

25¢

# LIBERAL JUDAISM

September, 1943

**Jews  
at West Point**

MAURICE J. BLOOM



**"Iggereth Mussar"**

ARTHUR MEYEROWITZ



Presidium of the American  
Jewish Conference: (l. to r.)  
Stephen S. Wise, Joseph M.  
Proskauer and Henry Monsky  
(see pp. 4, 13 and 33).



ALEXANDER ARCHER

**American Jewish Conference • A REPORT**

**Liberal Judaism and Jewish Education**

BY MARK EISNER

**PENSIONS FOR RABBIS**

*The Inspiring Historical Record of Jewish  
Cadet Participation at the United States  
Military Academy Since the First Graduation*

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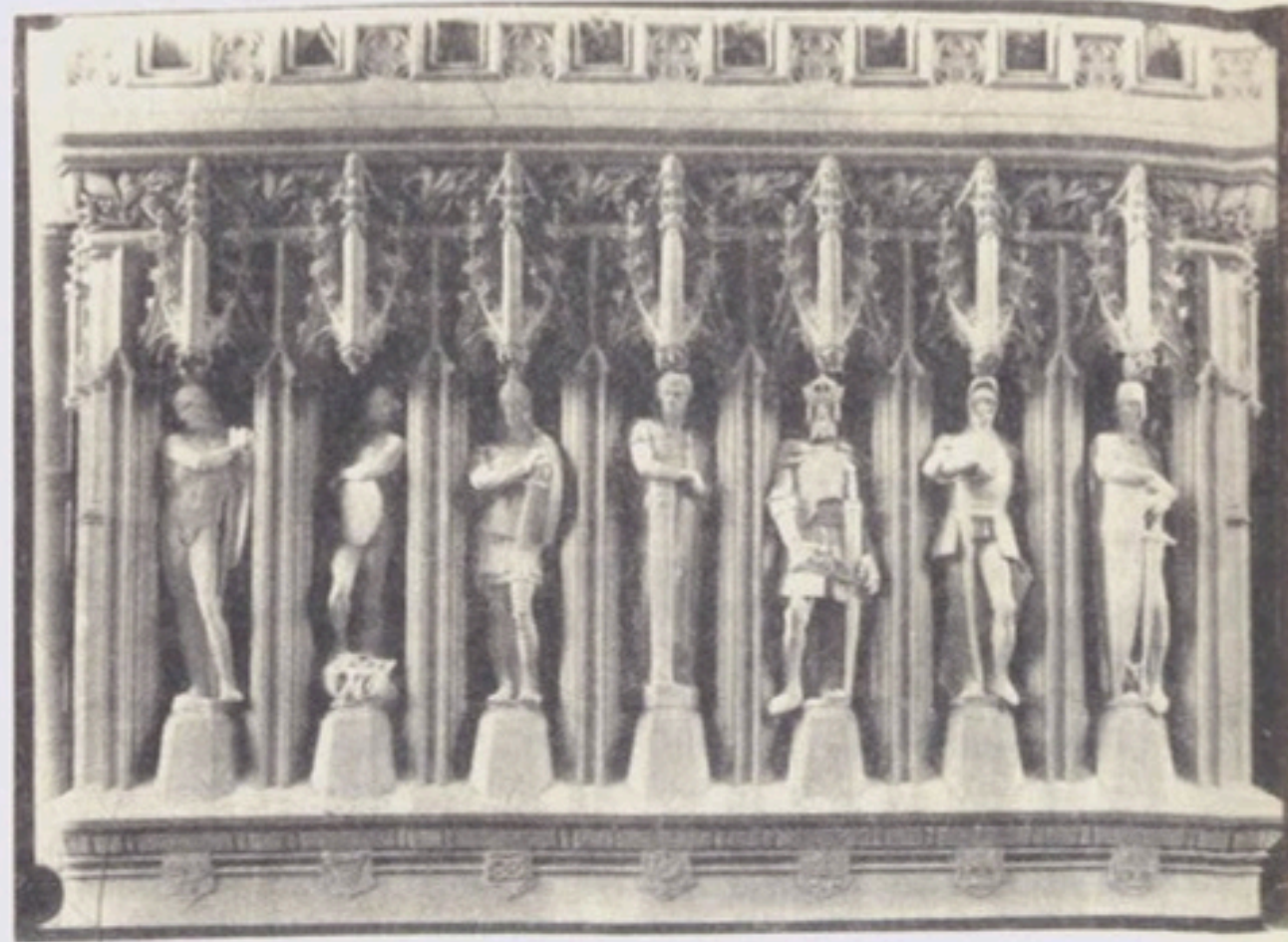


*(Concluded from our September issue)*

**A**LFRED MORDECAI, JR., who graduated from West Point on June 24, 1861, unlike his father, joined the cause of the Union immediately upon graduation. He won quick recognition for his great abilities as a soldier. In the short period of the four years of the war, he rose to the rank of Lieutenant Colonel. He served at Bull Run and was particularly cited for gallantry at the siege of Fort Wagner in South Carolina. During the years of peace that followed the war his career in many ways followed that of his distinguished father. He commanded many arsenals in the East, Middle West and Far West. For two terms, lasting eleven years, he was instructor in gunnery at West Point. When he was retired from his long and distinguished military career he held the rank of brigadier general.

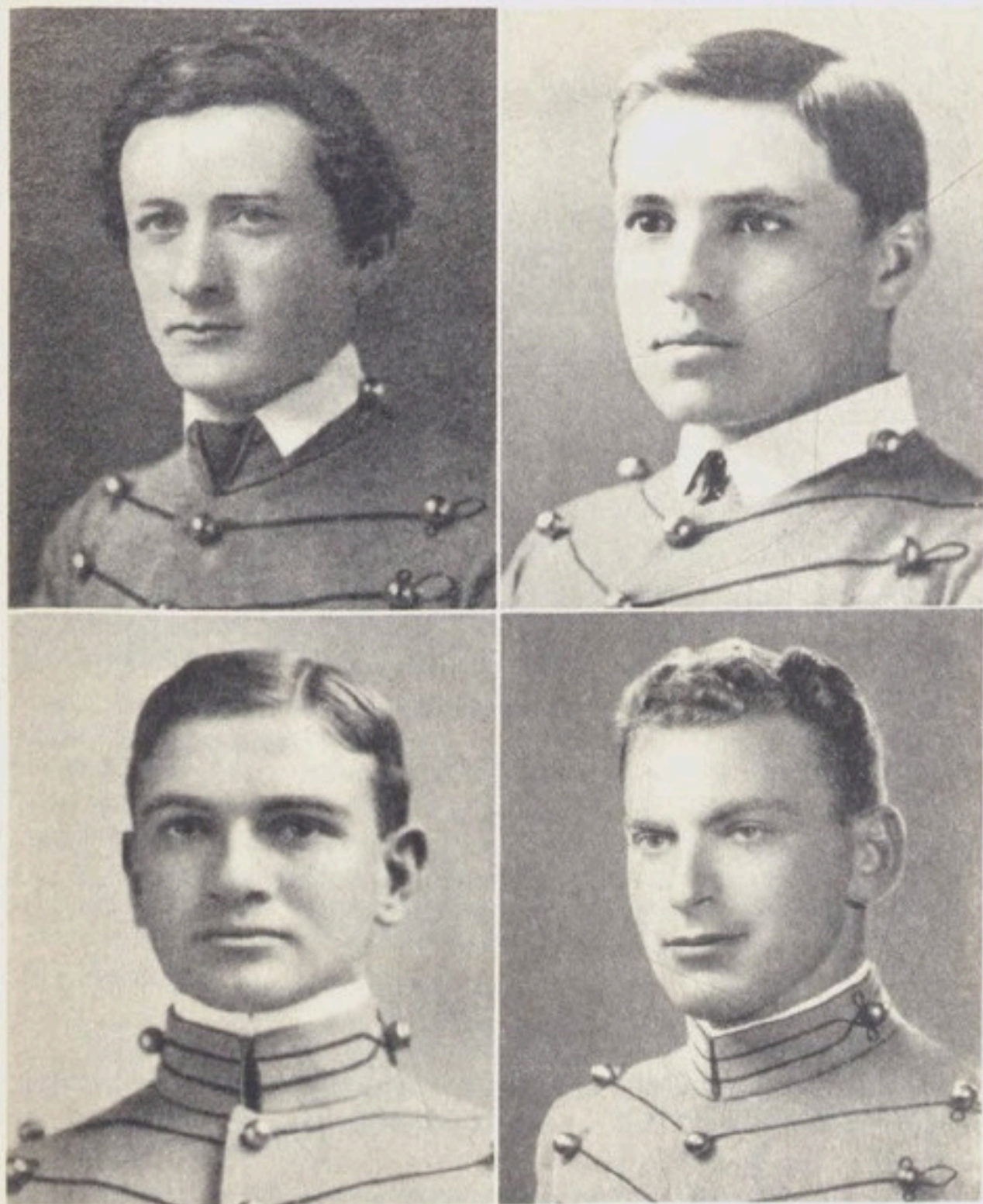
After the Civil War, the number of Jewish graduates from West Point showed a marked increase. Included among these were: Jacob Emanuel Bloom (Class of 1873), Henry J. Goldman (1877), Oren B. Meyer (1890), Harry J. Hirsch (1891), Otho B. Rosenbaum (1894), and Louis C. Wolf (1892), all of whom had distinguished military careers. Nearly one hundred Jewish West Point graduates served in the First World War and it is estimated that in the present war the number of Jewish graduates exceeds two hundred. They vary in rank from the twelve newly made second lieutenants of this year's class to one major general and three brigadier generals. The present corps includes seventy-two Jewish cadets.

**C**HAPEL attendance by cadets of West Point is compulsory every Sunday of the year. By law of Congress there is a non-sectarian chapel, but in practice this has always been Protestant. In 1900, there was built a



• *Stone frieze at West Point (see p. 22) composed of statues of history's greatest warriors, representing three civilizations. These include Joshua, David and Judas Maccabeus; Hector, Alexander, Caesar; King Arthur, and Charlemagne.*

Catholic Chapel and a chaplain was provided by the Diocese of New York City. Until very recently Jewish cadets attended services at the Cadet Chapel. In March, 1933, at the suggestion of the writer of this article, the Jewish Welfare Board of New York sent Passover supplies to West Point. Further negotiations by the Welfare Board resulted, in 1934, in permission to conduct High Holiday services for the cadets and enlisted men stationed at West Point. In the autumn of 1934, 1935 and 1936, such services were conducted by a Jewish cadet at the Academy. On October 26, 1936, the Jewish Welfare Board appointed Rabbi Benjamin Tintner of New York as a chaplain to conduct services at West Point. The Jewish cadets were still obliged to attend the Cadet Chapel and only attended the Jewish services voluntarily. In April, 1939, the superintendent, Brigadier General Jay L. Benedict, through the influence of the Jewish Welfare Board, created a separate Jewish Chapel



• Outstanding West Point cadets: (top, left) Alfred Mordecai, Jr. (1861) and (top, right) Otho B. Rosenbaum (1894); Irving J. Phillipson (bottom, left—1904), now a major general, and Jules Yates (bottom, right—1940), captain in the Engineering Corps, reported missing “somewhere in the Philippines.”



• *Jewish Cadet Chapel at the U. S. Military Academy, West Point, photographed on the eve of Yom Kippur (5703), September 20, 1942. Rabbi Maurice J. Bloom (fourth from left, front) is chaplain of the Jewish Squad.*

Squad, giving cadets of the Jewish faith the privilege of attending their own religious services, and excusing them from attendance at the compulsory Cadet Chapel. Thus the Jewish Chapel was raised to the dignity of a regular chapel formation.

Rabbi Tintner continued to serve as Jewish chaplain in behalf of the Jewish Welfare Board until he was called to active duty in 1941. Rabbi Nathan Blechman of Mamaroneck, New York, served from September, 1941 to June, 1942, when the writer of this article was called by the Jewish Welfare Board and ratified by General Francis B. Wilby as the chaplain of the Jewish Squad.

**J**EWISH CHAPEL SERVICES are held every Sunday morning in a chapel which is improvised in one of the Academy buildings with the aid of an ark, which was donated by Bernard Sandler, a Torah, which is a gift of Rabbi Jonah B. Wise, in memory of Rabbi Isaac M.

MILITARY ACADEMY, WEST-POINT, }  
12th November, 1802.

AT a Meeting of the Corps of Engineers, called for the purpose of considering the propriety of forming a Society for promoting *Military Science*, the following preliminary Articles were separately proposed, and unanimously voted.

1. A Society shall be formed for the purpose of promoting *Military Science*.
2. The place of meeting shall be wherever the *Military Academy* may be established.
3. The Officers and Cadets of the Corps of Engineers shall be members of right.
4. All other members shall be elected by ballot.
5. Any gentleman, whether a military man or not, may be eligible, under regulations to be made by the constitution.
6. No question shall be permitted in the Society affecting the organization, discipline or internal concerns of any existing Corps belonging to the Army of the United States, the objects of the Society being exclusively confined to the Arts and Sciences.
7. When the Corps of Engineers, or so many of them as may be at West Point, shall sign the Preliminaries, the Society shall be instituted.
8. A President and Secretary *pro tempore* shall immediately be appointed by ballot, after which a Committee shall be chosen to form a constitution.
9. The next meeting of the Society shall be when the Committee shall give notice to the President *pro tempore*, that they are ready to report, and he shall call the members together accordingly.

[SIGNED]

Jonathan Williams, Decius Wadsworth, Wm. A. Barron, Jared Mansfield, James Wilson, Alex. Macomb, jun. Jos. C. Swift, Simeon M. Levy, Walker K. Armistead, Joseph G. Totten.

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• Facsimile of the minutes voting the establishment of the *Military Academy* at West Point (Nov. 12, 1802). Among the founders of this "Society for promoting *Military Science*" was Simeon M. Levy, member of the first graduating class; "hero of Maumee Rapids." (See LIBERAL JUDAISM, Sept., 1943, p. 44).

Wise, and a pulpit and menorahs secured by Chaplain Tintner. The regular weekly services are read from the *Union Prayerbook*. The cadets have their own choir which sings all the responses at the services. It is gratifying to note that most of the boys are able to read the *Brochos* in Hebrew when they are called up to the Torah. Special services are conducted for the High Holidays and all the festivals. The annual Seder at West Point has become a notable event and was attended this year by the two generals and many other high officials of the Academy. At the baccalaureate services in June, the custom was started of having the Jewish graduates present something to the Jewish Chapel. This year they gave ornaments for the Torah. It is hoped that in the near future voluntary contributions will give the Jewish cadets a chapel of their own.

On a massive stone mantel in the academic board room of the United States Military Academy there are statues of the nine greatest warriors the world has ever known. They represent the three civilizations that have influenced military tradition of America. Of these, three are from the Graeco-Roman world: Hector, Alexander, and Caesar. Three are Christian warriors: King Arthur, Charlemagne, and Godfrey de Bouillon. Three are Jewish heroes: Joshua, David, Judas Maccabeus.

#### How to Combat Anti-Semitism

"Democracy, with its moderation and liberalism, does work. A single example, perhaps, will suffice. In Slovakia the Prague government solved the Jewish problem as no other country solved it in the whole of Central Europe. The new government, set up at Versailles, found a deplorable situation in the small villages of Slovakia. In almost every village the Jews ran the inn, dispensed the drinks, and served as money-lenders. The whole community was in debt to them and anti-Semitism was a problem. How did Prague face this? The Czechs set up state banks in each town with nominal interest charges, which, of course, meant the destruction of the Jewish money-lenders. But the Czechs were not anti-Semitic. They went to the money-lenders, explained their program and the reasons for it, and offered the Jews jobs in state banks at fixed salaries. As a result of this policy I found, twenty years later, that this was the only region in Central Europe where there was virtually no feeling against Jews. The Jews themselves in several towns said that they preferred to work for the state institutions."—From *We Cannot Escape History* by John T. Whitaker (Macmillan), 1943.

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Indeed, Jews have been prominently identified with West Point since its earliest beginnings as a military establishment. It was General George Washington who first recognized its strategic importance and who urged the fortification of the narrow turn in the Hudson River at West Point. The story of the great chain that was stretched across the river to halt British shipping is well known. In 1779 George Washington established headquarters at West Point. The quartermaster and forage-master of this fortification was young Isaac Franks, who had enlisted three years earlier, at the age of seventeen, in Colonel Leshner's regiment of New York Volunteers. He had served in the Battle of Long Island and was taken prisoner by the British when they captured New York on September 15, 1776. After three months he escaped and made a dangerous crossing of the Hudson to join the American Forces.

In 1780, control of the fortifications at West Point was turned over to Major General Benedict Arnold, the hero of Saratoga, who later became the country's most despicable traitor. When Arnold assumed command he brought with him, as aide-de-camp, Col. David Salisbury Franks, who had been a member of his military family at Philadelphia and who was a relative of Isaac Franks. Upon Arnold's flight to the British, Franks was arrested for alleged implication because of his close relationship to the general, but he was honorably acquitted the next day. Not satisfied with this, Franks wrote to George Washington, asking for a Court of Inquiry. This court met at West Point on November 2, 1780,

and completely exonerated him. The subsequent military and diplomatic career of this Jewish military officer of West Point in its early days was a distinguished one.

**T**HE following story, contained in the memoirs of Joseph G. Swift, displays the true patriotism of a common Jewish soldier at West Point at the time of Benedict Arnold's treason at West Point: "In reference to the treason of Arnold, his escape from Beverly, near West Point, was by the energy of the coxswain of his barge, Corporal Levy, who supposed they were going upon an interview with the British; that on their arrival on board ship, the sloop of war, *Vulture*, General Arnold offered to make Levy a Sergeant Major in the British service, with some remark on the cause of abandoning the American cause. Levy replied that one coat was enough to wear and, said Dr. Eustis, this reply made Arnold look like a dog with his tail between his legs; that the Commander of the *Vulture* commended Levy for sticking to his country and treated the barge crew with good fare and allowed them to return to West Point."

Among the papers of the Continental Congress there is a record of a mortgage on the lands at West Point that was held by a Jew from Philadelphia named Eliezer Levy. Levy sued the Congress to recover some of the money that he had advanced to it, on the security of 1,080 acres at West Point, but that body took no favorable action on his claim.

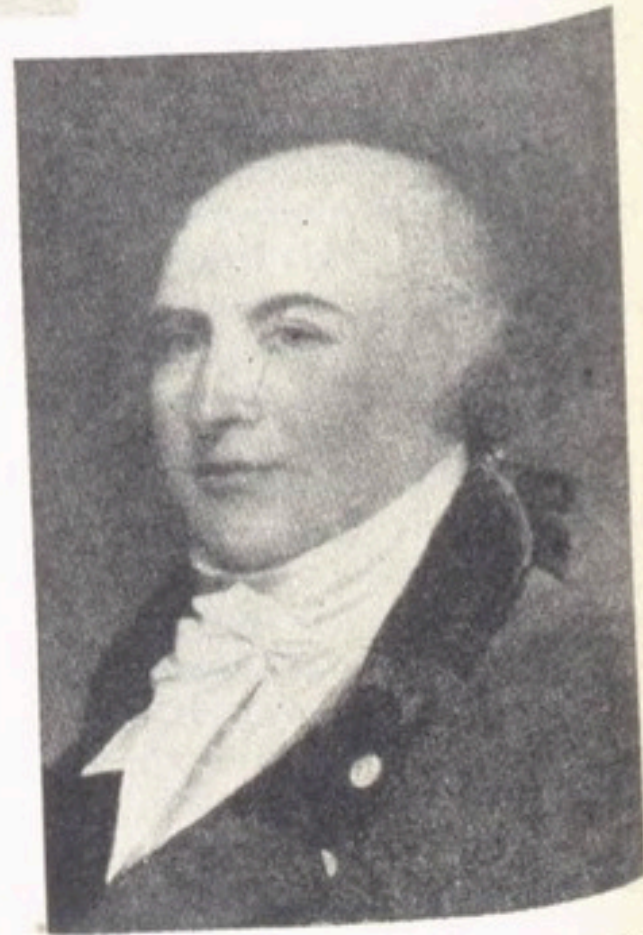
West Point continued as a military establishment after the end of the Revolutionary War. It did not become a permanent military academy until March 16, 1802, when President Thomas Jefferson signed an act of Congress to that effect. It was then that Cadet Simeon M. Levy and his classmate Joseph G. Swift were ready to become the first graduating class from the United States Military Academy.

Very little, unfortunately, is known of Simeon Levy. His classmate Swift has left us his memoirs from which some information can be gained. According to these memoirs, Levy was "from a respectable Jewish family of Baltimore and formerly a sergeant in Captain Lockwood's Company of Infantry and thence promoted to Cadet for his merit and mathematic attainments. He was now 25 years of age." Cullum's Register of the graduates of the United States Military Academy says that he was appointed cadet "for his good conduct as Orderly Sergeant in the battle of Maumee Rapids, August 20, 1794."

In a footnote to his article on the "History of the Jews in Baltimore"



• *Early American figures whose careers were associated with West Point: (top left; see p. 49), MAJOR ALFRED MORDECAI, SR., after a portrait by Thomas Sully; COL. DAVID SALISBURY FRANKS (top right; see p. 44), from a miniature by Charles Willson Peale; COL. ISAAC FRANKS (bottom right; see p. 44), from a notable canvas by Gilbert Stuart.*



LIBERAL JUDAISM

(Volume 25, *Publications of the American Jewish Historical Society*).  
B. H. Hartogensis calls Simeon M. Levy "the hero of Maumee Rapids"  
and indicates that his distinguished military career was so well remem-  
bered in 1823 in Baltimore that it helped secure the extension of citizen-  
ship to Jews by the Maryland Legislature.

**W**HAT A PITY that most of the data of his life is not known to us.  
No work on American Jewish history seems ever to have heard  
of him. Cullum's Register merely says that on July 28, 1802, Cadet Levy  
was attached to the Corps of Engineers by Colonel Williams, com-  
mander of West Point, in accordance with an order from Secretary of  
War Dearborn. One month after their graduation day (November 12,  
1802), Levy and Swift participated in a meeting with their officers and  
former teachers for the purpose of forming a military philosophical  
society to promote military science and history. This organization is still  
in existence at West Point. Its original constitution, bearing the signa-  
tures of the eight founders, can be seen framed in the Military Academy  
Library. Upon graduation, Lieutenant Levy was sent as an assistant  
engineer to Fort Jackson, Georgia. The register states that he resigned  
his commission on September 30, 1805. The reason may have been poor  
health because it is noted that he died in 1807 somewhere in Georgia.

On May 5, 1805, when the Corps of Cadets was yet very small,  
another Jew was enrolled as a member. His name was Samuel Noah,  
and he became a cadet in the first regiment of artillery at West Point.  
When he was commissioned on December 9, 1807, he became the thir-  
tieth graduate of West Point.

Samuel Noah was a cousin of Mordecai Manuel Noah, the first  
American consul at Tunis and famous as playwright and journalist.  
The official register of the United States Military Academy says that he  
was born in London on July 19, 1779, and emigrated to this country  
when he was twenty years old. But in Isaac Goldberg's biography of  
Mordecai Manuel Noah, there is mention of a "Sammy Noah" who  
grew up in the home of the former's mother.

**T**HE CAREER of Samuel Noah was colorful and distinguished. While  
yet at the Military Academy he was often aide to the superintend-  
ent and frequently acted as judge-advocate or recorder of the courts at  
West Point. When he obtained his commission, he joined the Second  
Regiment of Artillery at Cantonment Columbia Springs, near Fort

Adams, Mississippi. To reach his assignment, Noah had to undertake a very tedious and dangerous journey. Here he divided his time between watching smugglers on the Florida frontiers by marching from one unhealthy camp to another in the Gulf States and making an exhaustive study of the campaigns of Napoleon who was then the military prodigy of the world. He resigned as a first lieutenant in 1811 because he was "wearied with slow promotion and disgusted that ignorant civilians were appointed to rank with him," according to his biographer, Major General George W. Cullum.

Samuel Noah had in him the elements of a soldier of fortune. After resigning from the American Army, he joined a number of other Americans and Mexicans in a campaign to free Mexico from its royalist yoke. During March and April, 1813, the command under which he fought led the battle for San Antonio and captured Salcido, the old capital of Texas. Here he learned of the war of the United States against Great Britain and, true to the flag of his adopted country, he left Texas and, escaping through many perils by flood and field, reached the city of Washington where he offered his services to President Madison. Because he was born in England, Noah's offer to fight as an American officer was declined. Not daunted, however, his fiery patriotism impelled him to proceed to New York where he volunteered to fight as a private in Captain Benjamin Dunning's company for the defense of Brooklyn. Here he distinguished himself in the battle by virtue of his military knowledge and patriotic ardor for the American cause.

After the War of 1812, Noah taught school at Goshen, New York, until 1820. He spent two years after that in England where he was present at the trial of Queen Caroline and the Coronation of George IV. He later taught Military Science in various academies in Virginia until 1848. For many years Major Noah was the oldest living graduate of the United States Military Academy and, though he lived in poverty, his declining days found him respect and admiration. He died at the age of 92 at the home of a friend in Mount Pulaski, Illinois, on March 10, 1871, having by that time become a pleasant tradition at his alma mater for his romantic career and adventurous, thrilling life.

**S**IMEON LEVY and Samuel Noah were followed in later years by an increasing number of Jewish graduates from West Point. Among the most distinguished of these, who finished their course between the war of 1812 and the Civil War were: Alfred Mordecai, Sr. (Class of

1823), Abraham C. Myers (1833), Henry M. Judah (1843), Alfred Mordecai, Jr. (1861), and a host of others. For the most part, these men are better known to us and their careers will be described here briefly.

Alfred Mordecai, Sr., was born in Warrenton, North Carolina, in 1804, the son of a pioneer Jewish educator who conducted a fashionable girl's boarding school. He was graduated at the head of his class at West Point and remained on the faculty of the Academy for two years. He became one of the country's outstanding experts on ordnance. He served with distinction in the Mexican War and was at different times head of the arsenals at Washington, Frankfort, and Watervliet. In 1855, he was sent to Europe to visit the Crimean War theater and reported on his findings in a book published by the United States Government in 1860. On this trip he had an audience with the Czar of Russia. At the outbreak of the Civil War he said he was "unwilling to forge arms to be used against his aged mother, brothers and sisters in the South" and he resigned his commission as a major. As he later expressed it: "When Civil War became inevitable, unwilling to engage in it, for reasons peculiar to myself, I resigned my commission from the army and retired with my family into Philadelphia." He died there in 1889.

The career of General Abraham C. Myers is well known because of his fame as quartermaster-general of the Confederacy during the Civil War. He was born in South Carolina and was appointed a cadet from the state in 1828. Upon graduation from West Point in 1833, he was assigned to the Infantry. During the Mexican War, his distinguished service merited the promotion to major for gallantry at Palo Alto and Resaca de la Palma. He was chief quartermaster in Florida, New Orleans and New York until 1861, when the Civil War broke out and he joined the Confederacy. He died on June 20, 1889, at Washington, D. C., at the age of 78.

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OCTOBER, 1943

**"The Occident"**

LEE M. FRIEDMAN

**Handicaps in  
North Africa**

KURT PEISER



Interfaith participants in Kosh Ha-shana services in the Central Pacific Area: (l. to r.) Gaskell Jacobs, JWB; Col. George F. Urmacht, U.S.A.; Maurice Scherzov, JWB; Chap. Poth and Moffatt; Col. W. C. Farnum; Chap. Patrick; Brig. Gen. William J. Flood; Chaplain Stoney. See also pp. 40-41.

15/2234

**Reform:**

**Bastion of American Judaism**

**Interfaith Design for Post-War Peace**

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## ISRAEL

BY ELIAS LIBERMAN

They say the dead, earth-bound, attempt to speak  
To those they loved before the flame went out:  
With grave concern they hover near and seek  
By words and tears to storm the heart's redoubt.  
They fail, for none can see or hear except  
The dead, and they compassionately wait  
Until the frenzy ends and he who wept  
Has learned the law that governs human fate.

So Israel, unnoticed in the crowd,  
Walks dripping blood, exhorting those who pass,  
But all the pleas he thinks he cries aloud  
Are mute grimoires in a looking glass.  
He haunts in vain a nightmare house of woe,  
A ghost in pain whom no one hears or knows.

could drive in the American sense, but it has wielded a powerful influence upon the movements that seem to be opposed to it. Conservatism and Orthodoxy in America have been profoundly affected and aided by the Reform movement, for the progress of Reform encouraged the advancement of these other groups of Judaism to search out their greatest strength and likewise to adjust to their environment. And the patterns of their synagogal life, with their Ladies' Auxiliaries and Men's Clubs and Youth groups and the rest, found their origin in the example of Reform. All of American Israel bears the benedict stamp of Reform.

There is even greater need for the vital teachings of Reform Judaism in the world of the future—that world which presents such amazing opportunities for growth in lofty ethics and universal brotherhood, in vigorous understanding and cooperation. To this great task, we of Reform Judaism should consider it a privilege to dedicate ourselves so that, as we saved Judaism in America, we may now do our share toward bringing salvation to all mankind.

*The Inspiring Historical Record of Jewish  
Cadet Participation at the United States  
Military Academy Since the First Graduation*

## Jews at West Point

BY MAURICE J. BLOOM

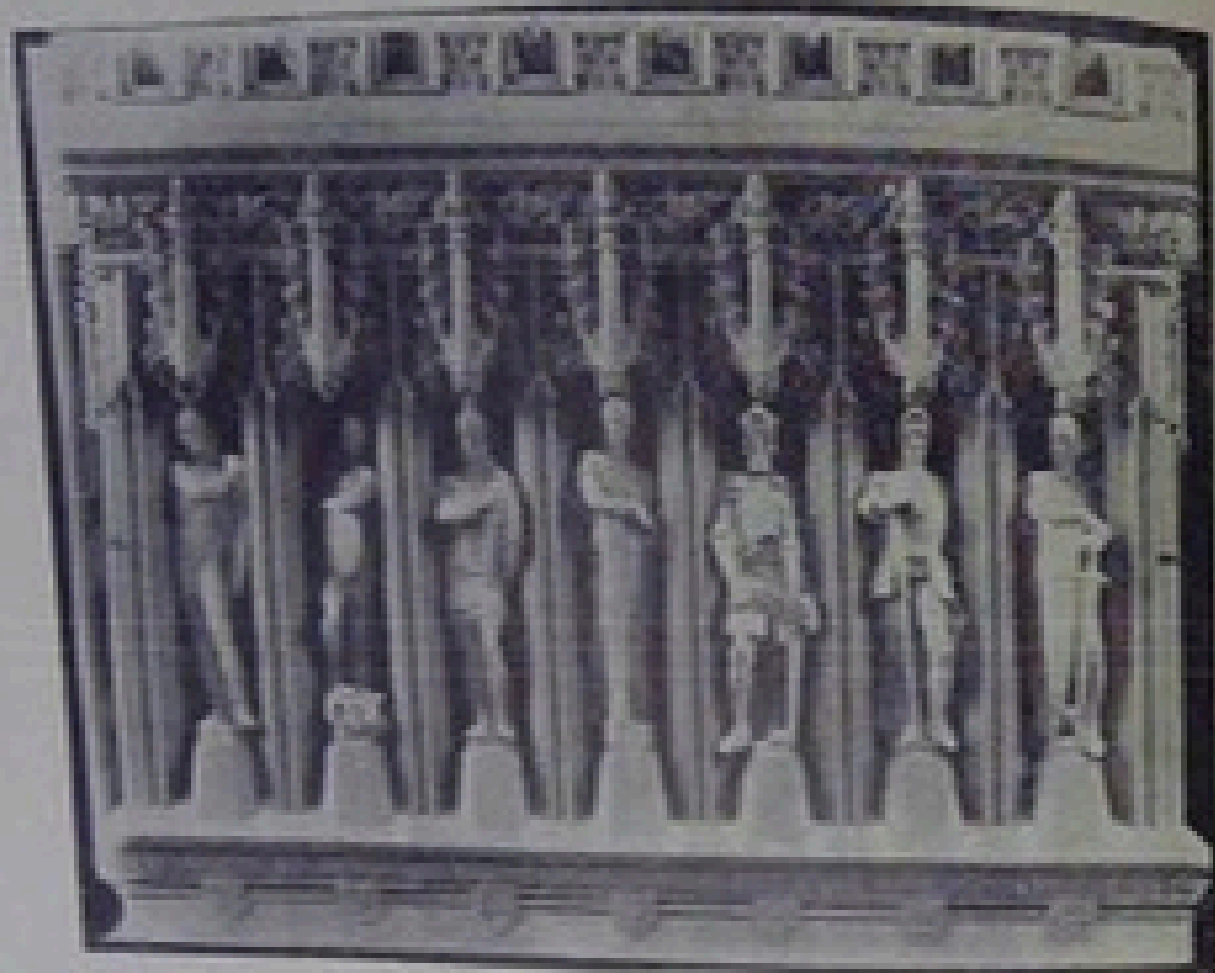


*(Concluded from our September issue)*

**A**LFRED MORDECAI, JR., who graduated from West Point on June 24, 1863, unlike his father, joined the cause of the Union immediately upon graduation. He won quick recognition for his great abilities as a soldier. In the short period of the four years of the war, he rose to the rank of Lieutenant Colonel. He served at Bull Run and was particularly cited for gallantry at the siege of Fort Wagner in South Carolina. During the years of peace that followed the war his career in many ways followed that of his distinguished father. He commanded many arsenals in the East, Middle West and Far West. For two terms, lasting eleven years, he was instructor in gunnery at West Point. When he was retired from his long and distinguished military career he held the rank of brigadier general.

After the Civil War, the number of Jewish graduates from West Point showed a marked increase. Included among these were: Jacob Emanuel Bloom (Class of 1873), Henry J. Goldman (1877), Oren B. Meyer (1890), Harry J. Hirsch (1891), Otho B. Rosenbaum (1894), and Louis C. Wolf (1895), all of whom had distinguished military careers. Nearly one hundred Jewish West Point graduates served in the First World War and it is estimated that in the present war the number of Jewish graduates exceeds two hundred. They vary in rank from the twelve newly made second lieutenants of this year's class to one major general and three brigadier generals. The present corps includes seventy-two Jewish cadets.

**C**HAPEL attendance by cadets of West Point is compulsory every Sunday of the year. By law of Congress there is a non-sectarian chapel, but in practice this has always been Protestant. In 1900, there was built a



• Some views at West Point (see p. 12) composed of statues of history's greatest warriors, representing their civilizations. These include Joshua, David and Judas Maccabeus; Hector, Alexander, Caesar, King Arthur, and Charlemagne.

Catholic Chapel and a chaplain was provided by the Diocese of New York City. Until very recently Jewish cadets attended services at the Cadet Chapel. In March, 1933, at the suggestion of the writer of this article, the Jewish Welfare Board of New York sent Passover supplies to West Point. Further negotiations by the Welfare Board resulted, in 1934, in permission to conduct High Holiday services for the cadets and related men stationed at West Point. In the autumn of 1934, 1935 and 1936, such services were conducted by a Jewish cadet at the Academy. On October 26, 1936, the Jewish Welfare Board appointed Rabbi Benjamin Timmer of New York as a chaplain to conduct services at West Point. The Jewish cadets were still obliged to attend the Cadet Chapel and only attended the Jewish services voluntarily. In April, 1939, the superintendent, Brigadier General Jay L. Benedict, through the influence of the Jewish Welfare Board, created a separate Jewish Chapel



• Outstanding West Point cadets: (top, left) Alfred Mardocai, Jr. (1901) and (top, right) Orde S. Rosenbaum (1931); Irving J. Phillipson (bottom, left 1904), now a major general, and Jules Yates (bottom, right—1910), captain in the Engineering Corps, reported missing "somewhere in the Philippines."



• Jewish Cadet Chapel at the U. S. Military Academy, West Point, photographed on the eve of Yom Kippur (1942), September 29, 1942. Rabbi Maxson J. Bloom (fourth from left, front) is chaplain of the Jewish Squad.

Squad, giving cadets of the Jewish faith the privilege of attending their own religious services, and excusing them from attendance at the compulsory Cadet Chapel. Thus the Jewish Chapel was raised to the dignity of a regular chapel formation.

Rabbi Tietzer continued to serve as Jewish chaplain in behalf of the Jewish Welfare Board until he was called to active duty in 1941. Rabbi Nathan Blochman of Manhattan, New York, served from September, 1941 to June, 1942, when the writer of this article was called by the Jewish Welfare Board and ratified by General Francis B. Wilby as the chaplain of the Jewish Squad.

**J**EWISH CHAPIN SERVICES are held every Sunday morning in a chapel which is improvised in one of the Academy buildings with the aid of an ark, which was donated by Bernard Sandler, a Torah, which is a gift of Rabbi Jonah B. Wise, in memory of Rabbi Isaac M.

## MILITARY ACADEMY, WEST-POINT, } 12th November, 1802.

**A**T a Meeting of the Corps of Engineers, called for the purpose of considering the propriety of forming a Society for promoting Military Science, the following preliminary Articles were separately proposed, and unanimously voted.

1. A Society shall be formed for the purpose of promoting Military Science.

2. The place of meeting shall be wherever the Military Academy may be established.

3. The Officers and Cadets of the Corps of Engineers shall be members of right.

4. All other members shall be elected by ballot.

5. Any gentleman, whether a military man or not, may be eligible, under regulations to be made by the constitution.

6. No question shall be permitted in the Society affecting the regulation, discipline or internal concerns of any existing Corps belonging to the Army of the United States, the objects of the Society being exclusively confined to the Arts and Sciences.

7. When the Corps of Engineers, or so many of them as may be at West Point, shall sign the Preliminaries, the Society shall be instituted.

8. A President and Secretary *pro tempore* shall immediately be appointed by ballot, after which a Committee shall be chosen to form a constitution.

9. The next meeting of the Society shall be when the Committee shall give notice to the President *pro tempore*, that they are ready to report, and he shall call the members together accordingly.

[SIGNED]

Jonathan Willbourn, Decius Waldworth, Wm. A. Barron, Jared Mansfield, James Wilson, Alex. Mearns, jun., Geo. S. Swift, Simon M. Levy, Walter K. Armstrong, George G. Tallent.

• Facsimile of the minutes voting the establishment of the Military Academy at West Point (Nov. 12, 1802). Among the founders of this "Society for promoting Military Science" was Simon M. Levy, member of the first graduating class; "Hero of Mamaroneck." (See LIBRARY JOURNAL, Sept., 1943, p. 44.)

Wise, and a pulpit and menorahs secured by Chaplain Tintner. The regular weekly services are read from the *Union Prayerbook*. The cadets have their own choir which sings all the responses at the services. It is gratifying to note that most of the boys are able to read the *Broches* in Hebrew when they are called up to the Torah. Special services are conducted for the High Holidays and all the festivals. The annual Seder at West Point has become a notable event and was attended this year by the two generals and many other high officials of the Academy. At the baccalaureate services in June, the custom was started of having the Jewish graduates present something to the Jewish Chapel. This year they gave ornaments for the Torah. It is hoped that in the near future voluntary contributions will give the Jewish cadets a chapel of their own.

On a massive stone mantel in the academic board room of the United States Military Academy there are statues of the nine greatest warriors the world has ever known. They represent the three civilizations that have influenced military tradition of America. Of these, three are from the Graeco-Roman world: Hector, Alexander, and Caesar. Three are Christian warriors: King Arthur, Charlemagne, and Godfrey de Bouillon. There are Jewish heroes: Joshua, David, Judas Maccabean.

#### How to Combat Anti-Semitism

"Democracy, with its moderation and liberalism, does work. A single example, perhaps, will suffice. In Slovakia the Prague government solved the Jewish problem as no other country solved it in the whole of Central Europe. The new government, set up at Versailles, found a deplorable situation in the small villages of Slovakia. In almost every village the Jews ran the inn, dispensed the drinks, and served as money-lenders. The whole community was in debt to them and anti-Semitism was a problem. How did Prague face this? The Czechs set up state banks in each town with nominal interest charges, which, of course, meant the destruction of the Jewish money-lenders. But the Czechs were not anti-Semitic. They went to the money-lenders, explained their program and the reasons for it, and offered the Jews jobs in state banks at fixed salaries. As a result of this policy I found, twenty years later, that this was the only region in Central Europe where there was virtually no feeling against Jews. The Jews themselves in several towns said that they preferred to work for the state institutions."—From *We Cannot Escape History* by John T. Whitaker (Macmillan), 1943.

*A Rosh Ha-shana Message, Broadcast in Yiddish, by the President of the Synagogue Council of America, to the Jews in the Liberated Areas, over the Facilities of the Office of War Information*

## In Hope of Deliverance

BY ISRAEL GOLDSTEIN



**B**ROTHERS AND SISTERS of lands across the sea: Wherever the sound of my voice can reach, be it in the darkened lands of Europe, in the liberated lands of North Africa, in the free and strong Yishuv of Palestine, or in the remoter areas of the continent of Asia, know ye that the Jews of America are thinking of you as they enter upon the Jewish New Year, 5704. When we shall hear the Shofar in our synagogues, we shall hear in its "shevarim-teruah," the "shevarim," broken plaintive cries of Jewish martyrs, who in our day are dying "al kiddush ha-shem," and we shall also hear the "teruah" clarion call of "g'ulah," deliverance.

The time of deliverance cannot be far off. Yet we know how difficult it is to speak of ultimate deliverance when every day brings its own hazards, its own devastation. To you, our brothers, who walk in the valley of the shadow of death and daily face the frenzied wrath of the godless and conscienceless Nazis, our hearts and souls reach out in love and devotion. You are flesh of our flesh and blood of our blood. Our prayers are united with yours that we may soon hear the voice of the harbinger of good tidings that announceth Peace, that announceth Salvation. We American Jews feel a sense of contrition that we have not been able to effect a substantial program of rescue for you who are held in subjugation and threatened daily with annihilation. We know that your deliverance is assured with the speedy defeat of the tyrants and we are bending all our efforts to hasten that event. Our sons and brothers are fighting heroically shoulder to shoulder with the forces of the United Nations on the far-flung battle-fronts of this global war. All our people are doing their share and more to speed the production of the instruments that will hasten the victory of the forces of freedom, democracy and humanity.

## About the Author: Rabbi Maurice J. Bloom (1902-1965)

From his ordination by Rabbi Stephen S. Wise in June 1927 until he became rabbi of Tremont Temple in the Bronx in September 1955, the Rev. Dr. Maurice J. Bloom was spiritual leader of Temple Beth Jacob in Newburgh, NY (established as a reform congregation in 1854), which elected him lifetime rabbi in 1950. Rabbi Bloom's spiritual, scholarly, and civic leadership impacted the state, the nation, and the Jewish world at large, while our congregation grew from 44 members to over 200 families. During World War II, on June 24, 1942, he was named Jewish Chaplain of the United States Military Academy at West Point by the National Jewish Welfare Board, succeeding a Lieutenant Colonel who had been called to active duty. Rabbi Bloom was charged with ministering to the spiritual needs of about 100 Jewish cadets; he also was the first person who managed to get them matzahs to eat during Passover.

The Rev. Dr. Maurice J. Bloom was born in Russia on June 22, 1902, brought to the United States in 1912, and then raised in Newcastle, Pa. He graduated with an A.B. degree from the University of Pittsburgh in 1923 and received a rabbinical degree in 1927 from the Jewish Institute of Religion, whose alumni he headed in 1930. He studied at the University of Chicago, Columbia University, the Hebrew University in Jerusalem, and the American School for Oriental Research, receiving a Doctor of Divinity degree from Hebrew Union College-Jewish Institute of Religion.

Rabbi Bloom was also founder and former president of the Hudson Valley Region of the Zionist Organization of America and chaplain to disabled veterans at the United States Hospital in Castle Point. He subsequently served as part-time chaplain at Kingsbridge Veterans Hospital. He was president of the Association of Reform Rabbis of New York City and Vicinity, a member of the executive board of the Synagogue Council of America, and a member of the board of the Central Conference of American Rabbis.

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In the photo from the old Temple on South Street, Rabbi Bloom is standing to the left of Cantor Gottlieb amid the Confirmation Class of 1954, which includes David Rider and my sister, Babette Dorfman, on the far right.