURCH-STATE SEPARATION

It is ten years since the officers of this organization issued their original 1947 Manifesto calling upon the American people to preserve the separation of church and state as set forth in our Constitution. In that Manifesto we warned of the forces which seek to divide our state-supported public schools into sectarian school systems sustained out of public revenue. We declared that such a program "would divide American society itself into hostile sectarian camps, intensify sectarian intolerance, and thrust a religious issue permanently into the political arena." We said that: "Next to the Constitution itself, our public school system has been our strongest bulwark against the development of religious intolerance in our political life."

For ten years our organization, growing rapidly in membership and influence, has fought for its primary objectives: complete religious liberty, the maintenance of the non-sectarian public school system, the denial of any legal preference for any church or sect, and the protection of taxpayers from any compulsory levy or assessment designed to support the major or incidental activities of sectarian schools. Although our chief opponent in this struggle has been the hierarchy of the Roman Catholic Church, we have attempted to maintain the spirit of our original Manifesto, which declared that "We are determined to pursue a course that cannot be justly characterized as anti-Catholic. . . . It is no part of our purpose to propagandize the Protestant faith or any other, nor to criticize or oppose the teaching or internal practices of the Roman Catholic Church or any other. . . . Our motivation rises solely

from our patriotic and religious concern for the maintenance of the separation of church and state under the American form of government."

It seems appropriate that after these ten years we should strike a kind of balance sheet of progress, summarizing the leading forces and events in our society during the last decade which marked the struggle to maintain the American policy of the separation of church and state. On the credit side of the ledger we wish to note six phenomena.

The Credit Side

1. On the whole, the Supreme Court of the United States has stood firm in defense of church-state separation, and with some unfortunate hesitations Congress has also remained firm, defeating every move toward new or general appropriations for sectarian institutions. The court in three historic decisions, the *Everson* case of 1947, the *McCollum* case of 1948, and the *Zorach* case of 1952, has reiterated the basic principle which POAU was organized to defend: "Government may not finance religious groups nor undertake religious instruction nor blend secular and sectarian education nor use secular institutions to force one or some religion on any person."

We regret that the Court decreed in the *Everson* case of 1947, by a vote of five to four, that tax funds for parochial school bus transportation may be treated as "welfare" grants to the child rather than as payments to a sectarian school system. Later decisions of the Court seem to render such reasoning invalid and to sustain the outlook of the four dissenting justices in the *Everson* case. It should be noted that 28 of our 48 states still deny such use of public funds for parochial school buses, and we are actively supporting these states in their present policies.

2. When President Truman, in 1951, nominated General Mark Clark to be United States ambassador to the Vatican, this preferential recognition of one faith was greeted with such an overwhelming wave of public protest that the nomination was withdrawn. POAU, by staging a series of nearly

100 great public mass meetings from coast to coast, played a major role in the defeat of this proposal.

3. With educational and in some cases financial support from this organization, many major legal battles at the local level have been won during the last decade, preserving the public schools from infiltration and control by Roman Catholic religious orders or Catholic-dominated school boards. Most notable among these cases have been those in Missouri, New Mexico, Kentucky, Pennsylvania, Colorado and Kansas. Missouri's highest court has declared that the principles of Catholic religious orders are inconsistent with the American policy of church-state separation, and many other state courts have ordered the end of sectarian practices in public classrooms. This organization is now cooperating with local taxpayers in the preparation or prosecution of ten court proceedings designed to protect the taxpayers against the unconstitutional use of public funds for sectarian purposes—in Kentucky, Maine, Vermont, Connecticut, New York, Louisiana, Indiana, New Mexico, Oregon and Alaska.

4. The overwhelming public protest against Cardinal Spellman's attack on Mrs. Roosevelt in 1949 gave welcome evidence that the American majority heartily approves of the principle advocated by Mrs. Roosevelt in that controversy: "public money for public schools only." No event of the decade has done more to arouse the American people to a realization of the meaning of our mission.

5. Partisan clerical censorship of motion pictures and literature has become increasingly unpopular during the last ten years. The Supreme Court has played a major role in restricting its scope. The chief victory for church-state separation in this field came in 1952 when the Court unanimously overruled New York's ban on the motion picture, *The Miracle*, which had been denounced by Cardinal Spellman as sacrilegious. However, television and radio stations are still being terrorized into silence in regard to significant church-state issues—the temporary suppression of the film "Martin Luther" in Chicago last year was an example.

6. Among the significant gains of the last decade,

the growth of this organization deserves some mention. From nothing it has expanded rapidly until its journal now has a circulation of 60,000, and individual and block supporters number several hundred thousand in every state of the Union.

The Debit Side

Unhappily the debit side of our ledger is almost equally impressive. Perhaps the most unfortunate phenomenon which we have encountered in our ten-year activity is the growing tendency to describe as "bigotry" or "intolerance" any frank criticism of the policies of any church, even when those policies are in direct conflict with the principles of our Constitution. Real freedom of speech has not yet been established in this area. The press, radio and television rarely permit candid discussion of church-state issues if the discussion can be interpreted as "offensive" to America's largest church. Our organization has been subjected to constant misrepresentation and abuse because of the fear and inertia prevalent in so many studios and editorial offices.

On the debit side of our ten-year ledger we can list five phenomena.

1. The Roman Catholic hierarchy is winning considerable public support for a new plan advanced by Cardinal McIntyre of Los Angeles and Father Virgil Blum, to finance its parochial schools out of the federal treasury through grants to parents in a pattern paralleling the G.I. educational bills. Thus far almost no newspapers or magazines of national importance have dared to point out that this unconstitutional scheme would fragmentize our public schools and establish the sectarian and divisive pattern of elementary education in Europe.

2. Many local communities, particularly in southern states where Protestants constitute a great majority, are still illegally operating sectarian religious classes in public classrooms in defiance of the Supreme Court's rulings in the McCollum and Zorach cases. We have protested against these practices in many localities and they have been discontinued in some as a result, but certain abuses still continue. We believe that we cannot consistently oppose

Catholic intrusions into public schools unless we are equally scrupulous in opposing Protestant encroachments.

3. Several hundred "captive" public schools still exist, particularly in the Middle West, in which teaching nuns on the public payroll indoctrinate their pupils with the Catholic catechism and marshal their students every morning to Catholic Mass in adjoining Catholic churches. Many of these schools are listed simultaneously as public schools in state directories and as parochial schools in Catholic directories. We are preparing legal action to challenge these unconstitutional practices.

Discrimination in Taxation

4. The Internal Revenue Service is being pressured to legalize several grossly discriminatory practices in the administration of our tax laws by means of special regulations which favor Catholic religious orders in the areas of unrelated business income and personal income. Regulations proposed or enforced by the Internal Revenue Service in this field would permit some corporate tax exemptions even for brandy production by Catholic religious orders, and would continue the income tax exemption of Catholic nuns and Catholic religious-order chaplains even when they are serving as public servants on the public payroll. Such extraordinary exemptions are not extended to denominations which do not possess religious orders. We have submitted to Congress proposals which would end these discriminatory practices.

5. The 1955 Senate Subcommittee on Constitutional Rights (Hennings), after promising full discussion of violations of the Bill of Rights, refused to hear documented testimony from our organization or from the American Jewish Congress describing the widespread violations of the religion clause of the First Amendment in American public schools. Congressional timidity about any controversial religious issue, the product of Catholic power, continues to be a major obstacle in our work of educating the public to defend the policy of church-state separation.

Our Organization Is Not Political

During the current public discussion of candidates for president and vice-president of the United States, we believe that advocates of the separation of church and state should maintain a temperate and balanced outlook. Our organization is not political in any partisan sense, and we cannot specifically support or oppose any candidate for public office. At the same time we must recognize that the election of a Catholic president of the United States raises certain social and civic issues which cannot be ignored, and we believe that it would be unfortunate to postpone the discussion of these issues until personal factors have become paramount in a presidential campaign.

We would deplore the formation of any Catholic or anti-Catholic political party in the United States, since the formation of such a party or parties would inevitably lead to the political manipulation of church affairs or the interference of ecclesiastical power in state affairs. The history of Europe shows how unfortunate it is when church and state are partially united in this way. We recall with regret those chapters in our history when religious prejudice ran amok in the Know Nothing movement and the Ku Klux Klan.

We also believe that American voters should not attempt to impose a blanket boycott of the candidates of any particular denomination. Most citizens are born into their religious affiliations, and no one should be penalized for an accident of birth. Millions of Catholic Americans are in complete agreement on matters of church-state separation with their fellow-citizens of other faiths.

The People Are Entitled to Know

We believe, however, that the religion of a candidate for president or vice-president of the United States should not be used as a shield to conceal his opinions on matters of church-state policy. The people are entitled to know where every candidate for the presidency stands in respect to such issues regardless of his religious faith. Public opinion should compel every candidate of every faith and every

party to answer every pertinent question in this field with complete candor.

Catholic candidates for president should be scrutinized with particular care because their church has taken a definite stand against the Supreme Court's interpretation of the separation of church and state, and particularly against the denial of public money to sectarian schools. Their church leaders have also expressed opinions favorable to the appointment of an American ambassador to the Vatican. To challenge every Catholic candidate on these issues is a wise and necessary precaution designed to protect our American traditions.

We suggest, therefore, that three special questions should be addressed to every Catholic candidate for president or vice-president of the United States.

Questions for a Catholic Candidate

1. The Canon Law of your church (Canon 1374*) directs all American Catholic parents to boycott our public schools unless they receive special permission from their bishops. Do you personally approve or disapprove of this boycott rule?

2. The bishops of your church, in an official statement in November 1948, have denounced the Supreme Court's interpretation of the religion clause of the First Amendment and have urged that the Constitution actually permits the distribution of public money on an equitable basis to sectarian schools and other sectarian institutions. At present the Catholic press and ranking prelates are promoting a plan—see *United States News and World Report*, October 25, 1957—for securing grants of federal money to parents to cover the costs of parochial school tuition by laws which would parallel the G.I. educational bills. What is your personal attitude toward your bishop's interpretation of the Consti-

*Canon 1374 reads:

Catholic children may not attend non-Catholic, neutral or mixed schools, that is, those which are open also to non-Catholics, and it pertains exclusively to the Ordinary of the place to decide, in accordance with instructions of the Holy See, under what circumstances and with what precautions against the danger of perversion, attendance at such schools may be tolerated.

tution, and toward the new plan for financing parochial schools?

3. Many nations recognize your church as both a church and a state, and send official ambassadors to the Holy See. If you became president, what would be your policy concerning the appointment of an American ambassador or a personal representative to the Vatican?

We also believe that non-Catholic candidates for public office, on the national and local levels, should be carefully quizzed whenever they reveal any inclination to favor legislation which would grant public money to sectarian enterprises or which would otherwise threaten our traditional policy of church-state separation.

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PROTESTANTS AND OTHER AMERICANS
UNITED FOR SEPARATION OF
CHURCH AND STATE

1633 MASSACHUSETTS AVE., N.W.
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[1960]

Senator Kennedy's startling statement that he is 'opposed' to an envoy to the Vatican and to public support of sectarian schools would be more impressive to former Roman Catholics if we weren't so well aware of the privilege of 'mental reservation' conceded to Catholics under such circumstances.

The Summa Theologiae on which Roman Catholic theology is based expressly stipulates that, when the interests of Holy Mother Church require it, a Catholic may make a statement while holding a mental reservation which qualifies it into nullity. Senator Kennedy or any other Catholic politician could categorically state, 'I believe in separation of church and state,' while adding to himself -- "insofar as it is right." The Catholic hierarchy is the final judge of what is 'right' for him.

Such a statement might deceive the more naive of the Catholic people and lose the politician a few Catholic votes, but the loss would be more than compensated by the influx of guillible Protestant and Jewish votes.

KENNEDY'S BOSSES?

HIS FATHER—HIS FAMILY!

INFLUENCE OF FAMILY ON JACK KENNEDY

In a recent national TV interview—(CBS-Presidential Countdown) Senator John Kennedy stated that his family had the greatest impact on his political thinking and development.

The boss of the Kennedy family is and always has been Jack Kennedy's father, Joseph P. Kennedy, reputedly one of the richest men in the country, who rules his family with an iron hand.

DEVOTED SON VISITS HIS FATHER FOR ADVICE.

According to TIME Magazine, July 25, 1960, "In the evenings, while the (Democratic) convention droned on at the Sports Arena, Jack (Kennedy) dodged his chaperones of the press and drove secretly to the Beverly Hills home of former film queen Marion Davies, to dine and confer with his father, Joe Kennedy, an unseen but eagerly interested witness at the convention."

WHY IS JOE KENNEDY SILENT?

Joe Kennedy is not available for press interviews. Why?

JOSEPH KENNEDY AND HITLER'S ENVOY

In 1938, Joseph P. Kennedy was U. S. Ambassador to England. Nazi Envoy von Dirksen, after meeting with Mr. Kennedy, reported to his superiors: "He (Kennedy) believes above all that the U. S. would have to establish friendly relations with Germany . . . However, there was no one who had come from Europe and had spoken a friendly word to (the President) regarding present-day Germany and her Government . . . *Most of them were afraid of the Jews and did not dare to say anything good about Germany*

. . . The Ambassador (Kennedy) then touched on the Jewish question . . . In this connection it was not so much the fact that we wanted to get rid of the Jews . . . but rather the loud clamor with which we accompanied this purpose. *He himself understood our Jewish policy completely; he was from Boston and there, in one golf club, and in other clubs, no Jews had been admitted for the past fifty years . . . I then mentioned the poisonous role of the American press in the relations between the two countries . . . and he (Kennedy) mentioned that the press on the east coast was unfortunately predominant in the formation of public opinion in America and that it was strongly influenced by Jews."*

(U. S. State Dept., Documents on German Foreign Policy, Series D; Vol. I, Page 713).

MORE ABOUT JOE KENNEDY AND HITLER'S ENVOY

In a later report von Dirksen said: "Today, too, as during former conversations, Kennedy mentioned that very strong anti-semitic tendencies existed in the United States and that a large portion of the population had an understanding of the German attitude toward the Jews . . . Finally, it is also noteworthy that Kennedy said he had caused the Fuhrer's great speech in the Sportpalast to be broadcast directly over the American radio, as against the former practice of first translating it and then broadcasting excerpts. He had established direct contact with the head of an American broadcasting system for this purpose . . . *From his (Kennedy's) whole personality I believe that he would get on well with the Fuhrer"*.

(U. S. State Dept., Documents on German Policy, Vol. 4, page 633).

This was in 1938, when millions of Jews and intellectuals were being persecuted by the Nazis.

JACK KENNEDY CONGRATULATES DAD

The Presidential candidate, Senator John Kennedy, congratulating his father on a speech he made to Britain's Navy League, wrote, ". . . while it seemed to be unpopular with Jews . . . was considered to be very good by everyone who wasn't bitterly anti-fascist". (Excerpt from "John Kennedy," by John MacGregor Burns, 1960).

DOUBLETALK

In 1949 John Kennedy delivered an address at Salem, Mass., bitterly referring to the China give-away by a "sick Roosevelt, with the advice of General Marshall." He ended this speech with (Cong. Rec., Vol. 95, Part 12, App. p. A993):

"This is the tragic story of China whose freedom we once fought to preserve. What our young men had saved, our diplomats and our President (Truman) have frittered away."

During the 1960 campaign, of course, he has lavished praise—with tongue in cheek?—upon FDR, Truman and Marshall. In 1960, he has also praised unstintingly Democratic foreign policy during the seven years following 1945. When did he tell the truth—in 1948 and 1949 or in 1960?

MINNEAPOLIS TRIBUNE QUOTES JOE KENNEDY

In 1952, Joe Kennedy revealed that he had not changed his feelings toward the Jewish people. At a meeting of Senator John Kennedy's campaign advisors, when a suggestion was made for an anti-McCarthy statement, Joe Kennedy shouted, "*You and your sheeney friends are trying to destroy my son.*" (Minneapolis Tribune, January 10, 1960).

This is the man who for many years has groomed his son for the Presidency and now

keeps carefully away from public scrutiny, awaiting his chance to emerge and make his influence felt if his son is elected.

THE FIGHTING "LIBERAL"?

Kennedy now says he's a "liberal".

Soon after he was elected to the Senate, Paul F. Healy wrote an article on Kennedy for the Saturday Evening Post. He told Healy with respect to those who chided him for not being a "true liberal" (Burns, pp. 134-5):

I'd be very happy to tell them *that I'm not a liberal at all*. I never joined the Americans for the Democratic Action or the American Veterans Committee. I'm not comfortable with those people."

WHAT IS JOE KENNEDY WAITING FOR?

In September of this year he said these significant words in an interview with "Newsweek":

"I will speak up . . . I'm not going to do it before the election. However, I assure you that I will do it after that, and that it will be something worthwhile. People may even see a flash of *my old-time form*."

What is this old-time form?

**YOU CAN NEVER GET YOUR
VOTE BACK AFTER IT IS CAST**

THINK! THINK! THINK!

COMMITTEE FOR HUMAN DIGNITY

46 Fort Washington Ave.

New York 32, N. Y.

WILLIAM LEVY, Chairman



A question many thoughtful Americans are asking.

Here's an objective appraisal of the issues involved

Will a Roman Catholic Be President?

By C. STANLEY LOWELL

AS many see it, the speculation about a "Catholic candidate" for the Presidency can be summed up this way: Americans would not object to having a President who is a Roman Catholic. They would vigorously object to having a Roman Catholic President.

Never in our history have we had a "Catholic President." Nor have we ever had a "Baptist President," or a "Presbyterian President" or a "Methodist President" or an "Episcopalian President." We have had Presidents who were members of various religious denominations and some who belonged to none. But never before has it been advocated that a Baptist or a Presbyterian or a Methodist ought to be elected President in order to give his group proper representation in the Presidential orbit. It has never been the "Baptist turn" or the "Methodist turn" so far as this office was concerned.

When is it the proper "time" for a Catholic President? Never.

When can there be a President who is a member of the Roman Catholic Church?

Any time.

The Presidency of the United States is one of the world's top jobs. So is the Vice Presidency. Represented in these posts is a vast concentration of powers which touch the daily life of every citizen. With so much at stake the American people have a right to know who the Presidential and Vice Presidential candidates are. They have a right to know not only their names and the look on their faces, but also their policies, their methods, their thoughts, their beliefs. They have a right to know about anything that might possibly influence the way the candidate would act if he were nominated and elected.



ALFRED E. SMITH
'28 Presidential candidate

"I SUMMARIZE MY CREED AS AN AMERICAN CATHOLIC. I believe in the worship of God according to the faith and practice of the Roman Catholic Church. I recognize no power in the institutions of my Church to interfere with the operations of the Constitution of the United States or the enforcement of the law of the land. I believe in the absolute freedom of conscience for all men and in equality of all churches, all sects, and all beliefs before the law as a matter of right and not as a matter of favor.

"I believe in the absolute separation of Church and State and in the strict enforcement of the provisions of the Constitution that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. I believe that no tribunal of any church has any power to make any decree of any force in the law of the land, other than to establish the status of its own communicants within its own church.

"I believe in the support of the public school as one of the cornerstones of American liberty. I believe in the right of every parent to choose whether his child shall be educated in a public school or in a religious school supported by those of his own faith."



South portico of the White House—home of U.S. Presidents.

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WRHS

This applies to the candidate's religion just as it applies to his stand on the League of Nations in 1920, or his membership in this or that organization in 1944, or the speech he made at a firemen's clambake in 1950.

The matter of a religious test is not involved. The sixth article of our Federal Constitution prohibits any religious test for civil servants. This means that nobody has any right to say that Baptists, Jews, Moslems or Roman Catholics may or may not run for public office because they are Baptists, Jews, Moslems or Roman Catholics. But such a restriction must never be confused with a restriction on question-asking. When it comes to Presidential candidates, anybody has a right to ask any candidate anything about anything.

A man's religion certainly has some bearing on his behavior, his civil actions included. A man's religion, if it is any good, ought to motivate him toward honesty and integrity in the conduct of his public duties. It must not be contended, either, that in cases of direct conflict between church and state, the believer should invariably obey the state. There have been situations in which true believers could only say to the state: "We must obey God rather than man."

But under our system the responsibility for civil order has been delegated by the people to their duly elected representatives. These civil leaders represent all the people of all creeds and sects. When their decision runs counter to some believer's conviction, as in the case of a conscientious objector, there can be no question as to the administrative precedence of the civil power. The protester who chooses to "obey God" accepts the penalty of the state for his civil disobedience. He certainly cannot claim that because the law he goes by is superior, the state has no right to convict and punish him.

By the same token, no civil official could argue that because the law of his church was superior to civil law, he

would adhere to the former in any case of conflict. He must, indeed, make it clear that he would resist pressure to do so, no matter what church was applying it.

It is not bigotry to question a candidate about apparent contradictions between the law of his religious denomination and American civil law. It is bigotry to deny the right to raise such questions. Bigotry always expresses itself in a refusal to question or be questioned.

Whatever the religious affiliation of the candidate for the nation's highest office, he should properly be questioned whenever distinctive tenets of his faith carry even a suggestion of a "conflict of interest" between civil and ecclesiastical duty. A Quaker might properly be questioned regarding his stand on national defense. A Christian Scientist should be questioned as to his attitude on national health programs. An Amishman should be questioned about his position in regard to public education. A member of Jehovah's Witnesses could be questioned on his refusal to salute the American flag.

THE question of religion and the Presidency concerns candidates of Roman Catholic faith because this church claims control over large areas of life. It has insisted that whenever there is a clash between the church and the civil authority, it is the church's authority that is superior. "In cases of direct contradiction," says the *Catholic Encyclopedia*, "making it impossible for both jurisdictions to be exercised, the jurisdiction of the church prevails, and that of the state is excluded."

Education offers an example of an area of possible conflict. Who is going to run education—school boards elected by citizens in their local communities, or a group of ecclesiastics? Pope Pius XI said in his encyclical, *Christian Education of Youth*: "... Education belongs pre-eminently to the Church. ... Every form of instruction, no less than every human action, has a necessary,

connection with man's last end, and therefore cannot be withdrawn from the dictates of divine law, of which the [Roman Catholic] Church is the guardian, interpreter and infallible mistress. It is the duty of the State to protect in its legislation the prior rights, already described, of the family as regards the Christian education of its offspring, and consequently also to respect the supernatural rights of the Church in this same realm of Christian education."

This encyclical was cited in May, 1958, by eight Roman Catholic priests of Bloomfield, N. J., as giving them an authority over public-school arrangements superior to that of the teachers and the school board.

Roman Catholic insistence on its control of education culminates in Canon Law 1374, which orders Catholic parents to keep their children out of "non-Catholic, neutral or mixed schools, that is those which are open also to non-Catholics." This obviously refers to the public schools, where there is no religious test for admission. It is true that this law can be abrogated in certain instances, but the determination of the exception must be made by an ecclesiastical official. Thus, full control of education is asserted and carried out in practice by the hierarchy, so far as its adherents are concerned.

All this has relevance to the candidacy of a member of the Roman Catholic Church. Does the candidate believe that education should be controlled by the leaders of his denomination? Or does he believe that education should be controlled by the people acting through their chosen officials in local communities?

Education is only one of the areas which the Roman Catholic Church claims for its special control because of moral and religious considerations. Another area is that of marriage and family relationships. All churches assert their concern in this realm, but most churches are ready to concede a civil concern as well. The Roman Catholic Church attempts to dictate to persons of all faiths on matters pertaining to marriage and family relationships. In some of our states this church uses its influence to maintain statutes which prohibit physicians from giving birth control information to patients, regardless of their need or their religious faith. Would a Roman Catholic President, under the urging of his church, favor a national law to this effect? Or, would he favor a law the hierarchy has often advocated, that an orphan who had had even one Catholic parent must be left in an orphanage if Catholic foster parents were not available?

In June, 1958, Catholic lawyers of Pittsburgh were reminded by Bishop John F. Dearden that they were required to clear every divorce case, whether of Roman Catholic, Protestant or Jewish litigants, with him. The reason, he explained, was that "only the Bishop can decide whether a marriage is valid." No such case was to be brought to court by a Catholic attorney if the bishop refused permission.

In July, 1958, Archbishop Edwin V. Byrne of Santa Fe issued an order to Catholic lawyers telling them they could handle divorce cases only when the clients involved had obtained his permission. Bishop Russell J. McViney of Providence, R.I., issued such an order in 1954, though its language indicates it applies only to Catholics.

This assertion of clerical authority over an important phase of legal practice bears close relevance to a candidate of Roman Catholic faith. Many candidates are lawyers. Does the existence and application of church rules mean that a Catholic lawyer running for the Presidency has been under ecclesiastical dictation so far as certain phases of his legal practice are concerned?

The Roman Catholic Church has its own medical code which differs markedly from the code of the American Medical Association. Whose code is to be followed? Pope Pius XII told the Seventh International Congress of Catholic Doctors at The Hague, September 11, 1956, that whenever "God's Law" or "natural law" (i.e., the law of the Roman Catholic Church) forbids practices customarily recommended by reputable physicians, "medical law has no authority and the doctor is not bound to obey it."

The President is not a doctor and does not dictate medical codes. But as chief executive and commander-in-chief of the armed forces, he has considerable to do with policies affecting the financing and management of many public and military hospitals.

Roman Catholic civil judges have specific instructions from their church that when there is conflict between canon law and civil law, they must uphold canon law. In *The Moral Obligations of Catholic Civil Judges* by Fr. John Denis Davis, published by the Catholic University Press, the author deals with the question of what a Catholic judge should do with a Catholic layman who has refused to pay his taxes for the public schools. He describes such a tax as "a penalty for exercising the Catholics' divine and constitutional right of being interested in the spiritual development of the child." If a particular Catholic appears in

court on a charge of refusing to pay such tax, "the Catholic judge should do what he can to show the law's injustice and to avoid its application." Would a Roman Catholic President, the nation's chief law enforcement officer, experience any such "conflict of interest" upholding the nation's laws?

No less an authority than Father Francis J. Connell, regarded as a pre-eminent Catholic theologian in the United States, has recently warned Catholic civil officials that if they should dare to bring a priest to trial without first getting permission from their church to do so, they would invite instant excommunication. (*See Catholic Men*, May, 1958, p. 17 ff.) If cases should arise in which the state needed to enforce its laws against clerics, Catholic officials, headed by a President who also felt himself bound by this denominational rule, would be powerless to act until they could get permission from their church. Fr. Connell, to be sure, does state that in cases involving grave violations of civil law, he is sure the church would not withhold consent for a civil trial. But the very existence of such a privileged class "outside the law" is repugnant to many Americans. And the nation's arm of law enforcement could conceivably be paralyzed because of officials who could not perform their civil duty due to fear of the penalties of their church. Every concerned citizen must certainly be free to ask the Catholic candidate how closely he would consider himself bound by the rule of a church which exempts its clerics from the obligation of standing civil trial.

There is evidence that through such organizations as the Legion of Decency and the National Organization for Decent Literature, Roman Catholic clerics are wielding virtual censorship powers in communities where Catholic officials are compliant with their demands. In a damage suit filed October 2, 1956, six publishers of paperback books sued the prosecutor of St. Clair County, Michigan, charging that he had banned 245 of their books within sixty days solely because N.O.D.L. had disapproved of them. A Federal court found in their favor.

There is yet another area in which citizens have a serious concern. They want to know whether a candidate, if elected, would attempt to use his official position to publicize and promote his church.

On March 17, 1958, an engineer, F. Paul Lipinski, working closely with the Navy succeeded in having a sacred medal attached to a Vanguard satellite which was successfully placed in orbit. The St. Christopher medal was widely

publicized. It cannot be said, however, that this event contributed to good inter-faith relations.

In the Spring of 1958 another Roman Catholic, Colonel J. T. Corley, infantry project officer at Fort Benning, Georgia, signed an order implementing a program for the designation of St. Maurice as the patron saint of the United States infantry. There was to be a statue of St. Maurice on prominent display at the Post, also leaflets explaining the virtues of the saint, St. Maurice scrolls for presentation to important visitors and St. Maurice religious medals for general distribution. Expenditures of post exchange funds were contemplated to finance the program. There were sharp protests addressed to President Eisenhower from the General Commission on Chaplains, the National Lutheran Council, the

Southern Baptist Convention and the Lutheran Church-Missouri Synod.

Having witnessed such examples, many citizens are apprehensive about what they might expect from a Roman Catholic President.

One further point may appear minor to some, yet to millions of Americans it is a major matter. Since we are a church-minded people, it has become customary for the President to appear at certain religious functions. There is nothing official about this; it is a tradition that has naturally developed. One thinks of the famous Red Mass of the Roman Catholic Church, the Communion Service at the National Presbyterian Church just prior to the opening of Congress, and others. The President frequently attends such events. But the Roman Catholic Church forbids its members to attend services of another

denomination (Canon 1258). This law can be abrogated in certain instances, but the consent of the Bishop must be secured in each instance. Millions of Americans would like to know whether, if they had a Roman Catholic President, he would have to ask permission from a bishop before he could attend such church functions.

The big question is this: if he is elected, will the Roman Catholic candidate or the Protestant candidate or the Jewish candidate, be his own man? Can he, as an impartial umpire, call the shots as he sees them?

The people have a right to ask the big question and all the little questions which spell it out.

They have a right to ask and they have a right to be answered.

THE END

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ISRAELI PRESS VIEWS NIXON and KENNEDY

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החרות

לשלמות המולדת-לקבוע גלויות-לצדק סוציאלי-לחרות האדם

HERUTH

Organ of the National Liberal Party, a Tel Aviv daily

Excerpts from an article published on September 9, 1960, by Isaac Remba, editor

WHICH OF THE TWO IS BETTER FOR JEWS

From the Jewish Point of view Kennedy is a blank page.

THERE IS NOTHING in the record to the credit or the discredit of Senator John Kennedy as far as Israel is concerned. One thing is certain: Israel is not part of the Senator's field of interests or activities. He has paid very little attention to it...

This does not mean he has not been intelligent enough to be fully aware of the large population of Jews in his native state of Massachusetts, and more particularly in Boston. He has simply been careful not to antagonize the Jewish voting population there.

In the Senate, Kennedy followed the majority line when questions on Israel were voted upon. If the administration and Congress were favoring extended aid to Israel, one would have to be insane to vote against it. Beyond this, Kennedy has never demonstrated

any particular sympathy toward Israel. It is therefore not impossible that, if he is elected and if political advisors would pressure him either way, Kennedy might or might not attempt to fulfill his promises to the Jews — promises he is now making quite often and freely. There are many interested parties in his campaign who might, in the future, pressure him against Israel and its interests. These elements are:

FIRSTLY — His family connections. His father, who is still among the living, never loved the Jews. He was his country's Ambassador to Great Britain at the outbreak of World War II. He, too, was a Democrat. He was Franklin Roosevelt's representative in London, where he met the Nazi Ambassador to Great Britain of the time: von Ribbentrop. They had established friendly relations and it seems that the Nazi had some influence upon him. In his reports to Washington, Joseph Kennedy could not hide his sympathy for Germany, his ad-

miration for Germany's enormous military strength, and his conviction that Germany was unconquerable. In meetings with representatives of the Zionist movement, Kennedy the father was cold and showed complete indifference to the lot of the Jewish people facing their doom in Eastern Europe. Among those who called upon him was Vladimir Jabotinsky, who was surprised at the unsympathetic tone of the Ambassador towards the Jews.

The elder Kennedy knows that many in the United States still remember his attitude toward the Jews. He has therefore not uttered a word in order to help his son. He has even very cleverly left the United States, perhaps at the suggestion of the family, for the duration of the election campaign. He now resides on the French Riviera. The question which cannot be answered is whether the father did not inject some poisonous drops of anti-Semitism into the minds of his children, including this son.

לגליון זה מצורפת מכת הצומח של העולם

ידיעות אחרונות

YEDIOTH AHARONOTH

היום 20 עמודים

עתון הערב של ארץ-ישראל

YEDIOTH AHARONOTH

Tel Aviv afternoon paper

August 12, 1960, article by Dr. H. Rosenblum, its editor. Excerpts.

THE PROBLEM as to who will be the victor in the American presidential election is not a problem which concerns America alone but one which will affect every nation on the globe. The reason is clear: America is now the only barrier and the last obstacle in Russia's way — and even this last barrier is shaken and weakened in its foundations. It is, therefore, not a national or regional problem that will be resolved by this year's election.

Nixon is perhaps the most mature and realistic American leader to oppose Russia. He is the only person in America (and I think in the

entire Western world) to have cautioned the world, on the eve of the now defunct summit conference, about the impossibility of success at the conference, thanks to 'Nikita's mentality. We also heard of the way he spoke with Nikita in Russia—indeed, he was the only man from the West to speak in such a manner in Russia, which proved that Nixon recognizes Soviet Russia for what it is! We heard him make statements revealing his deep perception of Russian psychology: instead of offering concessions he demanded that she give up what she had conquered by brute force. Nixon is a man who knows where he stands,

and before whom he is standing.

Let no one say that we are interfering with a problem that is purely American. The truth is that such an alleged "interference" possesses strong elements which will, in the end, decide our own vital problems. **It is a matter of life and death to us here.**

Naturally, it is not for the Israeli government to take a stand on a specific candidate in America, but individuals certainly have the right to give expression to their sentiments—especially since Israel is the first "natural victim" of the Kremlin's plans for world conquest.

B'nai Brith Messenger (Editorial)

CHARACTER ASSASSINS GETTING EARLY START

Friday, August 12, 1960

Yet, with so much slander against Richard Nixon being broadcast, we feel it is our solemn duty to state, unequivocally, that no man in public life in America is more devoid of anti-Semitism than Richard Nixon.

Our advice to you: When you run into these character assassins, stop them cold; tell them that they don't know what they're talking about; that they are deliberate character assassins of a demonstrated friend of our people.

משרדי, תאריך, נחל-אכ"ב

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HAARETZ

Largest independent daily in Tel Aviv

February 5 article by its special U.S. correspondent, Amos Illon

NIXON, A MAN OF DESTINY

MORE FORCEFUL?

How will Nixon's character and temperament influence his policies concerning internal and external problems in the event he is elected? Washington authorities who claim to know the Vice President will say that Nixon's internal and foreign policies will be "more dynamic and forceful."

• • •

About two years ago at a private dinner attended by a group of foreign correspondents in Washington, Mr. Nixon spoke at length about the necessity of returning the initiative in the cold war to the west through huge and imaginative aid plans for the economically backward countries, and through stronger and more effective methods

to solve vital regional problems, such as that of the Arab refugees, the Kashmir conflict and the Algerian war.

• • •

HIS ATTITUDE TO ISRAEL

Very little is known regarding Mr. Nixon's attitude toward Israel in its conflict with the Arab States, but on a few occasions Nixon performed significant services to American Jewry, and indirectly to Israel itself. For instance, he intervened with the U.S. Treasury Department to prevent a change in the regulations of the Internal Revenue Service which would have had an adverse effect on the income of the United Jewish Appeal. It was Nixon who moved Eisenhower to express to

Khrushchev the concern many Americans have for the destiny and welfare of Jews in Russia.

It is understood why a dedicated political figure like Mr. Nixon, should seriously weigh the Arab-Jewish problem from all angles. In a conversation with foreign correspondents he said that the U.S. cannot and must not abandon Israel. Israel is the result, he said, in a large measure, of the world's failure to secure for the Jews a life of decency and security. The West is instrumental in this failure. On the other hand, Mr. Nixon added, the Arabs' enmity toward Israel is a fact of life. The West has to wait until the Arabs get used to the idea that Israel is here to stay.

THE JERUSALEM POST WEEKLY

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יום שישי כ"ג תשרי, תש"ל

الجمعة ٢٣ ربيع الثاني ١٣٨٠

THE JERUSALEM POST

Only Israel daily in the English language

On September 16, 1960, this paper reported that "a foreign diplomat" who visited Washington stated that, of all the men he met in Washington, Nixon is the best informed about world problems and the international political situation. He also said that, in a private conversation with the Vice President, he found him enthusiastic about Israel.

COMMITTEE FOR HUMAN RIGHTS

100 E. 42nd Street, New York City

I was delighted to welcome to our home Ambassador and Mrs. Henry Cabot Lodge on the occasion of their visit to Cleveland. I recalled with pleasure our earlier contacts, especially during the critical years prior to the establishment of the State of Israel when I frequently turned to Mr. Lodge, who was then United States Senator, for counsel, guidance and political help. This was always given readily and generously.

Ambassador Lodge was always a convinced, warm and understanding friend of our people's historic hope for the re-establishment of the Jewish National Home, as was his distinguished grandfather -- who was a pioneer supporter of our movement in the United States.

I recall Ambassador Lodge's deep satisfaction when the State of Israel was finally proclaimed and the eloquent words which he spoke on the occasion of the first anniversary celebration when I had the privilege of introducing him at a civic rally in Carnegie Hall in New York City.

Since those years, Ambassador Lodge has remained a consistent supporter of Israel, its sovereignty, its territorial integrity, its security and its economic progress. This was the case even during the difficult days of the Suez-Sinai crisis when, as the spokesman of the United States in the United Nations, he, as a matter of course, represented our government's position of which many, both here and among our allies, did not fully approve.

I am glad to say these things about Ambassador Lodge in order to correct misrepresentations. In the heat and controversy of a political campaign, facts are sometimes distorted and the helpfulness of loyal friends is sometimes forgotten.

Vice-President Richard M. Nixon has also been subjected to a mischievous campaign smear. He has been charged with anti-Semitic utterances in his earlier

political career. Responsible Jewish bodies have closely investigated these charges and found them to be utterly groundless and false. Mr. Nixon has been a warm friend of Israel. He has advocated continued support for the young state, strong and unceasing efforts to establish freedom of passage through the Suez Canal for Israeli shipping and an end to all discriminatory actions.

The position of the candidates of both political parties on Israel and their attitude towards our people, which in each instance has been friendly and unimpeachable, should not enter into this campaign any more than the religious issue generally. American Jews should vote and I believe they will vote, without reference to any Jewish angle which simply does not exist in this campaign.



DR. ABBA HILLEL SILVER
THE TEMPLE
CLEVELAND, OHIO

October 27, 1960

October 27, 1960
Hopkins Airport
CLEVELAND, Ohio

PRESS CONFERENCE (Extracts)

AMBASSADOR LODGE ON THE QUESTION OF SEATING THE U.A.R.
IN THE SECURITY COUNCIL OF THE UNITED NATIONS

Question: Tunisia is soon to come out of the Security Council.

The United Arab Republic may well be a candidate
for the African seat. How do you take a position
on that?

Lodge: I have always taken a position that nations should not
be elected to the Security Council that are not com-
plying to the United Nations resolutions. I think if a
member is going to be elected to the Security Council
it ought to be in compliance with United Nations
resolutions. Now the United Arab Republic is not
complying with United Nations resolutions on the sub-
ject of free navigation of the Suez Canal, therefore
I would not think we should support the election of the
United Arab Republic to the Security Council.