Correction
The last issue of Heritage incorrectly identified the victim of the 1991 Crown Heights Riots. He was Yankel Rosenbaum, not Ari Halberstam. The error was editorial and not that of the author, Pamela Nadell.
Dear Friends:

This special issue of Heritage features American Jewish struggles for freedom. Our current exhibition, “Jewish Chaplains in World War II” (see page 26) exemplifies the commitment of American Jewry to the fight against tyranny. We opened the exhibition on October 9, 2007, with readings from letters written by World War II Jewish chaplains. National broadcaster, Charles Osgood, served as host and the readers included children of World War II chaplains and Jewish chaplains on active service in the military.

The reaction of younger members of the audience was interesting. They knew little about the discrimination faced by Jews, Catholics African-Americans and other minorities during the 1940’s. A significant number were fascinated to learn that Jewish chaplains served as ministers to Christian soldiers including giving of last rights in accordance with the Christian faith. It is a fair conclusion that the inter-faith work of Jewish chaplains during WWII contributed to the decline in anti-Semitism after the war.

The mission of the American Jewish Historical Society is important, and I hope you will join me in supporting it. As you read on page 5 about our commitment to record and preserve the history of the American Soviet Jewry Movement, or the stories in the special insert depicting “American Jewish Struggles for Freedom” from the colonial period to the present, you can take pride in knowing that we are devoted to assuring that the memory of our people’s past is not forgotten.

For 115 years, the American Jewish Historical Society has collected the documents that record those struggles. Through its publications, exhibitions, lectures, programs, conferences and internet outreach, the Society brings those documents to life. The photos and letters in the Jewish chaplains’ exhibition have rested in our archives for forty years. Support from donors made it possible to bring them to light – in a sense, back to life.

Thank you for continuing to make such projects possible.

Sincerely,

[Signature]

Daniel R. Kaplan
It’s your heritage...

The American Jewish Historical Society

The American Jewish Historical Society is the world’s leading institution for communicating the history of the Jewish people in the United States. This is so important because the Society’s critical mission is not duplicated by any other organization.

For more than a century, this institution has served educators, students, rabbis, researchers, genealogists, filmmakers, curators and audiences – Jewish and non-Jewish alike, bringing forth the richness of the remarkable Jewish experience in this great nation.

Now more than ever, as we celebrate more than 350 years of Jewish life in America, support from friends and members like you can make a difference.

Without your commitment, the stories we tell and the documents we preserve will be lost to future generations.

What does your personal gift make possible?

Research and Scholarship
AJHS makes available millions of unique documents from which researchers write the history of the American Jewish experience.

The society sponsors the AJHS Academic Council, the only professional organization in the field. Its scholarly conferences are critical to developing new scholarships and ideas in American Jewish history.

AJHS provides fellowships to young scholars aspiring to academic careers.

The society publishes American Jewish History, the most respected scholarly journal in the field.

Public Knowledge and Understanding
AJHS produces museum exhibitions, lectures, concerts, film series and popular cultural events that actively reinforce Jewish identity and pride, while conveying the record of American Jewish accomplishment to people of all backgrounds.

Recent exhibits include our partnership with the Library of Congress on “From Haven to Home: 350 Years of Jewish History in America,” the largest exhibition on this subject ever assembled. The AJHS version of the exhibition is now traveling nationally. Through 2008, two AJHS exhibitions will tell the heroic story of American Jewish chaplains in World War II and of their post-war efforts to help the surviving remnant of European Jewry, including smuggling the survivors to the land that would, in 1948, become Israel.

For sports fans, AJHS published a wildly popular set of cards of every Jew who played major league baseball from 1872 to the present. Its website www.jewsinsports.
A major grant from the National Endowment for the Humanities has allowed the AJHS to begin processing the historical record of the American Soviet Jewry Movement from the 1960s to the 1990s, what many historians have called the signal accomplishment of American Jewry in the twentieth century. Thanks to AJHS, we can assure that the memory of this movement will live for future generations.

AJHS’s Project ADAJE has begun digitizing American Jewish periodicals from the 1840s to the present, offering free access on the internet to a wealth of historical resources. The AJHS journal, American Jewish History, and its predecessor titles from 1893 through 1979 are currently available on-line at www.ajhs.org/ADAJE.

AJHS is now collecting the personal papers of leading figures in the Jewish counterculture movement of the 1960s and 1970s, which contributed so much to renewing American Judaism.

These are only a sample of the activities by which AJHS assures the future of the American Jewish past.

Your support keeps our history alive. Tomorrow’s history lessons will be written and understood because, today, you helped advance the mission of the American Jewish Historical Society.

Whether in business and finance, politics, education, science, arts, human rights, sports, entertainment to the everyday activities of family life—AJHS has ensured that the record from 1654 to the present is kept, that the stories are told, and our shared history is not marginalized.

Please join us now or give the gift of membership with a tax deductible donation and receive the benefits of membership, or use the enclosed membership form to make sure you continue to be a part of the legacy.

To explore other instruments of giving including naming AJHS as a beneficiary in your will and joining our Haym Salomon Society please call, in confidence, Cathy Krugman in our Development Department at (212) 294-6164.
Former Secretary of State George P. Shultz mesmerized an audience of more than 500 attendees with his personal account of participating in the American Soviet Jewry Movement. Secretary Shultz moved and inspired his listeners when he recounted his decision in 1966 to attend a Freedom Seder with Jewish *refuseniks* in the US Embassy in Moscow, and when he revealed that his eyes filled with tears when he received a call from Ida Nudel in 1987 that she began by saying, “I'm in Jerusalem, I'm home.”

Shultz’s remarks were the highlight of an evening in which he accepted the American Jewish Historical Society’s highest accolade, the Emma Lazarus Statue of Liberty Award. Elie Wiesel, a previous laureate, presented the award to Shultz. Shultz took the opportunity to laud a number of his colleagues at the State Department who worked with him on the Soviet Jewry issue, including a number who were in attendance: Max Kampelman, Richard Schifter, Rosaline Ridgeway, Elliot Abrams Charles Hill and Abraham Sofaer.

The dinner helped raise in excess of $2 million for the Archive of the American Soviet Jewry Movement. Shultz urged the audience to support the archive because, through viewing the historical record, “That is how generations learn from the past. That is how they understand the pain of oppression and the importance of freedom.” Shultz saved his highest praise for Ronald Reagan, “who put human rights and Soviet Jewry at the top of his agenda,” and insisted on negotiating for their freedom without tolerating any other Soviet human rights abuses as a *quid pro quo*.

The Dinner was chaired by Kenneth J. Bialkin, chair of the Archive of the American Soviet Jewry Movement. In addition to Wiesel and Shultz, the program included such notables as Malcolm Hoenlein, James Tisch, Jacob Stein, Rabbi Arthur Schneir, Cantor Joseph Malovany, Israeli Knesset member Yuli Yoel Edelstein and Sidney Lapidus.

Mr. Shultz concluded his remarks by saying, “The best reason to record and remember how Soviet Jews were saved is to be prepared to act again when the need arises. If we are ever to live in a civilized world, what was accomplished for the Soviet Jews must become the rule rather than the exception. We must not only preach the doctrine of human rights, we must learn how actually to be our brother’s keeper.”

**Important Soviet Jewry Collections Ready for Researcher Use**

In recent months, the Archive of the American Soviet Jewry
Movement, a project of the American Jewish Historical Society, has received several important collections and made others available to researchers for the first time. This effort is part of a major undertaking by the Archive to document the role that American Jewry played from the 1960s to the 1990s in winning freedom for Soviet Jewry.

**New Acquisitions**
The Archive received a large cache of records documenting the American Soviet Jewry Movement from the University of Denver. Through the efforts of Micah Naftalin, executive director of the Union of Councils for Soviet Jews, Jerry Goodman, former executive director of the National Conference on Soviet Jewry, and Bruce Montgomery, director of special collections at the University of Colorado at Boulder, the 650 linear feet of records of the Union of Councils for Soviet Jews and other American Soviet Jewry Movement related collections previously held at the university were donated to the American Jewish Historical Society. The collections include documents, posters, film, audio tapes and photographs.

The University of Colorado had aspired to create a large archive documenting various aspects of the human rights movement, of which the American efforts to rescue Soviet Jewry were a part. The Union of Councils for Soviet Jews, a grassroots coalition, was the leading organization to deposit the bulk of its records in Boulder. However, a shift in the university’s collecting priorities “orphaned” the Soviet Jewry material and the AJHS stepped in to bring the records to New York.

In September 2006, Lyn Slome, AJHS Director of Library and Archives, visited Boulder to review and appraise the collections, hire a temporary staff, and arrange for their re-boxing and transfer to New York. In addition to the records of the Union of Councils for Soviet Jews, the collections include the records of local councils in the Bay Area, Seattle, Houston, Chicago and Colorado, and personal...
papers donated by activists Lillian Forman, Ann Polunsky, Morey Schapira, Myrtle Sitowitz, Deborah Turkin, David Waksberg, Sylvia Weinberg and Dolores Wilkensfeld.

This summer, project consultants Jerry Goodman and Mimi Bowling gathered the papers of pioneer activist Moshe Decter following his death.

Archival Collections Now Available to Researchers

Funded in large measure by a grant from the National Endowment for the Humanities, project archivist Vital Zajka and archival assistant Andrey Filimonov have completed the arrangement and cataloguing of 100 linear feet of materials that AJHS had previously collected. Zajka, Filimonov and volunteer assistants have processed audiotapes and transcripts of oral histories taken by Julia Mates Cheney, who between 2001 and 2006 interviewed Russian Jewish immigrants about their experiences in the former Soviet Union and the United States. The two archivists have also completed their work on the papers of Joel G. Ackerman, former chairman of the Northern California Lawyers Committee for Soviet Jews. As well, 40 feet of materials previously donated by the Union of Councils for Soviet Jews have been processed and catalogued. Finding aids for all three collections are now available through the Society's online catalogue at www.cjh.org.

Still being processed under the NEH grant are the records of the National Conference on Soviet Jewry and the papers of Jerry Goodman, its former executive director; Boston-based Action for Soviet Jewry; and more than 300 audiotapes taken from the various collections including recorded phone conversations with Vladimir Slepak and Natan Sharansky and a program by Tom Stoppard following his trip to Russia in 1977.
The stirring words of “The New Colossus” are almost as familiar to most Americans as the national anthem. These words were penned in November 1883 by American Jewish poet Emma Lazarus, in her ode to the Statue of Liberty. Today her sonnet is considered one of the classic documents of American history. In 1976, the original handwritten version of the sonnet traveled across the nation as part of our Bicentennial celebration.

Now, you can own your own copy of Lazarus’s poem in her own hand. After Emma Lazarus died tragically at age 38, her family donated her personal notebook of handwritten poems to the American Jewish Historical Society. The Society has produced a limited edition of framed facsimiles of Lazarus’s masterpiece. You can purchase one from the Society for your home or office or for a school or library in your community.

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To order use our membership form, call 1 866 740-8013, or visit our online gift shop at www.ajhs.org
In 1941, a soldier stood in the doorway of Chaplain Simon Shoop’s office, shifting from one foot to the other. Chaplain Shoop put the man at ease, and the soldier told him that his wife in a distant state had contracted tuberculosis. According to Shoop, the family was “without funds for hospitalization and medical care and [had] no one to care for their child.” Shoop helped make arrangements for the wife’s treatment and the child’s care, and a loan to tide the family over while she was in treatment. A few days later, the soldier returned to his office.

‘Thank you, Father, for what you have done for us.’ I was surprised that he called me ‘father,’ for he had been to see me several times before, and I thought he recognized the Jewish Chaplain’s insignia. I informed him that I was not a Catholic priest and therefore not addressed as Father.

‘Yes, I know you’re a Jewish Chaplain, and not a priest,’ came the unhesitating reply, ‘But I call you Father because you are my spiritual father for what you have done. After all, isn’t a priest one who looks after the welfare of his spiritual children? This you have done for me, and the fact that you happen to be Jewish doesn’t make any difference. I never dreamed, I’ll admit, that a Jewish Rabbi would be my spiritual father.’ Shoop then concluded, “Since the man came from a small Southern town, he had had little contact with Jews, and the close bond of understanding and friendship that followed was a revelation to both of us.”

Rabbi Shoop was one of three hundred and eleven Jewish
chaplains who served in World War II (one thousand rabbis, more than half of the nation’s Jewish clergy, volunteered for service). Like Shoop, each of the 311 Jewish chaplains willingly bridged the gap between the needs of the US military and the requirements of Judaism. They served the spiritual needs of all the men in their units, offering counseling, writing letters home and, on occasion, leading Christian prayer services when no Christian chaplain was available. Their experiences are recounted in the latest AJHS exhibition, Jewish Chaplains at War: Unsung Heroes of the Greatest Generation, 1941-1945, which will be on display at the Center for Jewish History until May 3, 2008.

Jewish Chaplains at War is based on the records of the National Jewish Welfare Board (JWB), one of the most significant collections at the American Jewish Historical Society. The JWB archive contains hundreds of photographs, many of them never exhibited before, of American Jewish military chaplains in remote outposts from Peleliu to the Aleutians, and from India to Algeria, as well as film, original artifacts and letters and field reports that the chaplains sent to the JWB in New York. These reports are among the best documentation of the Jewish experience in the war ever generated by its participants. As members of the United States military, Jewish chaplains comforted the wounded, buried the dead and sustained the faith of all troops without regard to race, ethnicity or religion. They developed consensus rituals for Jewish soldiers, sailors and Marines, WACs and WAVES who came to military service from Judaism’s different traditions and denominations. They traveled countless miles to bring prayer, food and comfort to Jewish personnel spread across the globe. The 311 men (no women were yet ordained) provided the comfort of a kiddush and the consolation of a kaddish to Jewish soldiers and sailors at sea and on five continents. Chaplain Edwin Sandrow reported from the Aleutians, I dedicated the graves of Jewish servicemen wherever I went, especially on Attu and Kiska. Like one of Sholem Asch’s mystical characters I carried mezuzahs, prayer books, Bibles on my back, traveling by plane mostly and by ship, making forced landings, slipping on ice, sinking knee deep into mud. But... there is in all this a sense of accomplishment in an hour when heartache and humiliation are our lot!

Eight Jewish chaplains died while on duty. The best remembered is Alexander Goode one of the “Four Immortal Chap-
lains” – a Jew, a Catholic and two Protestants – who in 1943 came to symbolize interfaith cooperation in wartime. The four chaplains gave up their lifejackets to panicked soldiers and then joined hands and prayed on deck as their torpedoed troop transport, the *USS Dorchester*, sank into the freezing Atlantic. The US Post Office commemorated their sacrifice with a stamp, and a stained glass window in a chapel at the Pentagon portrays their sacrifice.

For many of the chaplains who served in the European theater, the most painful aspect of their experiences came not in combat, but when they first encountered their fellow Jews who survived the Nazis’ systematic attempt to destroy them. The American Jewish chaplains did what they could to help the survivors rebuild their lives, despite the fact that, at first, US military policy prohibited “fraternization” between the chaplains and the Jewish displaced persons living in camps run by the Allied armies. As a matter of principle, the military did not want to treat the Jewish survivors as a separate category for fear of accusations that they were replicating Nazi racial classifications. The chaplains were the first to argue against this attitude, insisting that Jewish displaced persons be given their own living facilities, separate from German POWs and Polish collaborators, and that they receive extra rations to help them recover from starvation. The chaplains conducted the first Seder in Germany since the rise of Hitler, obtained prayer books and copies of the Talmud for the survivors, made connections between separated members of families and interpreted the special needs of the survivors to non-Jewish military commanders. Each of the Jewish chaplains became, as Chaplain David Max Eichhorn wrote to his family, both “a good soldier and a good rabbi.”

*Jewish Chaplains at War: Unsung Heroes of the Greatest Generation, 1941-1945*, carries the story through the end of combat in Europe and the Pacific and the liberation of the concentration camps. In a second exhibition, opening on May 14, 2008, the American Jewish Historical Society will explore the relationship among the chaplains, the survivors and the US military. It carries the story through the efforts of some chaplains to deliver the survivors to Palestine, the role the chaplains played in the founding of the State of Israel in 1948 and in the final phases of *aliyah* by the remaining displaced Jews of Europe in the early 1950s.
The First Complete Set of Cards Ever for Jewish Major League Baseball Players

The first complete set of cards ever for Jewish Major League Baseball Players is about to become history. The remaining few will be given in gratitude as gifts for joining the first time or renewing your membership. A $150 tax deductible donation will get your gift box of original white-boxed cards in the mail. A $500 tax deductible donation will get you one of the last special Gold Sets. This collectible was a numbered edition of 500 and is finished in gold foil.

The first set of cards for EVERY KNOWN Jewish Major League Baseball player, from the 1870s to 2003! In conjunction with Jewish Major Leaguers, Inc., the American Jewish Historical Society created this limited edition card set for all 142 players. For more than forty of these men, this is their first and only card. Complete with photos and statistic cards, including Hall of Fame players Sandy Koufax and Hank Greenberg, future Hall of Famer Shawn Green, All-Stars Al Rosen and Ken Holtzman and oldtimers like Andy Cohen, Moe Berg and Harry “The Horse” Danning, this set is truly one of a kind. Jewish Major Leaguers is a limited edition, boxed set.

Developed with the encouragement and cooperation of Major League Baseball, the Players Association and the Alumni Players Association, the Society, in cooperation with Fleer produced only a small, one-time printing in 2003 for our members.

Cards are not sold. They are available only as gifts for joining the first time or renewing your membership. All orders are subject to dwindling stock on hand. Please order early to avoid disappointment.

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