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Series V: Writings, 1909-1963, undated.

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Zionism statement, 1942.

We, the undersigned, rabbis of all elements in American Jewish religious life, have noted with concern a statement issued by ninety of our colleagues in which they repudiate Zionism on the ground that it is inconsistent with Jewish religious and moral doctrine. This statement misrepresents Zionism and misinterprets historic Jewish religious teaching and we should be derelict in our duty if we did not correct the misapprehensions which this statement is likely to foster.

We call attention in the first place to the fact that the signatories to this statement for whom as individuals we have a high regard, represent no more than a very small fraction of the American rabbinate. They constitute a minority even of the rabbinate of Reform Judaism with which they are associated. The overwhelming majority of American Rabbis regard Zionism as fully consistent with Judaism and as a logical expression and implementation of it.

Our colleagues concede the need for Jewish immigration into Palestine as a solution of the vast tragedy of Jewish homelessness. They profess themselves ready to encourage such settlement. They are aware of the important achievements, social and spiritual of the Palestinian Jewish community and they pledge to it their unstinted support. And yet, subscribing to every practical accomplishment of Zionism, they declare themselves hostile to it. In explanation of their opposition they advance the consideration that Zionism is nationalistic and secularistic. On both scores it is incompatible with the Jewish religion and its universalistic outlook. They protest against the political emphasis which, they say, is now paramount in the Zionist program and which, according to them, tends to confuse both Jews and Christians as to the place and function of the Jewish group in American society. They appeal to the prophets of ancient Israel for substantiation of their views.

Treasuring the doctrines and moral principles of our faith no less than they, devoted equally to America and its democratic processes and spirit, we nonetheless find every one of their contentions totally without foundation.

Zionism is not a secularist movement. It has its origins and roots in the authoritative religious texts of Judaism. Scripture and rabbinical literature alike are replete with the promise of the restoration of Israel to its ancestral home. Anti-Zionism, not Zionism, is a departure from the Jewish religion. Nothing in the entire pronouncement of our colleagues is more painful than their appeal to the prophets of Israel -- to those very prophets whose inspired and recorded words of national rebirth, and restoration nurtured and sustained throughout the ages the hope of Israel.

Nor is Zionism a denial of the universalistic teachings of Judaism. Universalism is not a contradiction of nationalism. Nationalism as such, whether it be English, French, American or Jewish, is not in itself evil. It is only militaristic and chauvenistic nationalism which is evil and which is ravaging our world today, the nationalism which shamelessly flouts all mandates of international life and cooperation. The prophets of Israel did not look forward to the time when all national boundaries would be obliterated but when all nations would walk in the light of the Lord, live by His law and learn war no more.

Our colleagues find themselves unable to subscribe to the political emphasis "now paramount in the Zionist program". We fail to perceive what it is to which they object. Is it to the fact that there is a regularly constituted Zionist organization and a Jewish Agency which deal with the mandatory government, the Colonial office, the League of Nations and other recognized political bodies? But obviously, even immigration and colonization are political matters which require political action. The settlement of a half million Jews in Palestine since the last war was made possible by political action which culminated in the Balfour Declaration and the Palestine Mandate. There can be little hope of opening the doors of Palestine for mass Jewish immigration after the war without powerful political action to alter the present policy of the British government which is rapidly reducing Jewish immigration and land purchase in Palestine to a vanishing point.

Or is it that they object to the ultimate achievement by the Jewish community of Palestine of some form of Jewish statehood. We are not so bold as to predict the type of political organization which will emerge from the present war. It is altogether likely, and indeed it might be desirable, that all sovereign states shall under the coming peace, surrender some of their sovereignty to achieve a just and peaceful international order.

Certainly our colleagues will allow to the Jews of Palestine the same rights that are allowed to all other peoples resident on their own land. If the Jews should ultimately come to constitute a majority of the population of Palestine, would our colleagues suggest that all other peoples in the post-war world shall be entitled to political self-determination, whatever form that may take, but the Jewish people shall not have such a right? Or do they mean to suggest that the Jews shall forever remain a minority in Palestine in order not to achieve such political self-determination? Or are they perhaps under the naive assumption that if Zionism would not insist upon national rights for the Jews of Palestine that free immigration would then be permitted?

Protesting their sympathy both for the homeless Jews of the world and for their brethren in Palestine, our colleagues have by their pronouncement done all these a grave disservice. It may well be that thanks to their blundering intervention at this critical time there will be Jews who might have found a haven in Palestine who will be denied one. The enemies of the Jewish homeland will be greatly strengthened in their propaganda ^{as a result of} the aid which these colleagues have given them and by the evidence of disunion in the household of Israel. To the Jews of Palestine, facing the gravest danger in their history and fighting hard to maintain morale and hope, this pronouncement has come as a stab in the back.

We do not mean to imply that our colleagues intended it as such. We have no doubt ~~but~~ that they are earnest about their finespun theoretical objections to Zionism. We hold that these objections have no merit, and further that voicing them at

this time has been unwise and unkind.

We have not the least fear that our fellow Americans will be led to misconstrue the attitudes of American Jews to America because of their interest in Zionism. Every fair-minded American knows that American Jews have only one political allegiance -- and that is to America. There is nothing in Zionism to impair this loyalty. Zionism has been endorsed in our generation by every President from Woodrow Wilson to Franklin Delano Roosevelt, and has been approved by the Congress of the United States. The noblest spirits in American life, statesmen, scholars, writers, ministers and leaders of labor and industry have lent their sympathy and encouragement to the movement.

Jews, and all non-Jews who are sympathetically interested in the plight of Jewry, should bear in mind that the defeat of Hitler will not of itself normalize Jewish life in Europe. An Allied peace which will not frankly face the problem of the national homelessness of the Jewish people will leave the age-old tragic status of European Jewry unchanged. The Jewish people is in danger of emerging from this war not only more torn and broken than any other people, but also without any prospects of a better and more secure future, without the hope that such tragedies will not recur again and again. Following an Allied victory, the Jews of Europe will undoubtedly be restored to their political rights and to equality of citizenship. But they possessed these rights after the last war -- even minority rights; and yet Anti-semitism was never more rampant and more vicious than ^{since} ~~after~~ the last war.

The freedom which, we hope, will come to all men and nations after this war must come not only to Jews as individuals wherever they live, permitting them to share the same freedom with all other men, but also to the Jewish people, as such, nationally restored in its national homeland, where at long last it will be a free nation within a world federation of free nations.

We, the undersigned, rabbis of all elements in American Jewish religious life have noted with concern a statement issued by ninety of our colleagues in which they repudiate Zionism on the ground that it is inconsistent with Jewish religious and moral doctrine. This statement ~~both so~~ misrepresents Zionism and ~~so~~ misinterprets historic Jewish religious teaching ^{and} ~~that~~ we should be derelict in our duty as Jewish religious teachers if we did not ~~attempt to~~ correct the misapprehensions which this statement is likely to foster.

We call attention ~~in the first place~~ to the fact that the signatories to this statement for whom as individuals we have a high regard, represent ~~collectively~~ no more than a ^{very small fraction} ~~fractional~~ minority of the American rabbinate; ~~that indeed~~ ^{even} they constitute a minority of the rabbinate of reform Judaism with which they are associated; ~~and that,~~ ^{last meeting} ~~at its most recent convocation their parent body, the Central Conference of American Rabbis, adopted formal resolutions which in purport~~ ^{in purport} were diametrically opposite to the attitudes ^{which} they put forth. We ~~call~~ attention further to the fact that ^{fully} the overwhelming majority of American Rabbis regard Zionism as ~~not only~~ consistent with ^{and} ~~the Jewish~~ religion but as a logical expression and implementation of it.

~~To the main body of the statement by the ninety rabbis, we have no objection.~~ Our colleagues voice their belief that the welfare of the Jewish people is inextricably bound up with that of all the peoples of the world. They declare their faith in the democratic processes. They assert the right of Jews no matter in what lands they may live, to life, liberty and the pursuit of happiness. They affirm their faith in the ~~theological~~ doctrines and ethical principles first enunciated by the prophets of ancient Israel. To such ^{convictions} ~~attitudes~~

no religious Jew can take exception. Indeed, all persons of religious convictions and humanitarian ^{ideals} ~~sensitivities~~, whether ~~they be~~ Jew or Christian, Zionist or non-Zionist, share ^{these} ~~such~~ opinions ^{views}.

But if the main body of the pronouncement issued by our colleagues ^{is} ~~be~~ unexceptionable, their specific ^{statements on} ~~references to~~ Zionism and the

Jewish homeland in Palestine are shot through with error and confusion, ^{which might lead to} ~~and destined inevitably to superinduce~~ error and confusion in others.

Our colleagues, on the one hand, are seemingly altogether sympathetic ^{in migration with} ~~to Zionism~~. They concede the need for a Jewish ~~settlement in~~ Palestine as a solution of the vast tragedy of Jewish homelessness. They profess themselves ready to ^{encourage} ~~help in advancing~~ such settlement. They point with pride ^{and} ~~and~~ approbation to the ^{important} ~~large~~ achievements, social and spiritual of the Palestinian Jewish community and ^{but} ~~pledge to~~ it their unstinted support. And yet, subscribing to every practical accomplishment of Zionism, they declare themselves hostile to ^{it} ~~Zionism~~. In explanation of their opposition to a movement, the tangible results of which they applaud, they advance the following considerations: ^{that} ~~that~~

They hold, in the first place, that Zionism is ^{the} ~~both~~ a nationalism and a secularism ^{and} ~~and~~ on both scores incompatible with the Jewish religion and ~~with~~ its universalistic outlook. They protest ~~again~~

against the political emphasis which they ^{say} ~~contend~~, is now paramount in the Zionist program. ^{main ten} ~~And they object, last of all, that~~ Zionism

^{to them} tends to confuse both Jews and Christians as to the place and function of the Jewish group in American society, ^{thereby} ~~and imperilling the security~~

~~of American Jewry and the welfare of America as a whole.~~ For all their contentions, they appeal to the ^{of ancient Israel} ~~Jewish~~ prophets for ~~sanction~~.

^{misstatement} ~~misstatement~~ of their views.

Treasuring the ~~religious~~ doctrines and moral principles of our faith no less than they, devoted equally to America and its democratic processes and spirit, we nonetheless find every one of their contentions totally without merit. *foundation*

is not
~~So far is Zionism from being a secularist movement, that~~ It has its origins and roots in the authoritative religious texts of Judaism. Scripture and rabbinical literature alike are replete with the promise of *the restoration* *people of Israel* *to* *home* ~~a reconstitution of the Jewish people on its ancestral soil.~~ Anti-Zionism, not Zionism, is a departure from the Jewish religion, ~~as any student of Scripture can well testify.~~ *And* Nothing in the entire pronouncement of our colleagues is more painful than their appeal to the prophets *of Israel* ~~for support for their position --~~ to those very prophets whose recorded words have ~~steadfastly held out and sustained the~~ *national rebirth and restoration* *instilled* ~~Zionist hope.~~ *of Israel?* *Throughout the ages*

any
~~Nor is there greater merit in the second contention of our colleagues: that Zionism, since it asserts the nationhood of Israel, constitutes a denial of the universalism so characteristic of historic Judaism.~~ *any more than Universalism is contradictory to nationalism.* Our colleagues, we fear, misunderstand totally the nature of prophetic universalism. This consists not in the suppression of individuality or of religious and cultural diversity, but in the development of individuality to the full, provided always that the over-arching goal be the service of all mankind. Which explains how the prophets could be at the same time passionate protagonists of universal values and equally passionate lovers of Israel and Zion. For they saw Israel and Zion fulfilling themselves not for their own sake but to the glory of God and the service of all the world's peoples. By the same token, we who are no less concerned with universalistic values than are our colleagues,

Nationalism as such, whether it be English, French, American or Jewish is not in itself evil. It is a naturalistic, chauvinistic nationalism which is evil and which is ravaging our world. Nationalism which shatters peace, mandates, international life and cooperation.

The prophets of Israel did not look forward to the time
when all natural boundaries would be obliterated, but
when all nations ~~equally~~ ^{equally} walk as the light, the seed
abide by this ^{new} ~~old~~ law was no more.

are also devoted to Zionism. We see in it an extraordinary opportunity for the self-realization of Judaism and in consequence for the fuller service on its part of all mankind. The difference then between us who are Zionists and those of our colleagues who are not consists not in a difference of attitude toward universalistic values but in a difference of method for their advancement.

Our colleagues find themselves "unable to subscribe to or support the political emphasis now paramount in the Zionist program." We fail to perceive what it is to which they object. Is it to the fact that there is a regularly constituted Zionist organization and ^a Jewish Agency which deal with the British government, the League of Nations and other recognized political bodies? But obviously, immigration and colonization are political matters which require political ^{action} ~~implementation~~, and trans-

parently there can be ^{little} hope of achieving the entrance of homeless Jews into Palestine and their rehabilitation there without organized and ^{effective} ~~recognized~~ ^{recognized} bodies for realizing these purposes.

Or is that they object to the ultimate achievement by the Jewish community of Palestine of some form of Jewish statehood. We are not so bold as to predict the type of political organization which will emerge from the present war. It is altogether likely, and indeed it might be desirable, that all the ~~hitherto~~ sovereign states shall under the coming peace, surrender some of their sovereignty to a ^{new} ~~new~~ international ^{order.} ~~authority.~~ We call this to mind only to indicate that Zionists are not bound to any given political structure for the world, for Palestine or for Jewish Palestine.

The settle went to a fair within less than 1. mile
the best was made ~~for a fair which was held in~~
~~possible by the B. Sec. & the P. K. Sec.~~

the F.O. on the other hand, under the delusion that if the Jews will not write on their part, what will the committee would then be eliminated?
But certainly our colleagues will allow to the Jewry of Palestine

the same rights that are allowed to all other peoples resident on their own land. If the Jews should ultimately come to constitute a majority of the population of Palestine, would our colleagues suggest that all other peoples in the post-war world ^{shall be} ~~are~~ entitled to political self-determination, whatever form that may take, but the Jewish people ^{shall} ~~does~~ not have such a right? *Or do they mean to suggest that the J. shall never be given a minority in P in order not to achieve a nat. pol. status?*

Not so we have the least fear that our fellow Americans will be led by our Zionism to misconstrue the attitudes of American Jews to America.

Every fair-minded American knows that American Jews ~~entertain~~ ^{have} only one political allegiance -- and that is to America, ~~and that there is~~

nothing in Zionism to impair this loyalty. ^{2. For the welfare of} To this effect every pres-

ident from Woodrow Wilson to Franklin Delano Roosevelt, ~~and great Amer-~~ ^{and has been affirmed by the Congress of the U.S.} ~~ican Jews like Louis D. Brandeis have given abundant testimony.~~

But then, surely, every generation has its movement
We cannot forbear to comment last of all on the spiritual obtuse-
^{behind} ~~ness and the callousness of heart~~ which are transparent in the pro-

nouncement issued by our colleagues. In Europe at the present moment, millions of Jews, starved, beaten and beggared, have only one hope for

a brighter future -- migration to Palestine. In Palestine itself the Jewish community, standing resolutely up to the threat of Nazi invasion,

fights both for its own existence and for the democratic way. ^{helping} Protesting their sympathy both for the homeless Jews of the world and for their

brethren in Palestine, our colleagues have by their pronouncement done all these a ^{grave} ~~deep~~ disservice. It may well be that thanks to their ^{blunders} ~~efforts~~,

at this critical time
there will be Jews who might have found a haven in Palestine, who will ~~now be denied one, that support which might have gone to strengthen~~

the enemies of the J. homeland will be really strengthened in their purpose. By the aid which their colleagues have given them.

State men, scholars, writers, and artists, all faith and leaders of labor, and industry.

To the
is the history
Palestinian Jews will now be withheld. *HP* We do not mean to imply
intended it as such. We have no doubt but what they
that our colleagues are ~~not~~ earnest about their finespun and
theoretical objections to Zionism. We hold that these objections

have no merit. We hold further that voicing them at this time
~~has been an unkindly act, unworthy of persons who teach the historic~~
~~Jewish doctrine of compassion for all man.~~ *one which would not*

have been committed if the our colleagues had been
unmindful of the administration 7 are saying!

spightly tend to maintain, morale and hope, have
been this monument has come
as the back. Builders as a state



The Temple Bulletin

REFORM CONGREGATION KENESETH ISRAEL
PHILADELPHIA

R a b b i s
WILLIAM H. FINESHRIBER
JOSEPH KLEIN MALCOLM H. STERN

Isadore Freed, Music Director

Vol. XLVII

September 22, 1942

No. 2

SERVICES FOR SUCCOTH

Friday, September 25, at 5:30 P. M.
in the Alumni Chapel

Saturday, September 26, at 10:30 A. M.
in the Temple

CHILDREN'S HARVEST FESTIVAL
Sermon by Dr. Fineshriber

SERVICES FOR SHEMINI ATZERETH

Friday, October 2, at 8:15 P. M.
in the Temple

DEDICATION OF THE JUNIOR
CONGREGATION ARK

Saturday, October 3, at 10:30 A. M.
in the Temple

CONSECRATION OF THE NEW PUPILS
OF THE RELIGIOUS SCHOOL

Address by Miss Willa Freeman, President, Student Council
of Keneseth Israel Religious School

CALENDAR OF EVENTS

September 26—October 9

- Saturday, Sep. 26, 10:30 A.M.—Children's Harvest Festival in the Temple
- Saturday, Sep. 26, 6:45 P.M.—Alumni Dutch Supper & Dance in the Alumni Auditorium
- Sunday, Sep. 27, 6:45 P.M.—Junior Congregation Dutch Supper and Gala Opening in Alumni Building
- Friday, Oct. 2, 8:15 P.M.—Dedication of Junior Congregation Ark in the Temple
- Saturday, Oct. 3, 10:30 A.M.—Consecration of new Religious School pupils in the Temple
- Sunday, Oct. 4, 10:15 A.M.—Men's Club Forum begins, Dr. Fineshriber, speaker
- Sunday, Oct. 4, 8:00 P.M.—Men's Club Opening Meeting. Speaker, Robert Nathan of WPB.
- Monday, Oct. 5, 12:30 P.M.—Sisterhood Opening Luncheon and Meeting, Dr. Fineshriber, Speaker

Thank You . . .

The Rabbis and their families wish to take this opportunity of thanking the many members of the Congregation for the host of messages and good wishes they received for the New Year. The Rabbis reciprocate your good wishes and pray that you and yours may truly be inscribed for blessing.



SUCCOTH HARVEST FESTIVAL—

Saturday, September 26

THE Sabbath morning service on Saturday, September 26th, at 10:30, will be devoted to our annual Succoth Harvest Festival. Boys and girls of our Religious School will participate in the Service and will bring with them baskets of fruit or donations of money to be distributed among the Jewish institutions of our city. Following the Service the children and their parents are invited to Krauskopf Hall where our Sisterhood has again erected a beautiful Succah. Donations of fruit or of money will be gratefully received from adult members of the Congregation. These may be sent to the Temple Office, 1717 N. Broad Street.



DEDICATION OF THE NEW ARK—

Friday, October 2

ON Friday, October 2, at 8:15 P. M. the New Ark, constructed by the Junior Congregation, will be dedicated at a special service to be held in the Temple. The Ark, which is the handiwork of Kurt Loewenstern, Julia Loewenstern, Albert Myers, Jr., and Harry Goodman, was used for the Holyday Services held in the Alumni Auditorium, and will be housed in the Memorial Room at the South end of the Temple Lobby. Funds for the purchase of materials were raised by the Men's Club and the Junior Congregation through the Neighborhood Players' performances held in the Alumni Auditorium last year. The builders of the Ark will participate in the Service, which is under the sponsorship of the Junior Congregation, and all members of the Congregation are urged to attend what promises to be a most inspiring Service.



CONSECRATION OF NEW RELIGIOUS SCHOOL PUPILS—Saturday, October 3

ON Saturday, October 3rd, at 10:30 A. M., at the regular Sabbath morning Service, all new pupils of the Religious School will be consecrated. This Consecration ceremony was instituted last year. All pupils of the Religious School, both new and old, are required to attend this Service.

HAVE YOU DONE YOUR PART?

ARE you doing everything you can to help in the War effort? More hands are needed. Check off one or more of the following services on **your** calendar and come:

WEDNESDAY, THURSDAY, and FRIDAY—SORTING SUGAR RATIONING CARDS. A temporary job which must be completed this week.

TUESDAYS, 10-3—SEWING CIRCLE.

WEDNESDAYS, 10-4—SURGICAL DRESSINGS.

WEDNESDAYS, 10-4—FOOD CONSERVATION. As long as the crops continue.

ALSO AVAILABLE: COURSES IN

NURSE'S AIDE
HOME NURSING
FIRST AID
CANTEEN

Call WAV. 1438 for details.

Let's Have Every Keneseth Israel Woman Helping!

SISTERHOOD OPENING LUNCHEON & MEETING

Monday, October 5, at 12:30 P. M.

Speaker: DR. FINESHRIBER

Greetings from Rabbi Klein and Rabbi Stern

MUSICAL SELECTIONS BY MR. FREED
and MEMBERS OF THE CHOIR

Luncheon Free to Members—Your Paid Dues are
Your Reservation—Send your dues today to
Mrs. Julius Stern, Treasurer, 5105 N. 13th St.

SEND A SISTERHOOD REPRESENTATIVE TO THE \$1,000,000 LUNCHEON

THERE will be a War Heroes Luncheon on September 28th at the Bellevue-Stratford Hotel, sponsored by the Women's Organizations of Philadelphia, at which a number of famous movie stars will be present. Every \$1,000 worth of War Bonds sold by a particular organization entitles that group to one seat at the Luncheon. The object of the Luncheon is to raise \$1,000,000 in War Bonds. Won't you help us help Uncle Sam and the prestige of Keneseth Israel Sisterhood by buying War Bonds now. Call Mrs. William Fineshriber, PEN. 0476.

MEN'S CLUB NOTES

SUNDAY FORUM OPENS OCTOBER 4

DR. FINESHRIBER will open the Men's Club Sunday morning Forums for the current season with an address of timely interest on Sunday, October 4, at 10:15 in Krauskopf Hall. All members of the Men's Club are urged to take advantage of this real opportunity that is your privilege as members of the Men's Club.

MEN'S CLUB OPENING MEETING—OCTOBER 4

8 P. M. — Krauskopf Hall

Speaker: ROBERT NATHAN,
Chief of the Planning Division of the
War Production Board

*You're missing an important event if you're
not there!*

JUNIOR CONGREGATION DUTCH SUPPER— September 27th

JUNIOR Congregation Members—old and new—come out for our first get-together at one of our famous Dutch Suppers. Sunday, September 27th, at 6:45 P. M. in the Alumni Building. The meal is free to all paid up members. A meeting and an evening of fun will follow the dinner. Also, we'll institute our 1942-43 policy of packing boxes for the K. I. boys in the Service, so bring with you cigarettes, candy, cookies, magazines—anything that a Service man would like. Don't come empty handed, but come.



ALUMNI DUTCH SUPPER AND ORCHESTRA DANCE—September 26

THE Alumni will open their season with a Dutch Supper and Dance to be held, Saturday, September 26th, in the Alumni Auditorium. Make a date and come. The affair is free to all paid up members and their dates. Get your dues in to Earl Satz, Treasurer, 549 Shoemaker Road, Elkins Park, Pa., so that you can be eligible to attend.

WELCOME TO OUR NEW MEMBERS

WE are most happy to list below the names of those who since the New Year have come into our Congregational family. The Rabbis, Board of Trustees, and the entire Congregation, extend to them a most hearty welcome. We trust they will avail themselves of the privileges and opportunities afforded, for service and usefulness within the Congregation, and through it in the community, city and nation alike. In these days which witness the changing order of things, may these new members, and all within the household of Keneseth Israel, hold fast to the traditions and teachings of the Synagogue, so as to lay hold of its strength to fortify and renew themselves for the challenge ahead.

New Members

Mrs. Alfred A. Adler	1334-66th Ave.
Mr. & Mrs. Hermon L. Arzt	1211 Wingohocking St.
Pvt. & Mrs. Robert S. Axelroth	1425 Chew St.
Mr. & Mrs. Morton F. Baum	2929 N. 26th St.
Dr. & Mrs. Irvin B. Bord	Miller's Rd., Arden, Del.
Mr. & Mrs. Bernard Bergman	1416 E. Duval St.
Pvt. & Mrs. John Borbow	49 N. 63rd St.
Mr. & Mrs. Morris Brownstein	1762 Scattergood St.
Mr. & Mrs. Maxwell Chaffetz	Greene Manor, Germantown
Mr. & Mrs. Jack Cohen	2610 N. Myrtlewood St.
Mr. & Mrs. Harry Conston	725 Broadway, Camden, N. J.
Miss Neysa N. Cristol	814-69th Ave.
Mr. & Mrs. Abraham Doctorovitz	4427 Germantown Ave.
Mr. & Mrs. Justin A. Elias	1521 Chew St.
Mr. & Mrs. Max M. Elion	4914 Chancellor St.
Mr. & Mrs. George Fellheimer	Shelburne Apts., 13th & Lindley
Miss Judy Fellman	718 Chelten Ave.
Miss Jane Fellman	718 Chelten Ave.
Mr. & Mrs. Edward Fink	68 Raynham Rd., Merion, Pa.
Miss Mitzi Firstin	8142 Cadwallader Road, Elkins Park
Mrs. Lewis Fisher	Touraine Apt., 1520 Spruce St.
Mrs. Adolph Fox	Bennett Hall, Camac & Lindley Ave.
Mrs. Harry E. Frechie	2601 Parkway
Mr. & Mrs. Nathan Friedland	4635 N. Warnock St.
Miss Ethel D. Gattman	Bennett Hall—Apt. 302, Camac & Lindley
Mr. & Mrs. Leonard B. Geis	1019 Melrose Ave.
Adolph B. Gimbel, Jr.	1512 Nedro Ave.
Mr. Albert Glantz	1634 Champlost Ave.
Mrs. Louise Gordon	1038 N. 67th St.
Mr. & Mrs. Alex M. Gusdorff	Premier Apts., 6608 N. 12th St.
Dr. & Mrs. Stanley Hilbronner	3003 Stevens Ave., Camden, N. J.
Mr. & Mrs. Jos S. Hoffman	3721 N. 8th St.
Mr. & Mrs. Leonard Jacobs	1620 Locust St.
Mr. Reuben Jacobs	1861 Champlost Ave.
Mr. & Mrs. Edward Kahn	1755 N. 57th St.
Mr. & Mrs. Howard S. Kahn	4401 Baltimore Ave.
Miss Bernita Katten	4636 Walnut St.
Mr. & Mrs. Bernard Kimmelman	2630 S. Darien St.
Mr. Harvey Korn	4227 N. 8th St.
Dr. & Mrs. Harry Kornfield	c/o Jewish Hospital
Miss Wilma Krisch	942 E. Tioga St.
Mr. & Mrs. Stanley H. Lang	1649 Grange St.
Mrs. Sarah Lavine	5705 Virginian Road
Miss Elsie Ann Lefcoe	5101 N. 15th St.
Mr. & Mrs. Herbert Leopold	7095 N. 20th St.
Mr. & Mrs. Alexander Lichten	4852 N. 9th St.
Mr. Harry Lichtman	St. Francis Hotel, 1208 Walnut St.
Mr. & Mrs. Herbert London	1418 Conlyn St.
Miss Lorraine R. Lorch	3810 N. 17th St.
Mr. & Mrs. Charles R. Martin	6600 N. 12th St.
Mr. & Mrs. Raymond S. Martin	Lindley Court Apts., 13th & Lindley Ave.
Mr. & Mrs. Eugene V. Mayer	8374 Glen Road, Elkins Park, Penna.
Mr. Herman K. Munter	Kesmon Hotel, 12th & Spruce
Mrs. Cecelia B. Meyerhoff	409 Shoemaker Road, Elkins Park, Pa.
Mr. & Mrs. Alfred M. E. Meyers	4815 Locust Street

New Members—Continued

Mr. & Mrs. David Meyers	The Claridge
Mr. Gerald Myers	Cliveden Hall
Mr. & Mrs. Jesse Neumann	200 Morris St., Phoenixville, Pa.
Mr. & Mrs. Mayer U. Newfield	720 Old Lancaster Road, Bryn Mawr, Pa.
Mr. & Mrs. A. Jos. Orliner	328 E. Wadsworth St.
Mr. & Mrs. Albert E. Polasky	1166 Magnolia Ave., Camden, N. J.
Mr. & Mrs. Richard D. Pomerantz	630 W. Cliveden St.
Mr. & Mrs. Theodore G. Rich	6824 N. 10th St.
Mr. & Mrs. Richard Rogasner	2601 Parkway
Mr. & Mrs. Leon M. Rose	2425 W. 80th Ave.
Lieut. & Mrs. Albert H. Rosen	617 S. 63rd St.
Mr. & Mrs. Max Rosenau	2601 Parkway
Mr. & Mrs. Walter M. Rosskam	7825 Park Ave., Elkins Park, Pa.
Mrs. A. Rothman	4903 N. 13th St.
Miss Hannah Jean Rubenstein	5019 N. Sydenham St.
Mr. & Mrs. Charles L. Rudd	5314 Sherwood Terrace, Merchantville, N. J.
Mr. Harry M. Saffer	2601 Parkway
Mrs. Wm. Schloss	55 W. Essex Ave., Lansdowne, Pa.
Mr. Herman J. Schmidt	271 S. 15th St.
Mrs. Rae Simon	1517 N. 33rd St.
Miss Bette L. Smellow	1229 N. 52nd St.
Mr. Nathan Smukler	1940 N. Broad St.
Miss Ruth Smukler	1940 N. Broad St.
Mr. Newton H. Sondheim	1435 Nedro Ave.
Miss Elaine J. Stein	1543 W. Dauphin St.
Dr. & Mrs. Irvin Stein	7937 Park Ave., Elkins Park, Pa.
Mr. & Mrs. Kurt Ludwig Stern	Park Ave. & Grange St.
Mr. & Mrs. Felix M. Straus	610 Elkins Ave., Elkins Park
Mr. & Mrs. Albert Taicher	5340 N. Sydenham St.
Mr. & Mrs. Albert S. Tandler	46 W. Ashmead Place So.
Mr. Boert C. Waxman	404 Waring Road, Elkins Park, Pa.
Miss Wilma Waxman	404 Waring Road, Elkins Park, Pa.
Mr. & Mrs. Matthew B. Weinstein	5601 Woodcrest Ave.
Mr. & Mrs. David M. Weintraub	421 W. Hortter St.
Mr. & Mrs. Meyer Weintraub	409 Shoemaker Rd., Elkins Park
Mr. Marvin Wiernik	512 E. Roosevelt Blvd.
Pvt. & Mrs. Albert Wilson	1531 Lindley Ave.
Miss M. Malvian Wirtschafter	2837 W. Allegheny Ave.
Mr. & Mrs. Sylvan S. Wolters	1633 W. Wyoming Ave.
Mr. Marvin Yasan	5226 N. Warnock St.

AN IMPORTANT STATEMENT

*Statement of Principles
by
Non-Zionist Rabbis*

WE, Rabbis in American Israel, who believe in the universalism of Judaism's ethical and spiritual values and teachings, express our hearty agreement with the following Statement drawn up by those who convened in Atlantic City, June 1 and 2nd, 1942, for the purpose of giving voice to our convictions and to discuss ways and means of giving greater emphasis in Jewish life and thought to these doctrines and of securing wider recognition and appreciation of them among our neighbors.

The special reason for our gathering is in the growing secularism in American life, the absorption of large numbers in nationalistic endeavors and the tendency to reduce the religious basis of life to a place of secondary importance. A further reason for taking counsel together is in our realization that at this time more than

ever all men for their own good and the good of mankind should give every emphasis to those moral and religious values and principles that transcend boundary lines and hold all men in a common bond of human fellowship.

(1) We believe that the present tragic experience of mankind abundantly demonstrate that no single people or group can hope to live in freedom and security when their neighbors are in the grip of evil forces either as perpetrators or sufferers. We hold, therefore, that the solution of the social, economic, and political problems of one people is inextricably bound up with those of others. To this general rule the problems of our Jewish people constitute no exception, though unhappily we Jews are often the first victims of the distemper of peoples and suffer most from the maladjustments of society.

(2) We declare our unwavering faith in the humane and righteous principles that underlie the democratic way of life, principles first envisaged by the Prophets of Israel and embodied in our American Bill of Rights. In keeping with these principles we hold that the Jewish people have the same right to live securely anywhere in the world and to enjoy the fruit of their labor in peace as have men of every other faith and historic background. We fervently hope and earnestly trust that in the coming peace programs that right will be fully recognized, unequivocally expressed, and inextricably woven into the texture of the new world order.

(3) Realizing how dear Palestine is to the Jewish soul, and how important Palestinian rehabilitation is towards relieving the pressing problems of our distressed people, we stand ready to render unstinted aid to our brethren in their economic, cultural and spiritual endeavors in that country. But in the light of our universalistic interpretation of Jewish history and destiny, and also because of our concern for the welfare and status of the Jewish people living in other parts of the world, we are unable to subscribe to or support the political emphasis now paramount in the Zionist program. We cannot but believe that Jewish nationalism tends to confuse our fellowmen about our place and function in society and also diverts our own attention from our historic role to live as a religious community wherever we may dwell. Such spiritual role is especially voiced by Reform Judaism in its emphasis upon the eternal prophetic principles of life and thought, principles through which alone Judaism and the Jew can hope to endure and bear witness to the universal God.

The maladjustments of society and the consequent sufferings are at bottom due to men's forgetfulness of the elementary decencies and virtues and to the violation of moral and spiritual principles that have universal validity. It is incumbent, therefore, upon all of us, Jews and non-Jews alike, to stress to the utmost in thought, word and deed those teachings of our own religion that are all-inclusive, if we would permanently correct the evils that so often bring suffering to mankind.

Reform Judaism, as we conceive it, is the contemporary manifestation of the eternal prophetic spirit of Israel, through which alone Judaism and the Jew live to witness to the universal God.

Henry Barnston
Samuel H. Baron
Elmer Berger
Louis Binstock

Houston, Texas
Ft. Lauderdale, Fla.
Flint, Mich.
Chicago, Ill.

Eugene Blachschleger
Sheldon H. Blank
Joseph Blatt
I. Mortimer Bloom
Stanley R. Bray
Edward N. Calisch
Henry Cohen
Simon R. Cohen
Simon Cohn
Beryl D. Cohon
Abraham Cronbach
Max C. Currick
Julian B. Feibelman
Morris M. Feuerlicht
Morton C. Fierman
Solomon A. Fineberg
William H. Fineshriber
Solomon Foster
Leo M. Franklin
Ephraim Frisch
Norman Gerstenfeld
Samuel H. Goldenson
A. D. Goode
M. W. Graff
L. Elliott Grafman
Milton Greenwald
Julius K. Gutmann
Carl N. Herman
Abram Hirschberg
Maurice A. Hirshberg
Samuel Hirshberg
Abraham Holtzberg
Samuel D. Hurwitz
Pizer W. Jacobs
David Jacobson
Louis A. Josephson
Samuel Koch
E. A. Landau
Isaac Landman
Solomon Landman
Charles Latz
M. S. Lazaron
David Lefkowitz
David Lefkowitz, Jr.
Sidney M. Lefkowitz
S. J. Levinson
Clifton H. Levy
Eugene Mannheimer
Charles Mantinband
David Marx
Israel I. Mattuck
Julian Miller
Julian Morgenstern
Nathan A. Perilman
David Philipson
Isador E. Philo
Joseph Rauch
Sidney L. Regner
Irving F. Reichert
Victor E. Reichert
William Rosenau
Jerome Rosenbloom
William F. Rosenblum
Jacob M. Rothschild
Leonard J. Rothstein
Eugene J. Sack
Ira E. Sanders
Samuel Sandmel
Hyman J. Schachtel
A. D. Shaw
David D. Shor
Abraham Shusterman
Samuel M. Silver
Herman E. Snyder
George Solomon
Solomon E. Starrels
Malcolm H. Stern
Nathan Stern
Allan Tarshish
Maurice Thorner
Benjamin A. Tintner
Leo Turitz
Sidney E. Unger
Aaron L. Weinstein
Jonah B. Wise
Louis Witt
Samuel J. Wolk
Louis Wolsey

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Oklahoma City, Okla.
New York, N. Y.
Vicksburg, Miss.
Richmond, Va.
Galveston, Texas
Brooklyn, N. Y.
Brooklyn, N. Y.
Boston, Mass.
Cincinnati, Ohio
Erie, Pa.
New Orleans, La.
Indianapolis, Ind.
Washington, D. C.
Mt. Vernon, N. Y.
Philadelphia, Pa.
Newark, N. J.
Detroit, Mich.
San Antonio, Texas
Washington, D. C.
New York, N. Y.
York, Pa.
Roanoke, Va.
Long Beach, Calif.
Evansville, Ind.
Danville, Va.
West Palm Beach, Fla.
Chicago, Ill.
Calumet City, Ill.
Milwaukee, Wis.
Trenton, N. J.
Camp Wolters, Texas
Blytheville, Ark.
San Antonio, Texas
Cleveland, Miss.
Seattle, Wash.
Albany, Ga.
Brooklyn, N. Y.
Kew Gardens, L. I., N. Y.
Canton, Ohio
Baltimore, Md.
Dallas, Texas
Shreveport, La.
Richmond, Va.
Brooklyn, N. Y.
New York, N. Y.
Des Moines, Iowa
Williamsport, Pa.
Atlanta, Ga.
London, England
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Cincinnati, Ohio
New York, N. Y.
Cincinnati, Ohio
Youngstown, Ohio
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Reading, Pa.
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Baltimore, Md.
New York, N. Y.
New York, N. Y.
Pittsburgh, Pa.
Harrisonburg, Va.
Philadelphia, Pa.
Little Rock, Ark.
Chapel Hill, N. C.
New York, N. Y.
Baltimore, Md.
Santa Ana, Calif.
Baltimore, Md.
University of Maryland
Springfield, Ill.
Savannah, Ga.
Albuquerque, New Mexico
Philadelphia, Pa.
New York, N. Y.
Hazelton, Pa.
Jersey City, N. J.
Ft. Monmouth, N. J.
New Castle, Pa.
Ft. Eustis, Va.
Jamaica, L. I., N. Y.
New York, N. Y.
Dayton, Ohio
Brooklyn, N. Y.
Philadelphia, Pa.

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ZIONISM AN AFFIRMATION OF JUDAISM

*A Reply by 757 Orthodox, Conservative and Reform
Rabbis of America to a Statement Issued by Ninety
Members of the Reform Rabbinate Charging That
Zionism Is Incompatible with the Teachings of Judaism*

THE SUBJOINED REPLY was prepared at the initiative of the following Rabbis who submitted it to their colleagues throughout the country for signature: Philip S. Bernstein, Barnett R. Brickner, Israel Goldstein, James G. Heller, Mordecai M. Kaplan, B. L. Levinthal, Israel H. Levinthal, Louis M. Levitsky, Joshua Loth Liebman, Joseph H. Lookstein, Jacob R. Marcus, Abraham A. Neuman, Louis I. Newman, David de Sola Pool, Abba Hillel Silver, Milton Steinberg, and Stephen S. Wise.

WE, THE UNDERSIGNED RABBIS of all elements in American Jewish religious life, have noted with concern a statement by ninety of our colleagues in which they repudiate Zionism on the ground that it is inconsistent with Jewish religious and moral doctrine. This statement misrepresents Zionism and misinterprets historic Jewish religious teaching, and we should be derelict in our duty if we did not correct the misapprehensions which it is likely to foster.

We call attention in the first place to the fact that the signatories to this statement, for whom as fellow-Rabbis we have a high regard, represent no more than a very small fraction of the American rabbinate. They constitute a minority even of the rabbinate of

Reform Judaism with which they are associated. The overwhelming majority of American Rabbis regard Zionism not only as fully consistent with Judaism but as a logical expression and implementation of it.

Our colleagues concede the need for Jewish immigration into Palestine as contributing towards a solution of the vast tragedy of Jewish homelessness. They profess themselves ready to encourage such settlement. They are aware of the important achievements, social and spiritual, of the Palestinian Jewish community and they pledge to it their unstinted support. And yet, subscribing to every practical accomplishment of Zionism, they have embarked upon a public criticism of it. In explanation of their opposition they advance the consideration that Zionism is nationalistic and secularistic. On both scores they maintain it is incompatible with the Jewish religion and its universalistic outlook. They protest against the political emphasis which, they say, is now paramount in the Zionist program and which, according to them, tends to confuse both Jews and Christians as to the place and function of the Jewish group in American society. They appeal to the prophets of ancient Israel for substantiation of their views.

TREASURING the doctrines and moral principles of our faith no less than they, devoted equally to America and its democratic processes and spirit, we nonetheless find every one of their contentions totally without foundation.

Zionism is not a secularist movement. It has its origins and roots in the authoritative religious texts of Judaism. Scripture and rabbinical literature alike are replete with the promise of the restoration of Israel to its ancestral home. Anti-Zionism, not Zionism, is a departure from the Jewish religion. Nothing in the entire pronouncement of our colleagues is more painful than their appeal to the prophets of Israel—to those very prophets whose inspired and recorded words of national rebirth and restoration nurtured and sustained the hope of Israel throughout the ages.

Nor is Zionism a denial of the universalistic teachings of Judaism. Universalism is not a contradiction of nationalism. Nationalism as such, whether it be English, French, American or Jewish, is not in itself evil. It is only militaristic and chauvinistic nationalism, that nationalism which shamelessly flouts all mandates of international morality, which is evil. The prophets of Israel looked forward to the time not when all national entities would be obliterated, but when all nations would walk in the light of the Lord, live by His law and learn war no more.

Our colleagues find themselves unable to subscribe to the political emphasis "now paramount in the Zionist program." We fail to perceive what it is to which they object. Is it to the fact that there are a regularly constituted Zionist organization and a Jewish Agency which deal with the mandatory government, the Colonial office, the League of Nations and other recognized political bodies? But obviously, even immigration and colonization are practical matters which require political action. The settlement of a half million Jews in Palestine since the last war was made possible by political action which culminated in the Balfour Declaration and the Palestine Mandate. There can be little hope of opening the doors of Palestine for mass Jewish immigration after the war without effective political action.

Or is it that they object to the ultimate achievement by the Jewish community of Palestine of some form of Jewish statehood? We are not so bold as to predict the nature of the international order which will emerge from the present war. It is altogether likely, and indeed it may be desirable, that all sovereign states shall under the coming peace surrender some of their sovereignty to achieve a just and peaceful world society.

Certainly our colleagues will allow to the Jews of Palestine the same rights that are allowed to all other peoples resident on their own land. If Jews should ultimately come to constitute a majority of the population of Palestine, would our colleagues suggest that all other peoples in the post-war world shall be entitled to political self-determination, whatever form that may take, but the Jewish people in Palestine shall not have such a right? Or do they mean to suggest that the Jews in Palestine shall forever remain a minority in order not to achieve such political self-determination?

PROTESTING their sympathy both for the homeless Jews of the world and for their brethren in Palestine, our colleagues have by their pronouncement done all these a grave disservice. It may well be that to the degree to which their efforts are at all effective, Jews who might otherwise have found a haven in Palestine will be denied one. The enemies of the Jewish homeland will be strengthened in their propaganda as a result of the aid which these Rabbis have given them. To the Jews of Palestine, facing the gravest danger in their history and fighting hard to maintain morale and hope in the teeth of the totalitarian menace, this pronouncement comes as a cruel blow.

We do not mean to imply that our colleagues intended it as such. We have no doubt that they are earnest about their finespun theoretical objections to Zionism. We hold, however, that these objections have no merit, and further that voicing them at this time has been unwise and unkind.

We have not the least fear that our fellow Americans will be led to misconstrue the attitudes of American Jews to America because of their interest in Zionism. Every fair-minded American knows that American Jews have only one political allegiance—and that is to America. There is nothing in Zionism to impair this loyalty. Zionism has been endorsed in our generation by every President from Woodrow Wilson to Franklin Delano Roosevelt, and has been approved by the Congress of the United States. The noblest spirits in American life, statesmen, scholars, writers, ministers and leaders of labor and industry, have lent their sympathy and encouragement to the movement.

Jews, and all non-Jews who are sympathetically interested in the plight of Jewry, should bear in mind that the defeat of Hitler will not of itself normalize Jewish life in Europe. An Allied peace which will not frankly face the problem of the national homelessness of the Jewish people will leave the age-old tragic status of European Jewry unchanged. The Jewish people is in danger of emerging from this war not only more torn and broken than any other people, but also without any prospects of a better and more secure future and without the hope that such tragedies will not recur again and again. Following an Allied victory, the Jews of Europe, we are confident, will be restored to their political rights and to equality of citizenship. But they possessed these rights after the last war and yet the past twenty-five years have witnessed a rapid and appalling

deterioration in their position. In any case, even after peace is restored Europe will be so ravaged and war-torn that large masses of Jews will elect migration to Palestine as a solution of their personal problems. Indeed, for most of these there may be no other substantial hope of economic, social and spiritual rehabilitation.

THE freedom which, we have faith, will come to all men and nations after this war, must come not only to Jews as individuals wherever they live, permitting them to share freedom on a plane of equality with all other men, but also to the Jewish people, as such, restored in its homeland, where at long last it will be a free people within a world federation of free peoples.

Of the 757 Rabbis listed below, 214 are members of the Central Conference of American Rabbis (Reform); 247 are members of the Rabbinical Assembly of America (Conservative); and the rest are affiliated with the Rabbinical Council of America (Orthodox) or the Union of Orthodox Rabbis. The total represents the largest number of rabbis whose signatures are attached to a public pronouncement in all Jewish history.

A

MICHAEL AARONSOHN, Cincinnati, Ohio
 MOSES J. S. ABELS, North Bergen, N. J.
 H. ABRAMOWITZ, Montreal, Can.
 ABBA ABRAMS, New York
 SAMUEL J. ABRAMS, Brookline, Mass.
 H. ADAMS, Brooklyn, N. Y.
 MORRIS ADLER, Detroit, Mich.
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 MICHAEL ALPER, New York
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 DAVID ARONSON, Minneapolis, Minn.
 MAX ARZT, New York
 AARON M. ASHINSKY, Pittsburgh, Pa.
 GARRY J. AUGUST, Gary, Ind.
 A. N. AVRUTICK, Newburgh, N. Y.

B

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 JOSEPH M. BAUMOL, Brooklyn, N. Y.
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 JUDA BENENSON, New York
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 MOISE BERGMAN, San Diego, Cal.
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 BERNARD L. BERZON, Brooklyn, N. Y.
 MORRIS BESDIN, New York
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 BENJAMIN H. BIRNBAUM, Chicago, Ill.
 SAMUEL BLINDER, Philadelphia, Pa.
 JOSHUA BLOCH, New Hyde Park, N. Y.
 LAWRENCE A. BLOCK, Huntington, W. Va.
 HERBERT I. BLOOM, Kingston, N. Y.
 MAURICE J. BLOOM, Newburgh, N. Y.
 SAMUEL M. BLUMENFELD, Chicago, Ill.
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 RALPH H. BLUMENTHAL, Wilmington, N. C.
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 ELI A. BOHNEN, Buffalo, N. Y.
 BEN ZION BOKSER, Forest Hills, N. Y.
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 SIMON BRENNER, Brooklyn, N. Y.
 BARNETT R. BRICKNER, Cleveland, Ohio
 M. L. BRILL, Bethlehem, Pa.
 BENJAMIN I. BRILLIANT, Louisville, Ky.
 ARTHUR BRODEY, Hattiesburg, Miss.
 ARTHUR T. BUCH, Scranton, Pa.
 GEDALIA BUCHBINDER, Brooklyn, N. Y.
 JACOB T. BUCHBINDER, Brooklyn, N. Y.
 ALEXANDER BUDIN, Rockaway Park, N. Y.
 I. BUNIN, Brooklyn, N. Y.
 A. D. BURACK, Brooklyn, N. Y.
 ALEXANDER J. BURNSTEIN, Brooklyn, N. Y.
 ABRAHAM BURSTEIN, New York
 ELLIOT M. BURSTEIN, San Francisco, Cal.
 MORDECAI BURSTEIN, Kansas City, Mo.

C

JUDAH CAHN, New York
 JONAH E. CAPLAN, Astoria, N. Y.
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 MORTIMER J. COHEN, Philadelphia, Pa.
 MORTON J. COHN, Niagara Falls, N. Y.
 NATHAN H. COLISH, Houston, Texas
 SAMUEL COOK, Altoona, Pa.
 SAMUEL COOPER, Charleston, W. Va.

D

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 DANIEL L. DAVIS, Lancaster, Pa.
 MOSHE DAVIS, New York
 AARON DECTER, Philadelphia, Pa.
 MORRIS V. DEMBOWITZ, New York
 N. H. DIAMOND, Paris, Tenn.
 FREDERIC A. DOPPELT, Ft. Wayne, Ind.
 BERNARD DRACHMAN, New York

NATHAN DRAZIN, Baltimore, Md.
WM. DRAZIN, Savannah, Ga.
MAX DROB, New York

E

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M. ECKSTEIN, Philadelphia, Pa.
ISAAC C. EDREHI, Philadelphia, Pa.
BERNARD C. EHRENREICH, Chicago, Ill.
M. H. EICHENSTEIN, St. Louis, Mo.
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IRA EISENSTEIN, New York
SIMON EISENSTEIN, Vineland, N. J.
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HENRY ENGLANDER, Cincinnati, Ohio
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SAMUEL EPSTEIN, Dalton, Ga.
MITCHEL S. ESKOLSKY, New York
M. ETTER, Harrisburg, Pa.

F

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SIMON FEDERBUSCH, New York
MEIR FELMAN, Bridgeport, Conn.
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ABRAHAM H. FEINBERG, Youngstown, Ohio
ADOLPH J. FEINBERG, Hammond, Ind.
LOUIS FEINBERG, Cincinnati, Ohio
ABRAHAM J. FELDMAN, Hartford, Conn.
NATHAN FELDMAN, Omaha, Nebr.
LEON I. FEUER, Toledo, Ohio
ALVIN I. FINE, Wilmington, Del.
ISADORE FINE, Canton, Ohio
S. Z. FEINEBERG, Flint, Mich.
ABBA M. FINEBURG, Camp Shelby, Miss.
MORRIS H. FINER, Tulsa, Okla.
MEYER FINKELSTEIN, Beverly, Mass.
JESSE JOEL FINKLE, Newport News, Va.
HENRY FISHER, Rochester, N. Y.
MOSES FISCHER, Detroit, Mich.
EPHRAIM FISCHOFF, New York
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JEROME D. FOLKMAN, Grand Rapids, Mich.
MAX L. FORMAN, Philadelphia, Pa.
CH. FOX, Brooklyn, N. Y.
LEON FRAM, Detroit, Mich.
JACOB FREEDMAN, Philadelphia, Pa.
JOS. H. FREEDMAN, Nashville, Tenn.
HIRSCH L. FREUND, Cambridge, Mass.
ISER L. FREUND, San Jose, Cal.
ERIC FRIEDLAND, Pontiac, Mich.
MARCUS FRIEDLANDER, Brooklyn, N. Y.
BENJAMIN FRIEDMAN, Syracuse, N. Y.
ISRAEL E. FRIEDMAN, Minneapolis, Minn.
JACOB J. FRIEDMAN, New York
S. FRIEDMAN, Brooklyn, N. Y.
SOL B. FRIEDMAN, New York
THEODORE FRIEDMAN, Buffalo, N. Y.
MORRIS FUHRMAN, Pittsfield, Mass.
MORRIS B. FUNK, Revere, Mass.

G

JOSEPH GABRIEL, New York
IRVING GANZ, Johnstown, Pa.
JOEL S. GEFFEN, Troy, N. Y.
T. GEFFEN, Atlanta, Ga.
MAX GELB, White Plains, N. Y.

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DAVID L. GENUTH, Cleveland, Ohio
ISRAEL GERSTEIN, Chattanooga, Tenn.
J. GERSTEIN, Waterloo, Iowa
SAMUEL GERSTENFELD, New York
SEYMOUR GEWITZ, Bradley Beach, N. J.
ESER GINSBURG, New York
ARTHUR GINZLER, San Antonio, Texas
JOSEPH GITIN, Chapel Hill, N. C.
R. B. GITTELSON, Rockville Center, N. Y.
JACOB J. GITTLEMAN, Louisville, Ky.
SAMUEL GLASNER, Philadelphia, Pa.
CHAIM GLATZER, Newark, N. J.
NATHAN GLUSTEIN, Winthrop, Mass.
H. RAPHAEL GOLD, Dallas, Texas
JOSEPH GOLDBERG, Knoxville, Tenn.
LEWIS GOLDBERG, Wheeling, W. Va.
MORRIS M. GOLDBERG, New York
MORTON GOLDBERG, Toledo, Ohio
MOSES I. GOLDBERG, New Orleans, La.
HAROLD GOLDFARB, Cleveland, Ohio
ISRAEL GOLDFARB, Brooklyn, N. Y.
SOLOMON D. GOLDFARB, Brooklyn, N. Y.
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JUDAH GOLDIN, Champaign, Ill.
MORDUCH J. GOLINKIN, Worcester, Mass.
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I. B. GOLDMAN, Wilkes-Barre, Pa.
ISRAEL M. GOLDMAN, Providence, R. I.
MEYER J. GOLDMAN, Weehawken, N. J.
YEHUDA D. GOLDMAN, Chicago, Ill.
ALBERT S. GOLDSTEIN, Sheppard Field, Tex.
DAVID A. GOLDSTEIN, Omaha, Nebr.
ISRAEL GOLDSTEIN, New York
MORRIS GOLDSTEIN, San Francisco, Cal.
E. H. GOLOMB, Baltimore, Md.
MORRIS S. GOODBLATT, Philadelphia, Pa.
HENRY GOODY, Greensburg, Pa.
ROBERT GORDIS, Belle Harbor, N. Y.
ALBERT A. GORDON, Paducah, Ky.
HIRSCH L. GORDON, New York
J. D. GORDON, Norfolk, Va.
JULIUS GORDON, University City, Mo.
MORRIS GORDON, Youngstown, Ohio
SAMUEL H. GORDON, Salt Lake City, Utah
THEODORE H. GORDON, Madison, Wisc.
LEIZER GORELIK, New Haven, Conn.
PAUL GORIN, Chicago, Ill.
BENJAMIN H. GORRELICK, Albany, N. Y.
EZRA G. GOTTHELF, San Francisco, Cal.
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