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Series 1: General Correspondence, 1914-1969, undated.

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

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Synagogue Council of America, 1942-1943.



United States  
of America

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 77<sup>th</sup> CONGRESS, SECOND SESSION

Vol. 88

WASHINGTON, TUESDAY, APRIL 21, 1942

No. 78

## Senate

The Senate was not in session today. Its next meeting will be held on Thursday, April 30, 1942, at 12 o'clock meridian.

## House of Representatives

TUESDAY, APRIL 21, 1942

### MESSAGE FROM THE SENATE

A message from the Senate, by Mr. Frazier, its legislative clerk, announced that the Senate had passed, with an amendment in which the concurrence of the House is requested, a bill of the House of the following title:

H. R. 6328. An act for the relief of certain disbursing officers of the Army of the United States and for the settlement of individual claims approved by the War Department.

LT. COMDR. EDWARD H. O'HARE

Mr. COCHRAN. Mr. Speaker, I ask unanimous consent to address the House for 1 minute.

The SPEAKER. Is there objection?

There was no objection.

Mr. COCHRAN. Mr. Speaker, because I had the honor in 1933 to appoint Edward H. O'Hare, of St. Louis, to the Naval Academy, the President this morning invited me to be present at the White House at which time he not only presented Lieutenant O'Hare with the Congressional Medal of Honor but also promoted him to the rank of lieutenant commander. The President in his citation praised Lieutenant Commander O'Hare, America's outstanding naval ace, for destroying six Japanese planes which attacked the carrier to which Lieutenant Commander O'Hare was assigned in the Far East.

The Secretary of the Navy, Mr. Knox, who was also present announced he had awarded to the city of St. Louis the Navy E—excellency—because it was the first city in the Nation to fill its quota in the Navy relief drive. St. Louis is the first city to be so recognized.

Lieutenant Commander O'Hare was designated by the Secretary of the Navy to present the Navy E pennant to the city of St. Louis next Saturday. Naturally I was happy and proud, as are the people of my congressional district and the city of St. Louis.

Just prior to presenting the medal the President said:

The President of the United States takes pleasure in presenting the Congressional Medal of Honor to Lt. Edward H. O'Hare, United States Navy, for service as set forth in the following citation:

"For conspicuous gallantry and intrepidity in aerial combat, at grave risk of his life above and beyond the call of duty, as section leader and pilot of fighting squadron 3, when on February 20, 1942, having lost the assistance of his teammates, he interposed his plane between his ship and an advancing enemy formation of nine attacking twin-engined heavy bombers. Without hesitation, alone and unaided, he repeatedly attacked this enemy formation at close range in the face of their intense combined machine gun and cannon fire, and despite this concentrated opposition, he, by his gallant and courageous action, his extremely skillful marksmanship, making the most of every shot of his limited amount of ammunition, shot down five enemy bombers and severely damaged a sixth before they reached the bomb-release point.

"As a result of his gallant action, one of the most daring, if not the most daring single action in the history of combat aviation, he undoubtedly saved his carrier from serious damage."

[Here the gavel fell.]

### PERMISSION TO ADDRESS THE HOUSE

Mr. O'TOOLE. Mr. Speaker, I ask unanimous consent that on Thursday, April 23, after the completion of the regular legislative business and any other special orders, I may address the House for 10 minutes.

The SPEAKER. Is there objection?

There was no objection.

Mr. ENGEL. Mr. Speaker, I ask unanimous consent that on Thursday, following the disposition of business on the Speaker's table and any other special orders, I may be permitted to address the House for 20 minutes.

The SPEAKER. Is there objection?

There was no objection.

The House met at 12 o'clock noon. Rabbi Israel Goldstein, of the Congregation B'nai Jeshurun, of New York, and president of the Synagogue Council of America, offered the following prayer:

Lord, who art our refuge in all generations and art near to all who call upon Thee in truth, we pray that the deliberations of the Representatives of the American people here assembled may be informed with the spirit of wisdom and understanding, counsel and strength, knowledge and fear of the Lord. Grant us understanding great enough to pierce the confusion which our foes are striving to bring into our midst by fomenting suspicion and ill will between group and group. Grant us strength equal to the burdens of battle. Grant us faith commensurate with the desperate need for a better world.

We lift our hearts with thanksgiving that a people of diverse strands, we are indivisible in the bond of allegiance; that a people of several creeds, we are of one faith touching our destiny as sponsor and guarantor of the concepts of human freedom.

May Thy protection be vouchsafed unto the Chief Executive of our Nation and unto all who with him are entrusted with the safeguarding of our rights and our liberties, our lives, our security, and our honor, our commonweal of body and spirit—be their places in the halls of government, on the fields and lanes of battle, in the farms, factories, and offices, or in the homes, schools, and churches.

May victory crown our hopes, our labors, and our sacrifices and bring nearer the day when all men shall dwell in safety, everyone under his vine and under his fig tree, with none to make him afraid. Amen.

### THE JOURNAL

The Journal of the proceedings of yesterday was read and approved.

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(Not printed at Government expense)

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 77<sup>th</sup> CONGRESS, SECOND SESSION

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HOUSE OF REPRESENTATIVES, U. S.

OPENING PRAYER

BY

THE CHAPLAIN

Rev. James Shera Montgomery, D. D.

IN THE HOUSE OF REPRESENTATIVES

*Thursday, July 23, 1942* ✓

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The House met at 12 o'clock noon.

The Chaplain, Rev. James Shera Montgomery, D. D., offered the following prayer:

Almighty God, whose goodness faileth never, we thank Thee that when dangers and perils, oppress, we are defended by Thy merciful providence. Dedicating ourselves to the service of man, keep us free from guile and immoderation. We praise Thee that Thy sway is not over a broken and bruised humanity, but the subjects of Thy Kingdom are free and loving hearts, strong in action and fearless in faith.

We would not allow the garden of the Israel of God to die out of our grateful memory; her flowers are of perpetual

bloom. We would hear again the voice of Moses and feel the warm, brotherly spirit of Jonathan and David, calling, pleading for tolerance, and shaming man's inhumanity toward his brother man. Our Father of us all, amid the grim, ghastly cruelties of the dictator lands let Thy righteous judgment fall and condemn eternally the wreckers of the world's glory, whose dust no epitaph will flatter and no sacred monument will call back their deeds of darkness and death. Do Thou hover above the synagogues of our country as Thy children breathe again the spirit that once inspired old Judea as they view the far-flung lands of a righteous God. Through Jesus Christ our Lord. Amen.

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(Not printed at Government expense)



United States  
of America

# Congressional Record

PROCEEDINGS AND DEBATES OF THE 77<sup>th</sup> CONGRESS, SECOND SESSION

## Jewish Victims of Nazi Mass Murders

SPEECH

OF

HON. SAMUEL DICKSTEIN

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES—

Thursday, July 23, 1942

The House met at 12 o'clock noon.

The Chaplain, Rev. James Shera Montgomery, D. D., offered the following prayer:

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Monday, July 20, 1942

Mr. DICKSTEIN. Mr. Speaker, next Thursday, July 23, which is a traditional day of mourning in the Jewish calendar, commemorating the ancient destruction of Jerusalem, synagogues throughout the land will add the note of contemporary mourning and indignation over the mass murders by Nazi executioners of nearly 1,000,000 Jews in Nazi-occupied Europe.

In tragedy-laden Europe the Jewish tragedy is most horrible beyond compare. The Jewish people count its "Lidices" in the hundreds.

The Synagogue Council of America, which embraces the orthodox, reform, and conservative wings in American ju-

daism, has called upon its 1,300 rabbis and congregations throughout the land to conduct special services next Thursday of mourning for the victims of the mass murders. In many communities Christians will join in expressions of condemnation of the murderers and of sympathy toward the afflicted.

Christian statesmen and clergy in European countries, even in the face of Nazi conquerors, have lifted their voices in condemnation. Even if such outcries cannot avail to stay the executioner's hand, they have a moral worth as an expression of human decency, sympathy, and fellowship. American public opinion apparently has not as yet become aroused to the same extent.

### STATEMENT ON BEHALF OF THE SYNAGOGUE COUNCIL OF AMERICA

Since 1933 the world has been living through a crescendo of violence. The Jews of Germany were the shock troops who bore the first impact. Since then, as country after country has been engulfed by the flood of terror and bloodshed, among the most hapless of the victims have been the Jews everywhere. Their synagogues and institutions of religion, education, and benevolence have been destroyed. They have been subjected to unceasing pogroms, deprived of the right of earning their livelihood, their homes and possessions seized, themselves rounded up into concentration camps, and under conditions of inconceivable suffering and cruelty expelled into prison ghettos where privation, hunger, and disease have decimated them. The miserable survivors see themselves marked down for imminent death.

But the ruthless oppressor has become impatient with even these measures of inhuman ferocity, and he is determined to obliterate the very name and memory of the Jew from the Europe of the new order. With unparalleled outrage he has mown down by the firing squad well nigh a million of defenseless Jewish children and women as well as men in the fields of death of what were once Poland and the free countries of central and eastern Europe.

The blood of innocent men and women and children whose only crime was that they worshipped the God of the Bible cries aloud from the earth that will not cover it and will not silence it. This cry penetrates into the ears and into the heart of the world that still pays homage to biblical teachings of religion, and throughout the United Nations men ask, "How long, O Lord, how long?"

The Fast of Ab, day of saddest memories, recalling the blackest chapters in

the long epic of Israel—the destruction of the Holy City of Jerusalem and its temple more than 25 centuries ago, their second destruction and the scattering of Israel to the four corners of the earth 18½ centuries ago, the expulsion and exile of Jews from Spain exactly 4½ centuries ago—has summoned the Jew once more to his synagogues to take up again the dirges of Jeremiah of old, and the threnody born of Israel's centuries suffering.

This year of all years the Fast of Ab stirs American Israel to the depths. We mourn with lamentation as of old. We look out upon the scene of unparalleled horror in Europe where our own blood-kin and brothers in spirit live in affliction and die as martyrs.

In the midst of our mourning, however, we are sustained by consolation and hope.

We find comfort in the undefeated spirit of our brothers and sisters in the lands of affliction, many of whom are resisting the tyrant at the risk of their lives and the lives of their kin. May they find comfort in the knowledge that American Israel has not forgotten them, sorrows in their sorrow, hopes for their redemption, and will do whatever may be humanly possible to ease their burdens.

We find comfort in the record of the sons and daughters of our people in the lands of the United Nations who have thrown themselves into the struggle for freedom with unsurpassed valor.

We are heartened by the dignity and the fortitude of the Jews of Palestine in the face of the peril which is nigh to them, and trust that they may be given necessary means to defend their lives and their homes.

We find comfort in the expressions of sympathy, and understanding which have come from leaders of other religious faiths, both here and abroad; and we look to our American Government and to the governments of all the United Nations to take cognizance of the tragic plight of the Jewish people among the company of the martyred victims of the executioner's hand.

We acknowledge with humble thanksgiving that our lot as American Israel has fallen in this blessed land of freedom, to which we are pledged with our hearts, with our souls, with our substance, and with our lives.

As the fast of Ab is followed by the Sabbath of comfort, so we pray that this episode of tragedy may be followed by a dispensation of comfort for all mankind, achieved through victory for the cause of



freedom and light followed by enduring peace.

Thus may we rise up from the day of mourning, strengthened by our prayers. "Turn us again unto Thee, O Lord, that we may return; renew our days as of old."

#### RECENT MASS MASSACRES OF JEWS IN NAZI-HELD EUROPE

Scores of reports which have been arriving almost daily from reliable circles abroad testify to the fact that the Nazis have embarked upon a systematic campaign to exterminate the Jewish masses in the countries under their control. Both in the number of civilians exterminated in such a short period of time and in the ruthless methods used to accomplish this extermination, the campaign appears to have no parallel in history.

Most alarming of these reports was the one released by the Polish Government-in-exile but a few weeks ago telling of the murder in Poland and Lithuania of more than 700,000 Jews during the past year. This report was based upon detailed information smuggled out of the occupied territory by underground channels and later broadcast by the British Broadcasting Co. in all European languages.

The physical extermination of Jews, according to this report, was begun last summer in eastern Galicia where Jewish males between the ages of 14 and 60 were herded into public squares and cemeteries, forced to dig their own graves, and then machine-gunned or hand-grenaded. Orphans, poor and infirm Jews from old-age asylums, the sick in hospitals, women and children, were among the victims. In many places, Jews were herded into trucks and deported to unrevealed destinations or massacred in nearby woods. At Lwow (Lemberg), 35,000 were slain; at Stanislawow, 15,000; 5,000 at Tarnopol; at Zloczow, 2,000; at Brzezany, only 1,700 were left alive of 18,000 and thousands of others in Przemysl and Brody met a similar fate. Mass massacres also took place in the Slonim district of eastern Poland, 9,000 having been exterminated in Slonim proper and 6,000 in Baranowicze. In Volhynia, the killings, begun in November, continued without let-up for 3 days and nights, during which time the number of victims reached the staggering total of 15,000 in the vicinity of Rovno alone.

Thousands were also said to have been killed in a "less painful" fashion—in mobile gas chambers. Lodz, in the annexed territory, provided 35,000 such victims; Kolo, Bugaj, and Isbitza, 5,000.

In February, the murder wave reached central Poland, affecting particularly the areas of Radom and Lublin. The latter city saw the number of executed reach 2,000, while 25,000 other Jews were herded into sealed trains and shipped to an unknown destination. In the Warsaw ghetto, where half a million Jews stare death in the face daily, the Gestapo personally supervised a series of raids during which many Jews were killed and their bodies left lying in the streets.

In the Wilno district of Lithuania, in Latvia, and Estonia, the Jewish popula-

tion faces virtual extinction, as seen from these and other reliable reports. For, by November, 50,000 of a previous total of 62,000 Jews in Wilno alone were murdered in a systematic campaign.

All of these reports do not take into account the trail of blood and terror left behind by the Nazi armies in occupying Soviet territories since June 22, 1941. According to a report by the Anti-Fascist Jewish Committee in Kuibyshev, over 25,000 Jews in Brest-Litovsk, Pinsk, Wladimir-Wolynsk, and Vitebsk have already suffered execution at the hands of the invaders. On October 23, 25,000 Jews in Odessa were herded into military barracks and shot by machine gunners. In Minsk, Gomel, Berdichev, Zhitomir, Mohilev, all densely Jewish-populated areas, Jews were evicted from their homes to make room for German soldiers. Molotov, Soviet Commissar of Foreign Affairs, in his official note to the governments of the United Nations, also reported the execution of 52,000 Jewish and non-Jewish persons in the key Ukrainian city, Kiev.

Slovakia, Nazi-dominated country in Central Europe, is apparently destined by the Nazis to become the first European country cleared completely of Jews, for Minister of Interior Sano Mach recently ordered the expulsion of all 90,000 Jews to Eastern Europe by September 1. By the end of May the number of deportees was already reported to have reached 45,000, half of the former Jewish population.

Those whose lives have been spared by the Nazis are not more fortunate. They live under the most horrifying conditions imaginable. In Poland, the herding of over one and a half million Jews in more than 11 ghettos has resulted in typhus and spotted fever epidemics, widespread starvation, and misery, which is said to have brought about the death of 165,000 in 1941. Thousands of other Jews shipped from Bessarabia and Bukovina have also died of the same causes in the Soviet territory occupied near the Bug River by Rumanian soldiers. Hard-labor camps are another feature of the Nazi occupational system. Over 200,000 able-bodied Jews were recently rounded up for slave labor in Poland following an order by Hans Frank, head of the Government General.

The facts and figures cited above are but a small portion of the mass of information received from abroad relating to the bestial campaign of annihilation undertaken by the Nazis against the Jewish population. This barbarous treatment of the civilian population is against all rules of modern warfare and cannot be justified by any exigencies of wartime necessities. That all the atrocities taking place are not accidental or isolated events but part of a system of exterminating the Jewish population is evidenced by the fact that the Nazi leaders threaten to continue these brutalities until no Jews will be left in Europe.

#### RELIGIOUS PERSECUTION

Even before Hitler came into power a favorite occupation of his Brown Shirt followers was to destroy headstones in

Jewish cemeteries, defile synagogues, and desecrate Torah scrolls. Afterward, the burning of Jewish schools and synagogues became commonplace in Germany. The most barbarous outbreak was during the pogrom days in November 1938. The toll of arson before the war was, in Germany, 239 synagogues; in Austria, 107; in Czechoslovakia, 42; and in Danzig, 3. Altogether, the known total is 435 synagogues. In the occupation of Poland, hundreds of synagogues were destroyed. A similar procedure was followed in every occupied country, as well as in every country which became vassal to Hitler. Scores of synagogues were burned in Rumania, Yugoslavia, Slovakia, and Lithuania. Frequently, the Germans transformed synagogues into stables, latrines, or Nazi club-rooms.

Jewish ritual slaughter is forbidden in all Nazi-controlled countries. According to recent information, almost all places of worship have been closed in Polish, Rumanian, and Slovakian cities, and Jews are forbidden to hold public prayers. Except in the ghettos, Jews are compelled to work on the Sabbath. Their religious communities have been forced to act as administrative offices to perform Nazi commands.

#### CONDEMNATIONS OF NAZI PERSECUTION VOICED BY CHRISTIANS IN EUROPE

Throughout the entire continent of Europe the sufferings of the Jewish people has called forth from many Christian spokesmen the emphatic condemnation of what the Nazi authorities openly concede to be a deliberate campaign to exterminate the Jews.

Leading churchmen, political figures and statesmen, have expressed their horror over the bestiality of a policy that has already been sealed in Poland by the murders of 700,000 innocent Jews.

As recently as last July 8, over the British Broadcasting Co.'s network, England's leading Roman Catholic prelate, His Eminence Cardinal Hinsley, Archbishop of Westminster, appealed to his fellow Christians to resist the "black deeds of shame" which the Nazi are committing. Basing his protest on authentic documents that "proved beyond question the utter bestiality of the German method in conquered Poland," the Cardinal declared that "innocent blood cries out to heaven for vengeance." "Everything religious, be it Jewish, Catholic, or Orthodox," he exclaimed, "is the target of the pagan hatred of the Nazi agents."

Writing in the Jewish Bulletin of London last March, the British prelate in a statement, subsequently given widespread prominence in Catholic newspapers in England, asserted that the cruel treatment of the Jews at any time and in any land called for the strongest condemnation.

"Whoever believes in God, our loving Father," he continued, "revolts against the tyranny of governments which oppress His children of any race. To the Christian and Catholic, Jews and Gentiles are alike sons of the Eternal Father. In every human heart the decent senti-



ments of justice and equity proclaim that a Jew is a fellowman and entitled to be treated as such. All these motives of religion and natural humanity have been discarded by the Jew-baiters in past times and in many lands. But never and nowhere has the savagery of prejudice been so fiercely let loose as in Nazi Germany and in the Nazi-dominated countries during these last years of unexampled brutality. The whole world knows the frantic hatred with which the Hitler gang has pursued the Jews. As we hope for good will and fair play for ourselves, so must we insist on justice and compassion for all our fellow men. "We Catholics with other Christians," the cardinal concluded, "have had our share of persecution and of calumny; we are enjoying martyrdom now as we did centuries ago before this violent age of systematic lying—and so we can well understand the Jewish reaction to similar treatment by whomsoever it is inflicted."

When the Polish Government, in exile, in a German-language broadcast, officially confirmed the report that 700,000 Jews had been massacred by the Nazis in Poland since the summer of 1941, a group of 23 members of the British Parliament, impressed by what was termed "probably the greatest mass slaughter in history," submitted a resolution to the House of Commons expressing "indignation and horror over the German atrocities" and assuring that "retribution will unfailingly be exacted."

Following other recent protests by British statesmen, among them Lord Strabolgi, Laborite peer, and Oliver Locker-Lampson, Conservative Member of Parliament, the British Minister of Information, speaking on behalf of the Government, asserted that retribution would be exacted from the Nazis after the war for their crimes against civilians in occupied territories. Throughout the week beginning July 13, it was announced, details of the Nazi massacres would be broadcast over the British air waves in all languages daily.

At a gathering in London, Dr. Benes, exiled Czechoslovak President, told his hearers:

Unless we make clear that aggressive war will always involve punishment of the nation which provoked it and that civilized men simply will not accept any crude racial theories or other Nazi theories about the "herrenvolk," I can see no hope for Europe or humanity.

Nazis are continuing to exert pressure upon the Czech clergy in an attempt to

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alter their pro-Jewish attitude. The pro-Nazi Prague daily, *Cezko Slovo*, bitterly criticized the church, stating that—

It is serious that the clergy keeps silent on the Jews.

A Protestant newspaper, denounced last September by Sano Mach, Slovakian Minister of the Interior, declared:

What is being done to the Jews in Slovakia is not in accord with the principles of humanity and even less with the principles of true Christianity.

The resignation of Bishop Berggrav, the head of the Lutheran State Church of Norway, and of the other Norwegian bishops, has followed the stout opposition that Norwegian Christians have offered to the Nazis and their Quisling supporters. Recently the bishops issued a pastoral letter denouncing the persecution of Jews as a crime against the teachings of Christianity.

Throughout France there is implacable opposition on the part of many Protestants and Catholics toward Nazi anti-Semitism. Recent expression of this sentiment was given by the Roman Catholic archbishop of Toulouse, the Most Reverend M. G. Saliege, in a letter to a Toulouse rabbi condemning Marshal Petain's anti-Semitic laws. The archbishop, recalling the statement by Pope Pius XI that "we are Semites spiritually," is reported to have said that for that reason Catholics are "deeply affected by the tragedy which has befallen the people of Israel." In his letter Archbishop Saliege asked the Almighty to relieve the sufferings of the Jewish people. A recent report from the Netherlands announced that a pastoral letter denouncing the "unmerciful and unjust treatment that is being meted out to the Jews by those in power in our country" had been issued by the Catholic archbishop and all the bishops of the Netherlands. Many Dutch Christians have taken many risks to comfort and to help their Jewish compatriots. This is substantiated by a report which came through Stockholm recently that Dutch workers have been slipping into the Jewish ghettos in Amsterdam at night in order to protect Jews from anticipated anti-Jewish attacks.

At a time Nazi anti-Jewish measures cascaded upon their victims, the Protestant minister of Holland addressed to Dr. Arthur Seyss-Inquart, Reich commissioner for the Netherlands, a spirited protest in which it was stated "these measures violate the spiritual dignity of mankind; are contrary to the principle of Christian mercy."

When the Nazi radio in Holland attacked the churches for their "protection of Jews," answer was not long delayed. It came at a joint meeting in Amsterdam of two of the largest Dutch protestant parties, when Dr. Slotemaker de Bruine, former cabinet minister and leader of the Christian Historical Society, declared:

Do not expect of us that we shall, for the sake of national unity, drive out of public life that which is most sacred to use. Spiritual freedom is in our blood—freedom of religion, education, and opinion.

It was shortly after this that the leaders of the six protestant church groups in Holland, including several hundred clergymen, publicly denounced the anti-Jewish laws as "contrary to Christian ideals" and demanded their repeal.

Many Dutch gentiles appear on the streets with the prescribed Star of David on their coats and the word "Dutchman" written across the emblem in large letters. In the south Limburh district notices "Verboden voor Joden" (forbidden to Jews) were torn down in several towns. Elsewhere Dutch Christians continue to show their feelings by greeting Jews with obvious ostentation, or by giving up their seats in trolley cars and buses to standing Jewish compatriots.

In one recent case the entire Christian population of the Belgian capital donned the Star of David and so made ridiculous and ineffective a Nazi decree aimed at their Jewish fellow-citizens.

From Berne, Switzerland, last December came a report that 300 ministers of the Protestant Church in Switzerland had condemned the deportations of Jews from Nazi-held territory and also demanded that the church take a stand against anti-Semitism. At a meeting of the Swiss Society for Aid to the German (Bekennende) Church in Switzerland, the assembled clergymen attacked the Jewish deportations as "especially horrible in number and manner," and asked for the proclamation of the following program:

1. The church, to which the gospel has been entrusted through God's mercy, calls upon its members to pray for suffering Jewry and to do everything possible to relieve their sufferings.
2. The church condemns the mockery and persecution of the Jewish people as a revolt against the creative will of God.
3. The church feels itself especially bound together with the fate of the Jewish people, according to the New Testament. Anti-Semitism is irreconcilable with membership in the Christian community.

From Synagogue Council of America  
1181 Broadway, New York City

To be released  
upon receipt

SYNAGOGUE COUNCIL OF AMERICA DEALS WITH  
PROBLEM OF 'BLACKOUTS' ON SABBATH

An exchange of correspondence between the Synagogue Council of America and the Office of Civilian Defense was made public by Dr. Israel Goldstein, President of the Synagogue Council of America.

The correspondence follows:-

August 13, 1942

"Mr. James M. Landis, Director  
Office of Civilian Defense  
Washington, D.C.

My dear Mr. Landis:

There are communities with large Jewish populations where several blackout rehearsals recently have taken place on Friday evenings. Friday evening, as you know, is a part of the Jewish Sabbath. In religious Jewish homes Sabbath candles are lighted.

Rabbinical authorities have advised their people that in the event of blackout rehearsals on a Friday evening, Sabbath candles should be placed in a room where the light would not be visible from the street, or that blackout shades should be provided.

Our people have been urged to give every cooperation in order to make the blackout rehearsals as successful as possible. At the same time we respectfully suggest that unless there are special reasons for conducting the trial-blackouts on Friday evenings, an effort be made to time them on varying days of the week.

There are probably other phases of this activity which might inconvenience the religious sensibilities of other denominations. We are confident that your office will endeavor to show every consideration to all religious groups, consistent, of course, with the essential requirements of your office.

Sincerely yours,  
DR. ISRAEL GOLDSTEIN, President

-----  
OFFICE OF CIVILIAN DEFENSE  
Washington, D. C.

August 25, 1942

Dr. Israel Goldstein, President  
Synagogue Council of America  
1181 Broadway  
New York City

Dear Dr. Goldstein:

I have your letter of August 13, relative to the holding of blackout rehearsals, or, as we prefer to term them, air raid tests, on Friday evenings.

Your statement that "Rabbinical authorities have advised their people that in the event of blackout rehearsals on a Friday evening, Sabbath candles should be placed in a room where the light would not be visible from the street, or that blackout shades should be provided", shows a fine sense of cooperation.

Blackout tests are primarily established by local authorities, after due permission has been received from the Army Air Forces.

The problem which you present will be given careful consideration, and will be brought to the attention of our Regional Directors, who will be better able to handle the question with local authorities in communities affected.

Faithfully yours,  
James M. Landis  
Director



August 30, 1942

Mr. James M. Landis, Director  
Office of Civilian Defense  
Washington, D.C.

My dear Mr. Landis:

Thanks for your letter of  
August 25th in reply to ours of the 13th.  
We appreciate your response to our  
suggestion.

Looking to the forthcoming  
Jewish High Holy Days, it would be greatly  
appreciated if every reasonable effort were  
made, consistent with the essential  
civilian defense requirements, to avoid  
scheduling air-raid tests on those dates,  
particularly on the Day of Atonement.

The dates are the following:

Rosh Hashanah (New Year)--  
September 12th, commencing  
the preceding evening  
at sundown. Orthodox  
and Conservative Jews  
also observe September 13th.

Yom Kippur (Day of Atonement)--  
September 21st, commencing  
the preceding evening at  
sundown.

Sincerely yours,

DR. ISRAEL GOLDSTEIN  
President

IG:RB



JEWISH LABOR COMMITTEE  
175 East Broadway  
New York, N. Y.

Adolph Held  
Chairman  
David Dubinsky  
Treasurer  
J. Baskin  
Secretary  
Jacob Pat  
Executive Secretary

August 17, 1942

Dr. Israel Goldstein, President  
Synagogue Council of America  
1181 Broadway  
New York City

Dear Dr. Goldstein:

We are glad to convey your Labor Day greetings to the Jewish workers represented by the Jewish Labor Committee and to their fellow-workers in the American Labor movement. On their behalf we wish to express our sincere thanks to the Synagogue Council of America for its kind sentiments.

The work of the Jewish Labor Committee is inspired by the ideals of American Democracy, political freedom, social equality, and international brotherhood. It is the historic mission of the free labor movement to fight for a few and just social order, and we are therefore happy to take note of the Synagogue Council's friendly attitude toward organized labor and its sincere desire to contribute to the cause of social advancement.

At the present time we are all engaged in a life and death struggle against Nazism which destroys all moral values, whether based upon religious convictions or springing out of social aspirations. Only in a democratic country can we look forward to the survival of freedom of conscience, of which freedom of religious worship is an expression.

On Labor Day we must all rededicate ourselves to the cause of a better world.

Respectfully yours,

JEWISH LABOR COMMITTEE

Adolph Held  
Chairman

Synagogue Council of America  
1181 Broadway  
New York City

August 26, 1942

To Rabbis and Presidents:

Enclosed please find a number of Synagogue Council items which we believe will be of interest to you. We should appreciate your reaction to this material.

An item of special interest at this time is the Labor Day message of the Synagogue Council, and the response to it by the Jewish Labor Committee. It is the first time that there has been such an exchange of greetings of goodwill between the American Synagogue as a whole and Jewish Labor. This precedent deserves wide recognition and will, we trust, serve as an initial step in helping to establish in the public mind an impression which will be helpful both to the Synagogue and to Labor.

The Rosh Hashanah messages from the Governors and particularly the one from the Governor of your State will no doubt be of interest to your people. If you wish to have your Governor's message in full, it will be sent to you. If your Governor is among those who have not yet responded, we shall be grateful to you if you would endeavor to receive his response and forward it to us.

May we invite your cooperation in publicizing the Synagogue Council Rosh Hashanah message, the Governors' Greetings and the Labor Day material through the pulpit, the Congregational bulletin and the local press. Clippings thereof will be appreciated.

May we submit two other matters for your consideration.

1. For your confidential information, a number of American Jewish leaders, Rabbis and laymen, have expressed concern over reports coming from England, that Anti-Semitism there has recently taken the form of charging Jews with 'black market' activities. We know the technique of Anti-Semites well enough to understand that the misconduct of a few has been blown up out of all proportion. Fortunately there have been no repercussions of it thus far on the American scene. No doubt the High Holy Day sermons this year will strengthen patriotism welded together in self-discipline and self-sacrifice for the winning of the war. We trust that your Congregation will keep the the Jewish Welfare Board apprised of the names, records and distinctions of its men in the armed forces of the United States.

2. October 2, 1942, will mark the 450th anniversary of the discovery of America. It is a milestone which should not go unnoticed. There may be community-wide observances of this anniversary in which your Congregation will participate. To the Jewish community it will serve as an occasion for dwelling upon the Jewish part, economic, cultural, spiritual and military, in the discovery, building and defense of America. It is an opportunity to teach Congregations, adults as well as children, important chapters of American Jewish history.

We are pleased to announce that the Synagogue Council will broadcast a Rosh Hashanah program over the Red Network of the National Broadcasting Company on Thursday evening, September 10th at 11:30 Eastern War Time, in which will be included a broadcast from London by Chief Rabbi Hertz, and a Yom Kippur program over the same network on Sunday afternoon, September 20th at 4:30. It would be helpful if you would urge your local station to arrange to join this hook-up, and do what you can to publicize the broadcasts.

We shall endeavor to continue to serve you. If you can secure a contribution from your Congregation for the work of the Synagogue Council, it would help us to render additional service for the benefit of American Judaism.

Our Rosh Hashanah greetings are extended to you and your community.

Cordially yours,  
*Benjamin Koenigsberg*  
Benjamin Koenigsberg  
Secretary



August 27, 1942

Mr. Donald M. Nelson  
War Production Board  
Washington, D.C.

Dear Mr. Nelson:

It is our duty to call your attention to the Jewish High Holy Days which include the following dates:

Rosh Hashanah (New Year)-September 12th (commencing the preceding evening at sundown)

Orthodox and Conservative Jews also observe Sept. 13th.

Yom Kippur (Day of Atonement)-September 21st (commencing the preceding evening at sundown)

Many Jews working in defense industries will be confronted with the problem of observing the holiest days of their Faith. Needless to say, they would not wish in the slightest degree to halt our nation's defense effort, or to be accorded privileges which would not under similar circumstances be granted to other religious denominations.

It may, however, be possible for some provision to be made which would enable them in consideration for time off for their religious observances, to make up the lost time, so that their contribution to the defense effort will in no wise be diminished.

Knowing your deep respect for religious sensibilities, we are confident that you will give this matter your most earnest consideration.

Sincerely yours,  
DR. ISRAEL GOLDSTEIN, President

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WAR PRODUCTION BOARD  
Washington, D. C.

Office of Donald M. Nelson, Chairman

September 5, 1942

Dear Dr. Goldstein:

I have your letter calling my attention to the Jewish holidays of Rosh Hashanah, September 12th and 13th, and Yom Kippur, September 21, and inquiring about arrangements for members of the Jewish faith who are working in war industries to observe these days with proper devotion.

Rosh Hashanah and Yom Kippur are days of great religious significance to members of the Jewish faith, and I recognize, of course, that many Jewish workers in our war plants will wish to spend a part or all of these days away from their jobs. I think it is entirely proper that they should do so, and the War Production Board is not asking any of them to forego their observance of these rites and ceremonies. If possible, Jewish workers whose conscience leads them to spend these days in religious devotion should seek some method by which they can later make up the production time lost.

Sincerely yours,  
Donald M. Nelson

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September 7, 1942

Mr. Donald M. Nelson  
War Production Board  
Washington, D. C.

My dear Mr. Nelson:

This is to acknowledge your letter of September 5th.

We appreciate deeply your fine understanding statement. It is bound to have a wholesome effect upon the morale of Jewish workers to have this additional evidence of respect for religious conscience which is a cornerstone of our blessed democracy.

We trust that your statement will be brought to the attention of those who are in charge of war industry plants throughout the country so that they may know your attitude in cases where Jewish workers may desire to take the time off for religious observance.

Sincerely yours,  
DR. ISRAEL GOLDSTEIN  
President



Synagogue Council of America  
1181 Broadway  
New York City

September 8, 1942

Dear Rabbi:

Many inquiries must have come to you from Jews in war industries in connection with the possibility of their observing the forthcoming High Holy Days. We are pleased to inform you that we have been in touch with the War Production Board on this matter. The attached correspondence speaks for itself. You are at liberty to convey the information to whom it may concern, including war industries which may be located in your city.

You will also be interested in the enclosed correspondence with Mr. Landis of the Office of Civilian Defense regarding the problem of air-raid tests on the Sabbath.

You may have noticed that the Synagogue Council's Labor Day Message and the response of the Jewish Labor Committee have received wide attention in the general and Jewish press. May we suggest that you bring this material to the attention of your local labor groups, Jewish and Christian.

It has come to our notice that in Cincinnati religious leaders have organized a "Spiritual Morale Committee" representative of all denominations, to strengthen the morale of men entering military service. Their program calls for public going-away receptions for draftees and for recognition services for the men's parents and to their relatives. If an interdenominational committee is not feasible in your community, perhaps a committee for your own congregation can be formed.

Finally, may we urge you again to stress the purchase of war bonds on all appropriate occasions when large Congregations will be present.

With "l'shanah tovah" greetings, I am

Sincerely yours,

*Israel Goldstein*

ISRAEL GOLDSTEIN  
President

P.S. You will receive shortly under separate cover material from the Office of Civilian Defense which it would be worth while bringing to the attention of your Congregation. It is suggested that you stimulate the organization of your Congregation as a unit for the purpose of carrying out the program of the Citizens Service Corps as well as the Citizens Defense Corps, in cooperation with the local Defense Council.

Synagogue Council of America  
1181 Broadway, New York City

September 17, 1942

Dear Rabbi:

Jewish civilian workers attached to Naval stations and shore establishments in various parts of the country have encountered difficulties in securing permission from their local authorities for the observance of Yom Kippur without being subjected to disciplinary penalties and blemishes upon their records. When all other efforts failed, they and a number of Rabbis in their behalf turned to us requesting our intercession with the Navy Department in Washington.

We are pleased to report the successful conclusion of our efforts and to convey to you herewith the following instructions issued by Ralph C. Bard, Assistant Secretary of the Navy, to those in charge of naval stations and shore establishments, and also our response. May we bespeak your cooperation in conveying the purport of our response to whom it may concern.

Sincerely yours,  
*Israel Goldstein*  
Dr. Israel Goldstein, President

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"The department desires that as many employees of the Jewish Faith as can be spared without interference with prosecution of urgent work be excused from duty on Day of Atonement, Sunday, 20th September at sundown to Monday, 21st September, at sundown. Employees excused from duty shall make up the time lost if possible in order that there be no loss to productive hours. Absence shall be charged to annual leave if due, otherwise to leave without pay. Religious tolerance is American doctrine. Department expects both employees and officials will use utmost tact, discretion, and tolerance in carrying out these instructions."  
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Mr. Ralph C. Bard, Assistant Secretary of the Navy  
Washington, D. C.

"Deeply appreciate your eminently fair ruling re Jewish Day of Atonement. It is in best American tradition of respect for religious conscience which is one of the vital freedoms we are fighting to protect. Should similar situation in future oblige Christian workers be absent on Christian Holy Days, their Jewish fellow-workers as happened in other government department last Christmas will gladly do all possible to bear extra burden. We are appealing to Jews covered by your ruling for whole-hearted reciprocal cooperation in spirit of your statement."

Rabbi Israel Goldstein, President  
Synagogue Council of America

September 29, 1942

Rabbi Israel Goldstein, President  
Synagogue Council of America  
1181 Broadway  
New York, N.Y.

My dear Rabbi Goldstein:

You may wish to answer this  
letter.

With kindest regards, I remain

Very cordially yours,

AHS:BK



From: Federal Council of Churches  
297 Fourth Avenue, New York, N. Y.

STATEMENT OF ANTI-SEMITISM  
(Adopted by the Federal Council of Churches in  
Biennial Session December 11, 1942)

The reports which are reaching us concerning the incredible cruelties toward the Jews in Nazi-occupied countries, particularly Poland, stir the Christian people of America to the deepest sympathy and indignation. It is impossible to avoid a conclusion that something like a policy of deliberate extermination of the Jews in Europe is being carried out. The violence and inhumanity which Nazi leaders have publicly avowed toward all Jews are apparently now coming to a climax in a virtual massacre. We are resolved to do our full part in establishing conditions in which such treatment of the Jews shall end.

The feelings of the Jewish community throughout the world have recently been expressed in a period of mourning, fasting and prayer. We associate ourselves with our Jewish fellow-citizens in their hour of tragic sorrow, and unite our prayers with theirs.

We confess our own ineffectiveness in combating the influences which beget Anti-Semitism in our own country, and urge our constituencies to intensify their efforts in behalf of friendly relations with the Jews.

We urge that all plans for reconstruction in Europe shall include measures designed to secure full justice for the Jews and a safe and respected place for them in western civilization. For those who, after the war, will have to emigrate from the war-ridden lands of Europe, immigration opportunities should be created in this and other lands.

We recommend that the officers of the Federal Council transmit this action to the Jewish leaders in person.

[1942]

# Contribution of the Synagogue to the Nation at War

by RABBI ISRAEL GOLDSTEIN

*President, Synagogue Council of America*

*Published by the*  
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TO paraphrase a colloquialism, it might be said of organized religion generally that its contribution in wartime is like its contribution in peacetime, only more so.

In our democracy, the Church, to use a generic term for organized religion, while constitutionally it cannot have any official relationship with the State, has in effect profoundly influenced the course and character of American life. It has been the foster-mother of education, having nurtured both elementary and higher schools of learning. It has been the natural mother of philanthropy, having given birth to programs and institutions of social welfare. It has molded public opinion not only upon moral issues, but upon political issues in which moral considerations were involved. It has given countless national leaders their moral philosophy and their spiritual outlook.

In general it may be said that organized religion is an invaluable force for generating and maintaining the civic morale which is essential to the stability and character of the State. Law guarantees the minimum. Religion exhorts the maximum of justice in human relations. Even within the realm of law and order, the most effective guarantee of law and order in a community is not the fear of the penalty attaching to violation of laws, but the sense of moral responsibility prevalent among its citizens. To induce a sense of moral responsibility is the business of Religion. Church and Synagogue, prime builders of morale, make for a better and more wholesome state.

The peacetime functions of organized religion continue in wartime, only more so. War, even in its civilian aspect intensifies, speeds up, and arranges in priorities the processes of national life. To the extent that law and order, social consciousness and civic morale, are in wartime more necessary than ever for the effective functioning of the community, the influence of Religion is correspondingly more necessary.

In this particular war, moreover, Religion has a special place both ideologically and practically. To the extent that this war has an ideological basis, and it has such a basis to a very large extent, religious values and the life of religion are at stake. It is not only that the Atlantic Charter specifies the freedom of religious worship as one of the issues of the war, but that underlying the spirit of the Atlantic Charter as a whole, is the Sinai Charter whose preamble is, "I am the Lord Thy God who brought thee out of the land of Egypt, out of the house of bondage."

There is, of course, in every war an important personal service for Churches and Synagogues to render. They help the people bear their trials and burdens. They are the ministers of consolation to families visited by the inevitable sad news of kin wounded and dead. They are the sanctuaries of refuge from the nerve-tearing turmoil and excitement of a nation at war, sanctuaries where inner peace and strength can be replenished.

In modern war, however, this practical need of Religion becomes immeasurably heightened. In modern total war,

civilian life often becomes a battlefield as much as military life, witness the battle-scarred cities of England. The developments of this war in particular have demonstrated that the morale of a people is as important as its armaments. Religion, which nourishes idealism, induces the people to make sacrifices for the ideal and strengthens resistance against the enemy's attack, thus holds a place of priority in the life of a nation at war. From every patriotic consideration this is a time to keep the institutions of Religion strong and vital.

Religion's contribution to the nation at war has been discussed in general terms without reference to the Synagogue specifically, but to the Synagogue as the Jewish phase of organized religion in general. One might properly point out that the Synagogue is something more than the Jewish counterpart of the Christian Church, that historically it is much more than a departmentalized function, but rather the complete repository of Jewish values and the sanctified arena of Jewish life. One might point out that the very term 'Religion' in the Jewish context connotes not a segment of a total sphere of life but a comprehensive model of living.

Such points, while valid in themselves, should not divert attention from the main consideration, namely, that the Synagogue is expected to do for the American Jew during this wartime period at least as much as the Christian Church is expected to do for the American Christian, in the wartime intensification of normal peacetime functions and in the fulfillment of the special responsibilities which this war in particular imposes. It is at least as much, seeing that the Jew has more at stake in this war than any other people, and that while among some Christian denominations there is still found a measure of "Hamletic" indecision on the moral evaluation of this war, to the Jew this is a

"milhemeth mitzvah," an imperative obligation to fight Amalek.

What kind of wartime program beckons to the Synagogue?

1. The need for Jewish chaplains is urgent. Scores of Rabbis are called for to minister to the religious needs of the Jewish boys in the fighting forces. Many of the Rabbis are making great personal sacrifices in entering the service of the nation. For the Synagogue it is an extraordinary opportunity to bring its message and influence into the lives of hundreds of thousands of Jewish men under circumstances in which they are receptive, nay eager. For the American nation, it is a major contribution that the Synagogue makes to the morale of its defenders.

2. Congregations throughout the country, with their manifold organization units, offer the government an excellent medium for conveying its various appeals requesting voluntary responses, such as defense bond purchases, and civilian defense programs.

3. Because this war is a global war and it is apparent that no nation alone can either win the war or win the peace, a special opportunity is afforded the Synagogue, through pulpit and classroom, to broaden the outlook and the sympathies of the Congregations, cultivating a traditional Jewish characteristic of international-mindedness.

There is a larger community of which this war has made us conscious, the community of the United Nations. The campaigns for British War Relief, China War Relief and Russian War Relief, present the Synagogue with an opportunity to broaden the Congregation's emotional and intellectual horizon and educate it to think in terms of a world community.

4. Because war challenges consideration of the pattern of the post-war world, the Synagogue pulpit has an es-



pecially favorable opportunity to enlighten the Congregation upon the Jewish concepts of intranational and international justice, brotherhood and peace. These concepts of the Jewish Prophetic tradition which ordinarily have been respected as utopian and messianic appear now in the light of current events, as priorities of realistic statesmanship in the envisagement of tomorrow.

5. It is also an opportunity to educate the public mind to recognize that just as in the Jewish Prophetic envisagement of a good world, the rehabilitation of Israel was posited as an integral part of the world's rehabilitation, so in our day the blueprints for tomorrow must provide for the rehabilitation of the Jewish people. It is beginning to be discerned that the Jewish problem is not only a factor in national and international equilibrium, but that the kind of justice which is meted out to the Jew is a touchstone of the genuineness of justice in its international complexion.

This theme will have to be brought into the councils where peace aims and the pattern of the reconstructed world are being deliberated. Serious discussions are being conducted by Christian religious bodies in their recognized federal associations. The voice of the Synagogue, through its federal counterpart, the Synagogue Council of America, will have to register in the formulation of religious public opinion in America touching the post-war world.

6. Because war intensifies patriotic national consciousness, the religious school and the pulpit have an especially favorable opportunity to make the Jewish adult as well as the child, conscious of the Jewish part in the making of America, economically, militarily, culturally, and spiritually. It is a noble, stirring story, too little known. This is

the time to popularize it among young and old.

7. Because war knits a closer sense of local community fellowship, Synagogue auxiliaries, the Sisterhood, Men's Club, and young peoples' groups, have an especially favorable opportunity to help make the energies of every man and woman count in the building of a better community. Needless to say, American Synagogues will be found eager to make every possible provision for the comfort and recreation of men in the fighting forces, both by their contributions to the United Service Organizations and their own hospitality to men in the fighting forces. Beyond this dramatic and therefore appealing form of service, however, are the routine, day by day social, civic, philanthropic needs which must be taken care of, if the community is to retain its strength and power. These will be in danger of neglect, as the more immediate and more dramatic appeals press forward. The Synagogue has the responsibility of keeping people mindful of all the needs, routine as well as special. War-time offers the opportunity to educate the public mind on what factors go to make and keep a community strong.

8. There is one other opportunity which confronts and challenges the Synagogue in wartime, the oft-invoked and little practised slogan of Jewish unity. War is of necessity a unifier in the life of the American people. Will it also prove to be a unifier in the life of American Jewry? Alas, the evidence so far does not indicate that the war crisis has brought the main segments of American Jewry closer together than they have been before. Perhaps it is because the American war is still young and its compulsions have not yet registered in the mind and soul of our people.

Let it be said, however, for the American Synagogue, that already prior to the war the religious groups within the Syna-

gogue have demonstrated a greater disposition to unity than has been apparent among the lay groups. The Synagogue Council of America is the symbol of that disposition. Weak, frail vessel though it be, it yet does contain the Orthodox, Conservative and Reform elements, lay and Rabbinical, and does occasionally speak in their name touching their joint interests, which means, touching Judaism as a whole. It is the more noteworthy because religious differences are usually considered as being the most irreconcilable differences and because there is quite a history of controversialism in the American Synagogue. Even if it be only as a symbol, the Synagogue Council of America is a unique phenomenon. In no other country where there are such large, well-organized differentiated groupings, is there an overall Synagogue organization within which the leaders of the several groups take counsel together, and occasionally declare common objectives. This symbol can and should be endowed with strength. As we strengthen it, it will strengthen us.

The war period should consolidate and increase the existing unity with the American Synagogue and make it a potent instrument, so that the Synagogue can, in turn, serve the nation the better.

In the trying period which lies ahead, American Jews individually and American Israel as part of the general American community, will need all the spiritual resources which the Synagogue can make available. In order, however, to fulfill their maximum capacity to serve, Synagogues must have the financial support and the active affiliation of the preponderant number of American Jews. It remains to be seen whether Synagogue affiliation and support may not become one of the first war casualties. Will membership dues and other forms of Synagogue support withstand the increasingly burdensome government tax program? It remains to

be seen whether new members will flock to the Synagogue under the stress of war when more than ever Religion is a vital need in the life of the individual, the community and the state. Will American Jewry take cognizance of the fact that every Synagogue is a spiritual fortress?

Too many Jews in our generation have given the Synagogue "the absent treatment." Against those who have been impartially indifferent to all community enterprises, the "know-nothings and the do-nothings" in Jewish life, a broader condemnation is called for, than the province of this charge permits. It is to those Jews who have given a good account of themselves in other phases of communal life but who have eschewed the Synagogue, that this criticism and appeal are addressed. They should come back to the "alma mater," the Synagogue from which every noble Jewish activity has stemmed.

Perhaps it is something more than an argument "pro domo" to assert that the Synagogue is not getting "a square deal" at the hands of large and influential sections of American Jewry.

That many areas of Jewish activity which had been mothered by the Synagogue should have grown away from it, is not to be wondered at. The development of independent status by Federations of Jewish Philanthropies, Jewish Welfare Funds, Jewish cultural movements, Zionist organizations, fraternal bodies, and Jewish "defense organizations", was necessitated by the rapid growth of these needs and by the general tendency toward specialization. But the Synagogue could and should have remained the fountainhead, recognized, respected, espoused and supported as such by the specialists, except for the small fringe of anti-religionists who on principle would have nothing to do with organized religion. And the Synagogue, through its spokesmen and representatives, should have been accorded a place



and a voice in the conduct of Jewish affairs in the community on the theory that nothing Jewish is alien to its scope.

In actual practice, however, the specialists, in all too many instances have either ignored the Synagogue or disdained it, except when they needed its help to solicit funds. If a rabbi has been summoned to leadership in one or another of the so called secular organizations, it has been usually not because he was a Rabbi but in spite of it.

To what extent are the heads and the executives of the great network of American Jewish organizations, local as well as national, affiliated with the Synagogue, helping to strengthen it in their communities, urging that its voice be heard in their councils?

The question may be left open. Surely there is enough reason to raise a reasonable doubt as to whether too much of the leadership of American Jewish life, locally as well as nationally, has not been entrusted into the hands of men who "have forgotten the rock out of which they have been hewn." There is reason to challenge the credentials of Jewish leaders whose attitude toward Judaism is indifferent and whose attitude toward the Synagogue is aloof. On the other hand, it should be said that the Synagogue, on its side, must be free of blame, that it must be so alive to the needs of the time, so democratic in its constituency, so accessible financially, and so inclusive in its platform that men can find within its walls the stimulation for a full Jewish life, a fountainhead for the main stream of Jewish living, a tree of life for those who would cling to it.

It is indeed a strange anomaly that when confronted with the challenge to define the term Jew, some of the Synagogue-abstainers violently insist that the term is a religious designation. Why don't they, even if only by nominal affiliation

with a Synagogue, demonstrate that the term Jew is a religious commitment? Where are their religious credentials? Is it possible that they are living on "unearned capital?"

There are many who do not find it possible to subscribe to pigeonhole definitions. Who, however, will gainsay that whatever else the Jew may be, his primary distinction is his religion, his original concepts of "Kedoshim tih'yoo", "Kiddush Ha-Shem", "Kadshenoo b'mitzvoseho", and the "Kingdom of God on earth?" Who can gainsay that Zionism would mean more to the Jew and would be better understood by the Christian, if infused with the spirit of the Synagogue, that fraternalism, culture, philanthropy, would mean more to the Jew and be better understood by the Christian, if infused with the spirit of the Synagogue, nay, that the Jew altogether would mean more to himself and would be better understood by the Christian, if infused with the spirit of the Synagogue?

Let us beware against the temptation to sublimate the solid necessity of self-criticism, however, unpleasant, into a vaporing wrath against unmannerly, self-anointed critics.

If we must be engaged in fighting anti-Semitism, let us fight it with the best weapon we have, namely, loyalty to the religious heritage of the Jew, with its ethical code and its cautions against falling prey to the abominations of our neighbors at their worst, as we are warned in our Scripture, "Ye shalt not be contaminated by the things by which the peoples have been polluted whom I have driven forth before you."

Let the American Christian who is in largest part, Church-minded, know that the Jew is in largest part, Synagogue-minded.

Most of all, of course, we need the Syn-

agogue not so much for any ulterior motives but "lishmah", for its own inherent value in making Jewish life worth living, yet the other considerations provide an inescapable urgency.

The primacy of the Synagogue must become reestablished in American Jewish life to a point where a Jew cannot be considered as being "in good standing" if

he is not affiliated with a Congregation. Religion has been the first and still is the best credential of our people.

In short, American Jewry needs the Synagogue for its inherent spiritual enrichment, for its good name, and not least, for the power it can derive from the Synagogue to make its best contribution to our nation at war.





# SUMMARY OF PROPOSALS

By Group of Representatives of Jewish Religious Organizations  
Constituting the Synagogue Council of America  
Made to the Leadership of the Federal Council of the Churches of Christ in America  
January 6, 1943 at Federal Council Offices

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Jews are not the only victims of the Nazi blight. The Jewish people feels the tragedy of all the other victimized peoples of Europe. If comparisons in suffering may be drawn, it is, however, fair to say that no people has suffered as much as the Jewish people. Hitler has already destroyed 40% of the Jews under his domain, and has marked the remainder for extermination.

One must distinguish between the long range program and the immediate program of alleviation. Concerning the long range program involving the position of Jews in postwar Europe, immigration opportunities in various lands, and the special dispensation with regard to Palestine, there should be a full conference between these two groups at some other time in the near future.

At the present moment it is the immediate objectives which should receive our consideration.

Immediate help can be extended in three possible directions: 1. Food for Jews in Poland.

The instance of Greece offers an analogy. Food is being brought into Greece under an arrangement supervised by the International Red Cross which sees to it that the food reaches the starving Greeks and is not confiscated by the Germans. Canadian grain is shipped to Greece in Swedish bottoms. Jews in Poland at present receive a fraction of the meager food rations which are available to the general population. Hunger deaths are common. It is a problem in which the cooperation of our State Department and the International Red Cross are indispensable. Once their cooperation is secured the cooperation of the Joint Distribution Committee and other Jewish bodies would no doubt be forthcoming. In all probability the relief would be administered on a non-sectarian basis.

The Federal Council of Churches can use its moral influence toward this end, with the State Department and the International Red Cross. 2. Evacuation of children and possibly adults from Nazi lands.

Even the bare possibility that Germany itself may be persuaded to release numbers of Jewish children ought to be explored. Toward that end the intercession of neutral countries and of the International Red Cross might be of some avail. It is not unlikely that requests to Germany from Sweden, Turkey, Switzerland, Spain and Portugal, may not go altogether unheeded.

The likelihood of the evacuation of children and possibly adults is greater in the case of such countries as Rumania, Hungary and Bulgaria which still have a fragment of self-government. There is a reason to believe that such possibilities in these countries exist. There are also at present in France, thousands of children who just before the German occupation were about to receive immigration opportunities to Canada and the United States. In order that these possibilities may be realized, it is necessary that neutral countries such as those above mentioned be willing to do two things:

- a) offer temporary refuge to the evacuees.
- b) facilitate the transit of those who have visas for permanent destinations. There are at present 8500 certificates for children and several thousand for adults to go to Palestine, as well as thousands of certificates for children to come to the United States.

The Federal Council of Churches can use its moral influence with some of these neutral countries, especially those where the Protestant Faith is predominant. Likewise the good office of the International Red Cross need to be enlisted.

## 3. Permanent settlement opportunities for refugees and evacuees.

- |                  |   |   |
|------------------|---|---|
| a) United States | ) | England, being the closest to the continents of     |
|                  | ) | Europe, would be the most accessible at the present |
| b) Canada        | ) | time. Nevertheless, Canada and the United States    |
|                  | ) | should make the offer of asylum in larger measure   |
| c) England       | ) | than heretofore.                                    |

The Federal Council of Churches can use its moral influence first, with our own government, and secondly with Canada, and with England, where its contacts are excellent, especially with the clergy.

## c) Palestine.

Palestine is a chapter in itself because of the special part it has played



as chief refugee and home for the refugees since 1933. Because of the character of the Jewish community in Palestine and because of the nature of its agricultural cooperatives making possible the absorption of large numbers without straining the social economy, Palestine presents the most hopeful opportunities for the permanent settlement of refugees and evacuees, both children and adults. Hadassah, which in its Youth Aliyah program, has developed an outstandingly effective administration of this problem, the United Palestine Appeal, and to an extent, the Joint Distribution Committee, are cooperating now and would be ready to cooperate in larger measure, in dealing with increased possibilities.

Two difficulties, however, need to be overcome. First, is the unreadiness of neutral countries to facilitate transit. For example, Turkey permits transit for only fifty children at one time. Second, is the unreadiness of England, the Mandatory over Palestine, to sanction the immigration of large numbers of children and adults, - witness the tragedies of the S. S. Patria and the S. S. Struma. Even under the restrictive White Paper policy, larger Jewish immigration into Palestine can be allowed, provided the numbers are chargeable against the total for which the White Paper provides. Economically the immigrants would be very useful for the United Nations war effort in Palestine today, where there is a shortage of manpower in agriculture and industry.

The Federal Council of Churches can use its moral influence toward this end, both with the United States Government which is becoming increasingly interested in the Near East, and with British circles.

#### 4. Efforts to Curb Nazi Program of Extermination of Jews.

In the belief that no effort should be spared, however remote its chance of success may be, to curb the Nazi program of extermination, it is suggested that the announced policy of the United Nations to hold the guilty to account, be implemented without delay by the appointment of a Commission of Inquiry. It is suggested that such a commission invite the cooperation of a Jewish Advisory Body.

Toward this end the Federal Council of Churches can help by sending a delegation of its representatives to the State Department and if possible to the President. Such a delegation would convey the solicitude of Protestant America for the plight of the Jewish people, and would at the same time propose any of the above mentioned suggestions which it might deem appropriate.

Similarly the Federal Council might seek a conference with Ambassador Winant who is here now, in order to convey the above, to him and through him, to the United Nations whose seat is in London.

5. Consultation with Herbert Lehman to urge that his organization do whatever may be possible, in connection with any of the above proposals, which may fall within the scope of his organization.

6. Educating Protestant public opinion to an appreciation of the Jewish tragedy and of available measures of alleviation.

The facts themselves are not as widely known as they should be; and even where the reports have been read they are not accepted as reliable, being regarded by many as "atrocities stories." Therefore the recent memorandum submitted to the President by the leading American Jewish organizations and having the authentication of the State Department, needs to be brought to the attention of the Protestant clergy and congregations throughout the land. This the Federal Council of Churches can do, accompanying the statement of the facts with a statement of its resolutions adopted in Cleveland amplified by a summary of its program in implementation of those resolutions.

A special Sunday set aside in Protestant Churches for the discussion of this theme, and special prayers on that occasion, would enlighten the Protestant constituency on the facts of the tragedy as well as on possible means of alleviating it, would secure the attention of the local press, and would indicate to government circles that there is a substantial public opinion backing such steps as it might contemplate taking toward the alleviation of the problem.

SYNAGOGUE COUNCIL OF AMERICA  
COMMITTEE FOR EMERGENCY INTERCESSION

OFFICE OF THE SECRETARY  
607 WEST 161ST STREET  
NEW YORK CITY

May 7, 1943

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

Dear Rabbi Silver:

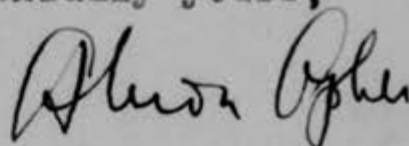
The office of WOR has telephoned us several times asking for a copy of your sermon of May 2nd.

As you know, the announcer indicated that copies may be obtained from their station. Over a hundred requests came in for copies, and we should very much like to make them available to as many people as possible.

Will you therefore, please, send me at your earliest convenience a copy of this address in order that I may have it mimeographed and placed at the disposal of the listeners.

Thanking you again for your cooperation and with all good wishes, I am

Faithfully yours,



Rabbi Ahron Opher, Sec'ty  
Committee for Emergency Intercession

P. S. Incidentally, will you be good enough to urge your colleagues to join with you in calling a Rabbinical Convocation of Prayer on May 24th.

*This is the next project of the observance of the Period of Mourning and Intercession.*



A RABBINICAL CONVOCATION OF PRAYER AND MOURNING ON BEHALF OF  
THE VICTIMS OF RACIAL AND RELIGIOUS PERSECUTION IN EUROPE  
CONDUCTED BY THE NEW YORK BOARD OF JEWISH MINISTERS,  
in compliance with the Proclamation of the  
Synagogue Council of America

Time	--	Monday, May 24th, at 10:30 A.M.
Place	--	Congregation Shearith Israel, 99 Central Park West, New York City

P R O G R A M

- |  |   |                           |
|--|---|---------------------------|
| 1. Tikv Shofar (chant)<br>Followed by sounding of Shofar |   | Rabbi Israel Goldfarb     |
| 2. Invocation  | - | Rabbi David De Sola Pool  |
| 3. Address   | - | Rabbi Joseph H. Lookstein |
| 4. Responsive Reading                                    | - | Rabbi J. X. Cohen         |
| 5. Unison Reading<br>Psalm 20                            | - | Rabbi Elias Solomon       |
| 6. Address   | - | Rabbi Israel Goldstein    |
| 7. Shomar Yisroel (chant)                                | - | Rabbi Joseph Gerstein     |
| 8. Responsive Reading                                    | - | Rabbi Joseph Sarachek     |
| 9. Address   | - | Rabbi Stephen S. Wise     |
| 10. Unison Reading<br>Psalm 23                           | - | Rabbi Louis I. Newman     |
| 11. El Molay Rachamin<br>(chant)                         | - | Rabbi David De Sola Pool  |
| 12. Kaddish  | - | Rabbi Bernard Drachman    |
| 13. Benediction  | - | Rabbi Max Raisin          |

\* \* \*

NOTE:

"Siman Avelus" buttons prepared by the Synagogue Council will be distributed. They may be obtained in quantity from the office of the Committee for Emergency Intercession, 607 West 161 Street, New York (price 5¢)

May 13, 1943

Rabbi Ahron Opher, Secretary  
Committee for Emergency Intercession  
Synagogue Council of America  
607 West 161st St.  
New York, N.Y.

My dear Rabbi Opher:

Thank you for your kind letter of May 7.  
Because of my absence from the city, and many other  
duties, I have delayed sending the manuscript of  
the address which I had broadcast on May 7. I am  
enclosing a copy of the address herewith.

With all good wishes, I remain

Very cordially yours,

AHS:EK

## CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

R. B. WHITE  
PRESIDENT

NEWCOMB CARLTON  
CHAIRMAN OF THE BOARD

J. C. WILLEVER  
FIRST VICE-PRESIDENT

# WESTERN UNION

1220

## SYMBOLS

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HW22 NL=NEWYORK NY OCT 25

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RABBI ABBA HILLEL SILVER, THE TEMPLE=  
EAST 105 ST AND ANSEL RD=

URGE YOU AS SIGNER OF JOINT STATEMENT TO TELEGRAPH  
YOUR SENATOR POINTING OUT THAT CONNALLY RESOLUTION  
NOW BEFORE THE SENATE AVOID PROVISIONS DIRECTED IN  
POINTS 2 AND 5 OF THE CATHOLIC JEWISH AND PROTESTANT  
DECLARATION ON WORLD PEACE, NAMELY INTERNATIONAL  
GUARANTEE RIGHTS ALL RACES AND CREEDS, ESTABLISHMENT  
INTERNATIONAL LAW, GUARANTEE FULFILLMENT INTERNATIONAL  
OBLIGATIONS, INSURE COLLECTIVE SECURITY BY LIMITING AND  
PERMANENT CONTROL OF ARMAMENTS, COMPULSORY ARBITRATION OF  
CONTROVERSIES WITH USE OF ADEQUATE SANCTIONS, WHICH  
WE CONSIDER THE MINIMUM ESSENTIALS FOR ENDURING PEACE.  
IT IS VITAL THAT YOUR SENATORS VOTE FOR EVERY AMENDMENT  
THAT STRENGTHS AND CLARIFIES THESE POINTS. THE TIME  
IS SHORT, IF WE WANT JUST PEACE, WE MUST ACT NOW=

DR ISRAEL GOLDSTEIN  
SYNAGOGUE COUNCIL OF AMERICA.



## LABOR DAY MESSAGE OF THE SYNAGOGUE COUNCIL OF AMERICA

The approach of Labor Day will again focus public attention upon Labor's contribution to the weal of our society as well as upon its rights and responsibilities in a just social order. This year particularly, when our nation is engaged in a crucial struggle for its life and its way of life, recognition of the place and value of American workers in the defense of our lives and our liberties will be especially keen.

Like the Protestant Church and the Catholic Church, the Synagogue counts large numbers of workers in its ranks.

The Synagogue Council of America, which represents organized Judaism in America and embraces national organizations of Rabbis and Congregations, Orthodox, Conservative and Reform, takes this occasion to address a Labor Day message to the Jewish Labor Committee which represents organized Jewish Labor in America, and through it, to the larger circles of American Labor.

Rabbinical organizations in America, in common with Protestant and Catholic bodies, have on numerous occasions declared views on the rights of labor which have reflected a social consciousness rooted in Biblical tradition and American democratic idealism.

"A moral order in industry must achieve the betterment of society as a whole above all else"... "The wealth of the world should be used socially. Nor has any individual the right to own without social responsibility what all have created and what all must use"... "The same rights of organization which rest with employers rest also with those whom they employ"... "Only a cooperative economy which has for its objective the enrichment of all rather than profit for a few, - only such an economy can be moral, can elevate man, and can function successfully."

These are characteristic expressions culled from a considerable record dealing with general principles and specific applications which represent not merely the views of individual Rabbis but the deliberated resolutions of large representative Rabbinical bodies in America, in convention assembled. In many instances these views have anticipated by decades the progressive laws and policies which have come to be established and integrated in the American way of life.

The Synagogue Council takes note of Labor Day this year as a milestone of progress in the development of industrial democracy as part of the American pattern which rejects the dictatorship of any class.

The Nazi-Fascist threat of world domination which menaces the rights of labor as well as the rights of religious worship according to the dictates of conscience, is our common peril. The concentration camp and the firing squad have martyred countless champions of the free spirit of man. To do all that is humanly possible to remove that menace, is our common challenge.

The Synagogue Council would have Labor Day this year serve as an occasion for the American people in all walks of life to dedicate the work of hand and brain, and the resources of talent, energy and substance to America's part in the war being waged to the end that civilization's progress shall not be destroyed.

The Synagogue Council would have Labor Day invoke the forward vision of American leadership and statesmanship looking to a new world to be achieved through the victory of the United Nations, in which men shall enjoy the fruit of their labor in peace, in human dignity and in freedom.

The Synagogue Council calls upon its Rabbis and Congregations throughout the land to dwell upon the theme of Labor Day in their prayers and in their sermons.

RABBI ISRAEL GOLDSTEIN  
President

ROSH HASHANAH (JEWISH NEW YEAR) MESSAGE FROM SYNAGOGUE COUNCIL OF  
AMERICA  
(Representing 1300 Orthodox, Conservative and Reform Rabbis and  
Congregations)

The advent of Rosh Hashanah, the Jewish New Year, bids the Jew turn to reflection and analysis touching himself and the world in which he lives. The sound of the Shofar (ram's horn) calls him Godward. Repentance, Prayer, and Righteousness, is the threefold theme of this season of High Holy Days.

Basic to the progress of civilization is conscience. In the light of conscience we examine ourselves and the world. The dignity of man, the sanctity of human life, honor, truth and justice, have been violated by the powerful hosts of godlessness in our time. Yet we have all sinned in some measure. Our generation has permitted the forces of evil to become exalted. Now at last, these destructive forces are being successfully challenged.

Rosh Hashanah calls for Penitence. The calamity of war is not an accidental evil, but is an evidence and consequence of human failure to live up to the law of God. The present hour calls for humility and repentance, for an earnest inquiry into the evils that have generated this war.

Rosh Hashanah exhorts to Prayer. Faced with the most powerful hosts of evil which have ever menaced religion and civilization, we need the strength which comes from earnest prayer. Let our prayers be not only for the safety and well-being of ourselves and of our country, but for humanity's salvation.

Rosh Hashanah calls for Righteousness. Personal righteousness, national righteousness, and international righteousness, is the way of life in which salvation lies. Any state which denies to human beings the right to life, liberty and the pursuit of happiness, violates the Law of God. "Swords can be beaten into ploughshares" only "when every man shall sit under his vine and fig tree and none shall make him afraid". The safeguarding of the common interests of humanity are the foremost charge upon the international order. May our great Democracy, the United States of America, prove equal to the responsibilities of world-wide magnitude which devolve upon it, both in the winning of the war and in the building of the peace to follow.

In the Rosh Hashanah mood the Jew envisages his own present affliction in the light of the world's tragedy, and links his hope for his own future with the hope for mankind's future.

May the New Year bring us closer to the inevitable victory of freedom's cause, closer to lasting peace and closer to the realization of God's Kingdom on earth.

Rabbi Israel Goldstein, President



Thirty Five Governors Send Rosh Hashanah Greetings  
Through the Synagogue Council of America

The governors of Arkansas, Arizona, California, Colorado, Connecticut, Florida, Georgia, Idaho, Illinois, Indiana, Iowa, Maine, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Jersey, New Mexico, New York, North Dakota, Ohio, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, and Washington have addressed Rosh Hashanah greetings to the Jewish citizens of their States respectively and to the Jews of the United States, according to an announcement by Dr. Israel Goldstein, President of the Synagogue Council of America.

It is the first time that the Chief Executives of the States, as a group, have conveyed such greetings on the occasion of the Jewish religious New Year through the Synagogue Council, which represents the organized Jewish religious groups in America, embracing more than 1300 Orthodox, Reform and Conservative Rabbis and Congregations.

The following are characteristic excerpts from the Governors'

Homer M. Adkins - Arkansas

"I thoroughly agree with those who contend that in these trying days for humanity, when the United Nations are on the defensive to safeguard human rights, it is incumbent upon all of us, regardless of race or creed, to stand together in our common defense and I want your people to know that they have my good will and the good will of every true American."

Sidney P. Osborn - Arizona

"I sincerely trust that the New Year will be the beginning of a time of the settlement of world strife, that peace be restored to all mankind through the success of the allies who today wage war that all men may enjoy the liberties guaranteed under the constitution of our nation."

Culbert L. Olson - California

"I join you in hoping and praying that the New Year will bring peace, a peace based on tolerance and universal brotherhood."

Ralph L. Carr - Colorado

"The lessons of tolerance and true brotherhood which are being taught by the aggressive activities of the enemies of humankind should bring the Jewish people and all others into a closer relationship of understanding and cooperation."

Robert A. Hurley - Connecticut

"On this holy season you will gather in your temples and address your prayers to the Universal Father to thank Him for His mercy and ask His blessing on your labor. You will mourn at this time for your brethren in many lands whose persecutions have been without parallel in the tragic history of the Jewish people and you will, I know, pray not only for victory and peace, but for the dawn of a day of human brotherhood. Yet this solemn hour should not be without its moment of deep gratitude that great good has come out of great sorrow. The sufferings your brethren have endured has stirred the conscience of mankind and has helped to mold men of decency and good will of every race and clime into a mighty sword of justice. We of every faith and clime are today united as never before defending the sacred rights of man. Thus may we stand and grow, linked in common purpose, firm and resolved to create a world where, in the immortal words of a prophet of old, whose teachings Jew and Christian alike share, 'Each may live under his own vine and fig tree and none shall be afraid.'"



Spessard L. Holland - Florida

"As our Jewish neighbors and friends approach another New Year it is appropriate that all of us re-dedicate ourselves to the great principles which have welded us into one people in a United Nation. The close of another fruitful year in a long procession since the ancient origins of Jewish culture commands the admiration of the civilized world."

Eugene Talmage - Georgia

"My very best wishes to the Jewish people for their happiness and prosperity during the coming year. I join them in the hope that the New Year will find our country at peace."

Chase A. Clark - Idaho

"As a state, Idaho enjoyed one of your people as its Governor -- the late and revered Moses Alexander, and we remember him with pride as our wartime Governor of World War I. May the dawn of your New Year bring hope to your people in oppressed countries."

Dwight H. Green - Illinois

"It is my earnest hope that the Jews of every land may ultimately share fully in the freedom, justice and tolerance for which America has always stood 'and for which she now has drawn her sword.'"

Henry F. Schricker - Indiana

"The fight that began against minority peoples has finally proved to be the vanguard of a world-wide struggle against humanity. The bloody records of recent history now show the perpetrators in their true light -- shameless, Godless and ruthless. Soon the line of their attack will find its end, and the vengeance of the Creator will be visited upon these hate-bearing transgressors. Liberty-loving people of all denominations, determined in a common purpose, will in time destroy the subversive forces that have been for so long gnawing at the vitals of a free and peaceful people. To the children of Israel, I am indeed happy to extend my official and personal greetings on this New Year. May the happier days to come reveal the truth in the prophecies of the ancient Jewish sages, and may their blessed predictions, forged out of centuries of cumulative sufferings and privations, be the comfort and solace to endangered and trampled men everywhere."

George A. Wilson - Iowa

"Greetings from the people of the first free State of the American union, with soil dedicated from the first to human freedom, and a citizenship whose loyalty to free institutions has never wavered. The great and common peril has strengthened the bonds of unity throughout the world and fortified the will of all peaceful people to defend all the culture that has stemmed from your 5,703 years of walking in the ways of righteousness. More power to the Synagogue Council, to the affiliated bodies, and to all who in every land and under whatever banner, strike at pagan barbarism and resist the lust for domination. Faith, and team-work will win for liberty and independence."

Sumner Sewall - Maine

"Now we are meeting the challenge to liberty not as Jew or Gentile, as races or creeds, but as men and women united in a world-wide crusade in which the brotherhood of free men is not merely talked about but is being lived day after day by the peoples of the United Nations as they struggle and sacrifice side by side. We should all work together in building the world of tomorrow; a world of increased opportunity for all men, a world of peace in which friends shall say to friends many, many times, 'Happy New Year'."

Herbert R. O'Connor - Maryland

"Now, as never in America's history, must there be evidenced a spirit of true cooperation on the part of every person and every group of our people. The forces arrayed against us are so powerful and so ruthless that anything less than complete unity in every phase of the war effort might well prove disastrous. For the people of Maryland I bespeak the fullest appreciation of the tribulations that have been suffered by Jewish people throughout the conquered countries of Europe. For the sake of our own millions, and to bring to an end this period of trial and sorrow through which these oppressed minorities have been passing, I voice the hope of all Marylanders that, by united patriotic action on all home fronts to back up our gallant forces on the battle lines, we may bring to an end the reign of the misguided militarists who have scourged Europe, and re-establish upon the earth the principles of freedom and toleration which have been the archstones of American liberty and progress."



Leverett Saltonstall - Massachusetts

"On this holiday of Rosh Hashanah, we cannot forget the ideal for which our forefathers have struggled and made sacrifices, even of their lives. No! We cannot forget that ideal if we are truly American, for today our present generation are giving their lives for the same cause. Democracy shall live so long as we believe in the dignity and divinity of every man and so long as we labor, in free and spontaneous cooperation to make its blessings available to all."

Murray D. Van Wagoner - Michigan

"The people of Michigan regardless of race or creed are united with you in the belief that all men are and should be free and equal before God. They are proclaiming their belief by their inspiring work in our great war industries, by their civilian sacrifices, and through their sons in uniform. We extend a warm handclasp to the loyal Americans in the ranks of Jewry who are united with us in work and prayer and confidence that human freedom and dignity will triumph over the slavemasters of Europe and Asia."

Harold E. Stassen - Minnesota

"I am sure that millions of your fellow Americans, who are not of the Jewish faith, will join with you silently in the prayers of your holy season, invoking God to bring an end to all tyranny and oppression and to hasten the day when justice and peace shall prevail. It is my fervent hope that the New Year will bring to the people of Israel surcease from its trials and tribulations, and that all of us will be blessed with courage and confidence to meet the challenging needs of our times and to labor with other free men and women everywhere for the establishment of a better world."

Forrest C. Donnell - Missouri

"The long history of persecution which your people have endured and the noble patience and perseverance with which they have met misfortune through the centuries entitle them to the admiration and affectionate regard of the world. I hope the coming year will not only bring cheer and encouragement to all who may read these lines but will result in notable advance toward preservation and guaranty of human rights throughout the nations."

Sam C. Ford - Montana

"From the foundations of this Republic the Jews have played an important part in the building of the country, and it has always meant much to have their good will and patriotic cooperation when the welfare of the Nation was involved. Every true American harbors the hope that in time the cruelties that have been visited upon them in other lands may cease, and that the unity which has characterized their participation in the American way of life may be a guide to countries that now oppress them."

Dwight Griswold - Nebraska

"This is certainly a time when all Americans must be united and this involves a union of spirit as well as our material resources. If we sacrifice sufficiently now, we will avoid many other sacrifices which might be forced upon us by a victorious enemy."

E.P. Carville - Nevada

"In Nevada we have many outstanding Jewish citizens and most of them are my good personal friends. I believe that at this time as never before a spirit of unity should exist in our country and we can only hope that in time it will permeate through the entire world."

Charles Edison - New Jersey

"The true significance of this day should afford not only the members of your faith, but all of us, an opportunity to fully appreciate the significance of the contribution of Judaism to all the people of the world. Present day events furnish a tangible example of the willingness and the determination of the Jewish people to make the supreme sacrifice, if necessary, in order that their way of life may be preserved from the forces of tyranny and oppression. May the light of your faith continue to shine through the ages."

John E. Miles - New Mexico

"In these crucial times there is more sadness than happiness among the Jewish peoples of the world, but we shall look forward hopefully to another year bringing better tidings not only for the Jewish people but for all peoples of the world. The celebration of the New Year is an appropriate occasion to re-pledge our efforts, our time and our money to the furtherance of the fight for freedom and the hastening of that



day when the four freedoms as outlined by our great President will be restored to the conquered people of the earth."

Herbert H. Lehman - New York

"Since this Holy Day was last celebrated our country has been plunged into the second world war, a war for the survival of civilization. We all see plainly now that the foes of religion are the foes of democracy. America, dedicated to God and freedom can make no peace with rulers who deny physical and spiritual liberty to their own subjects and to the freedom loving countries of the world. We realize that the cause of the enslaved and martyred peoples throughout the world, among whom are to be numbered millions of Jews, is in sober truth our own cause. Nazism and all its evils and their brutal forces must be utterly destroyed. Freedom, justice and security must once more be restored to the world. We must give ourselves to sacrificial consecration with all our determination and enthusiasm to the war effort, so that we may have fortitude and power for our task. We must turn to the inspiration of religious faith with its message of truth and justice and its vision of a brighter future."

John Moses - North Dakota

"Our America is the dream, the hope and the prayer of the world. May her perpetuation and her future welfare be uppermost in the hopes, the ambitions and the prayers of each one as the New Year is ushered in."

John W. Bricker - Ohio

"United as we are to win the war, I am certain that with victory we will have a peace that will eliminate intolerance and persecution and will permit people of all religions and all creeds to live in harmony."

Charles A. Sprague - Oregon

"The whole world is indebted to the ancient Hebrews for their legacy of a purified religion and to modern Jews for their alert social conscience. Victims in some lands of cruelty and violence and in others of prejudice and discrimination, Jews naturally wonder what the future holds for them. While I know that utter despair has at times driven Jews to self-destruction the great majority are sustained by the same hope which has supported them in past centuries of trial. Now the security of minorities is recognized as a prime objective of the foes of the axis powers. Though we gird the sword to put down the aggressor our final reliance must be on the spread of moral enlightenment. This is a task resting on leaders of all races, creeds and nations and is indispensable to avert social chaos."

Arthur H. James - Pennsylvania

"On the occasion of the Jewish New Year, Rosh Hashanah 5703, I am happy as Chief Executive of the Commonwealth of Pennsylvania, to take this means of again extending greetings of the season to the Jewish citizens. Religious liberty and freedom of worship have always been a keystone of the Keystone State, and they will ~~ever~~ continue to be so."

J. Howard McGrath - Rhode Island

"On the threshold of a New Year millions of your co-religionists the world over look to America for reassurance and reaffirmation of binding promises and generous hopes born of a common liberty and a unity of destiny. True to our inheritance of opportunity which is dedicated to all races and all creeds, stronger because of the challenges that have been made against our way of life, we shall move steadfastly whatever the sacrifice, firm in the belief that lasting victory must rest upon profession of the Fatherhood of God and the Brotherhood of Man."

R.M. Jefferies - South Carolina

"With every call that I have made for patriotic self-sacrificing service the Jewish people of this State have cooperated 100 percent. They believe in their country and they want to protect their freedom. I hope that before the date of another New Year for the Jewish people this dreadful war may have been concluded by a complete victory for the Democracies, and in the peace that follows I know that the Jewish people will continue to render unlimited patriotic service to their State and Nation."

Harlan J. Bushfield - South Dakota

"May unity prevail in all creeds throughout this nation, so that the great peril which has been thrust upon us and the entire world will soon be over and peace can again be restored."



Prentice Cooper - Tennessee

"It is with pleasure that I send greetings and best wishes to the Jewish people of the United States upon the occasion of the Jewish New Year."

Arthur B. Langlie - Washington

"The humanitarian work which has been carried on to maintain the life and hope of large sections of the Jewish people in many other parts of the world who were the first victims of the Axis assault upon freedom will be our continuing concern. Whatever our social or racial origin, our religious beliefs, all of us in these United States today are united to fight for that freedom which guarantees us life, liberty and the pursuit of happiness."

In his response to the Governors' Rosh Hashanah greetings, Dr. Israel Goldstein, President of the Synagogue Council, said:

"We accept your expression of goodwill and friendship with more than formal acknowledgment. Your utterance is expressive of the spiritual bond which unites Christian and Jew in the American fellowship as fellow-builders and fellow-defenders of our democracy, pledged with our lives to safeguard it from all harm. As the sons and daughters of American Israel go to their Synagogues on Rosh Hashanah to utter their prayers and their hopes for the new year in their religious calendar, they will rededicate themselves to the principles and purposes which underlie both our American and our Jewish heritage."