

will improve the burden of taxation in ways that will improve the performance of our economy, but the budget outlook tells us that unless we exert a much more effective discipline over the volume of Federal spending we cannot undertake these needed measures of tax relief without courting larger and larger deficits. All the evidence points to the need for a searching scrutiny of expenditure priorities.

Great Lady From Ohio: Mrs. Bolton

EXTENSION OF REMARKS OF

HON. WILLIAM E. MINSHALL
OF OHIO

IN THE HOUSE OF REPRESENTATIVES

Thursday, January 10, 1963

Mr. MINSHALL. Mr. Speaker, there are 67 new Members in this Congress. They have not had the privilege many of us enjoy of having worked and counseled with a charming and remarkable colleague, Congresswoman FRANCES P. BOLTON. I am indebted to her tenfold for the benefit of her wisdom and for the courtesies she has consistently extended to me and my office ever since I came to Washington as a freshman in 1955. I can think of no better way to introduce her than through an excellent article written recently by Alvin Silverman, chief of the Washington bureau of the Cleveland Plain Dealer. There is, of course, one of the 67 new Members who needs no introduction to Mrs. BOLTON—and that is her son, Congressman OLIVER BOLTON, whom we are delighted to welcome back to Capitol Hill.

The article follows:

GREAT LADY FROM OHIO: MRS. BOLTON
(By Alvin Silverman)

WASHINGTON.—The passing last week of Mrs. Eleanor Roosevelt and the resulting effusion of tributes to her character and achievements brought to mind the lamentable fact that not until death occurs is very much laudatory ever said about any individual.

Judged by any except the most illiberal of critics, Mrs. Roosevelt was a great woman. There are not many great women around. Their total only slightly exceeds the number of great men.

There is, however, a great woman who is a Cleveland. Since she is very much alive and very much disinclined to foot her own horn, this might be an appropriate time to discuss her.

Her name is FRANCES P. BOLTON.

Congresswoman from Ohio's 22d District since 1940, Mrs. BOLTON comes from a distinguished family long associated with public service. Both of her grandfathers served in the Ohio General Assembly and one of them, Henry B. Payne, became a U.S. Representative and then a Senator.

Mrs. BOLTON and her son, OLIVER, just elected to the House for another term after sitting on the sidelines for several years while recovering his health, comprise the only mother-son team ever to serve together in the Congress.

Mrs. BOLTON is regarded as an authority on legislation dealing with U.S. foreign policy, particularly Africa and France.

In 1955 she made a 20,000-mile study tour of Africa. Her visit to 24 countries south and east of the Sahara Desert was the first extensive mission to Africa by a Member of Congress.

Two years later, she returned to Africa as an official delegate to the Ghana independence ceremonies, and later in 1957 she made an official report on United Nations refugee camps in the Middle East.

There is not a single important official of any of the new African nations who does not consider Mrs. BOLTON a close friend and adviser. Her Washington home is virtually a headquarters for them when they are in the capital.

Far beyond her contributions in the field of foreign affairs, however, have been Mrs. BOLTON's activities in health and nursing.

The first Army school of nursing in World War I was largely the result of the pressure she personally applied on her friend from Cleveland, Secretary of War Newton D. Baker. During World War II, her Bolton bill created the U.S. Cadet Nurse Corps, an organization that graduated 125,000 nurses for the Nation's war effort. Western Reserve University's School of Nursing, named for her, eloquently bespeaks her efforts.

A friend recently was feeling pretty proud that he had been chosen to receive an honorary doctorate degree from a university. Mrs. BOLTON acted as if she could not have been more thrilled if she had received one herself. If she had, it would have been No. 15 for her.

France awarded her membership in the French Legion of Honor officer class for her work during and after World War II.

Her other awards include "Churchwoman of the Year," and the American Social Hygiene Association's award for distinguished service to humanity.

Mrs. BOLTON is vice regent for Ohio of the Mount Vernon Ladies Association, possibly the most exclusive organization in the Nation. For more than a century, it has been in charge of the George Washington National Shrine. Only recently, Mrs. BOLTON bought a large tract of land across the Potomac River from Mount Vernon so that the view would remain unchanged.

There is probably not a church or a hospital in northern Ohio that has not been saved in a major crisis by Mrs. BOLTON's financial help or other assistance.

All this, of course, does not make her a great woman.

Her greatness comes also from her character and personality and—well, you get the general idea by now.

Pay Increase for the Military

EXTENSION OF REMARKS OF

HON. BOB WILSON

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, January 10, 1963

Mr. BOB WILSON. Mr. Speaker, for many months I have been extremely concerned at the delay of the Kennedy administration in pushing for a pay increase for the military, despite the fact that other governmental employees have benefited from pay raises on two occasions since the last general military pay increase in 1958.

Last fall I pledged to introduce, if necessary, and support legislation calling for a substantial pay increase. Included was to be a section correcting the inequities in the pay scales for those retired personnel who left the service prior to July 1958. These retired persons were discriminated against and a great in-

equity has existed for over 4 years as a result.

A few weeks ago I was heartened to learn that the Defense Department was supporting a pay increase measure amounting to as much as 14 percent in some categories and also correcting the inequities I mentioned previously.

Rather than introduce my version of a pay bill I have decided to defer such action until the administration's measure comes before the Personnel Subcommittee of the Armed Services Committee. As a member of the subcommittee, I recognize that legislation as introduced by the administration is merely the raw material from which a truly effective and meaningful pay bill can be molded by our subcommittee and subsequently by the Congress.

It is the responsibility of the Congress to act with dispatch on a substantial and constructive pay bill for active duty and retired personnel of our military service and I am looking forward to helping to expedite this much-needed legislation.

Current Communist Goals

EXTENSION OF REMARKS OF

HON. A. S. HERLONG, JR.

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Thursday, January 10, 1963

Mr. HERLONG. Mr. Speaker, Mrs. Patricia Nordman of De Land, Fla., is an ardent and articulate opponent of communism, and until recently published the De Land Courier, which she dedicated to the purpose of alerting the public to the dangers of communism in America.

At Mrs. Nordman's request, I include in the Record, under unanimous consent, the following "Current Communist Goals," which she identifies as an excerpt from "The Naked Communist," by Cleon Skousen:

[From "The Naked Communist," by Cleon Skousen]

CURRENT COMMUNIST GOALS

1. U.S. acceptance of coexistence as the only alternative to atomic war.
2. U.S. willingness to capitulate in preference to engaging in atomic war.
3. Develop the illusion that total disarmament by the United States would be a demonstration of moral strength.
4. Permit free trade between all nations regardless of Communist affiliation and regardless of whether or not items could be used for war.
5. Extension of long-term loans to Russia and Soviet satellites.
6. Provide American aid to all nations regardless of Communist domination.
7. Grant recognition of Red China. Admission of Red China to the U.N.
8. Set up East and West Germany as separate states in spite of Khrushchev's promise in 1955 to settle the German question by free elections under supervision of the U.N.
9. Prolong the conferences to ban atomic tests because the United States has agreed to suspend tests as long as negotiations are in progress.
10. Allow all Soviet satellites individual representation in the U.N.

11. Promote the U.N. as the only hope for mankind. If its charter is rewritten, demand that it be set up as a one-world government with its own independent armed forces. (Some Communist leaders believe the world can be taken over as easily by the U.N. as by Moscow. Sometimes these two centers compete with each other as they are now doing in the Congo.)

12. Resist any attempt to outlaw the Communist Party.

13. Do away with all loyalty oaths.

14. Continue giving Russia access to the U.S. Patent Office.

15. Capture one or both of the political parties in the United States.

16. Use technical decisions of the courts to weaken basic American institutions by claiming their activities violate civil rights.

17. Get control of the schools. Use them as transmission belts for socialism and current Communist propaganda. Soften the curriculum. Get control of teachers' associations. Put the party line in textbooks.

18. Gain control of all student newspapers.

19. Use student riots to foment public protests against programs or organizations which are under Communist attack.

20. Infiltrate the press. Get control of book-review assignments, editorial writing, policymaking positions.

21. Gain control of key positions in radio, TV, and motion pictures.

22. Continue discrediting American culture by degrading all forms of artistic expression. An American Communist cell was told to "eliminate all good sculpture from parks and buildings, substitute shapeless, awkward and meaningless forms."

23. Control art critics and directors of art museums. "Our plan is to promote ugliness, repulsive, meaningless art."

24. Eliminate all laws governing obscenity by calling them "censorship" and a violation of free speech and free press.

25. Break down cultural standards of morality by promoting pornography and obscenity in books, magazines, motion pictures, radio, and TV.

26. Present homosexuality, degeneracy and promiscuity, as "normal, natural, healthy."

27. Infiltrate the churches and replace revealed religion with "social" religion. Discredit the Bible and emphasize the need for intellectual maturity which does not need a "religious crutch."

28. Eliminate prayer or any phase of religious expression in the schools on the ground that it violates the principle of "separation of church and state."

29. Discredit the American Constitution by calling it inadequate, old-fashioned, out of step with modern needs, a hindrance to co-operation between nations on a worldwide basis.

30. Discredit the American Founding Fathers. Present them as selfish aristocrats who had no concern for the "common man."

31. Belittle all forms of American culture and discourage the teaching of American history on the ground that it was only a minor part of the "big picture." Give more emphasis to Russian history since the Communists took over.

32. Support any socialist movement to give centralized control over any part of the culture—education, social agencies, welfare programs, mental health clinics, etc.

33. Eliminate all laws or procedures which interfere with the operation of the Communist apparatus.

34. Eliminate the House Committee on Un-American Activities.

35. Discredit and eventually dismantle the FBI.

36. Infiltrate and gain control of more unions.

37. Infiltrate and gain control of big business.

38. Transfer some of the powers of arrest from the police to social agencies. Treat all

behavioral problems as psychiatric disorders which no one but psychiatrists can understand or treat.

39. Dominate the psychiatric profession and use mental health laws as a means of gaining coercive control over those who oppose Communist goals.

40. Discredit the family as an institution. Encourage promiscuity and easy divorce.

41. Emphasize the need to raise children away from the negative influence of parents. Attribute prejudices, mental blocks and retarding of children to suppressive influence of parents.

42. Create the impression that violence and insurrection are legitimate aspects of the American tradition; that students and special-interest groups should rise up and use united force to solve economic, political or social problems.

43. Overthrow all colonial governments before native populations are ready for self-government.

44. Internationalize the Panama Canal.

45. Repeal the Connally reservation so the United States cannot prevent the World Court from seizing jurisdiction over nations and individuals alike.

American Jewry Meets the Challenge

EXTENSION OF REMARKS

OF

HON. EUGENE J. KEOGH

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, January 10, 1963

Mr. KEOGH. Mr. Speaker, under leave to extend my remarks in the Record, I include the following address by Mr. Louis H. Solomon on September 28, 1961, at a dinner meeting of the New York University Jewish Culture Foundation, marking the beginning of the campaign to erect a Center for Jewish Culture at New York University.

Mr. Solomon, a trustee of the New York University Jewish Culture Foundation, is a distinguished attorney. He is a graduate of New York University and a noted leader in many civic activities. He is well known among business and community leaders as the head of the Greenwich Village Chamber of Commerce.

His tribute to American Jewish leadership follows:

AMERICAN JEWRY MEETS THE CHALLENGE

(Address presented by Louis H. Solomon on September 28, 1961)

There has been a great deal of provocative discussion of late on the subject of the role of Judaism and the Jew in Judeo-Christian world society. Too much of the discussion is a veiled attack upon the devotion of the Jew to the heritage and traditions that define his status as an identifiable, ethnic personality in a Christian-dominated world and his resistance to pressure for assimilation.

The discussions acknowledge, sometimes with evident reluctance, frequently with extravagant generosity, the importance of Judaism in world culture, as the source of the Judeo-Christian religions, and the essence of Judeo-Christian ethical philosophy. Yes, they say, the Jew has given to mankind the Judeo-Christian religions. He has given Jesus to Christianity. He has provided the concept of justice and the sense of social responsibility which make up the meaning of Judeo-Christian ethical philosophy. But the whole mood of the discus-

sion radiates the sentimental regret that the Jew remains unchanged in his determined status as a Jew, as a separate, identifiable creature, loyal to Judaism in defiance of centuries of pressure for assimilation.

Toynbee, the English historian, reflects the pronounced assimilationist viewpoint. He projects the argument that the resistance of the Jew to assimilation is responsible in a large measure for the anti-Semitic posture of the world.

In a recent discourse by Toynbee, he acknowledges generous recognition of the Jew for fundamental contributions to world society. He even ventures the regret that the strong traits of the Jew, the character responsible for the miracle of survival and so much of the world culture, that this strain is not available to enrich the other segments of human society. The underlying tone of the Toynbee creed is the covert annoyance of the historian, that in spite of centuries of history, in defiance of the sword and the pen, this remains the heritage of the Jew, a relatively small identifiable group, immune to absorption. On the other hand, is the frustrating regret of the historian, that society as a whole is denied the special strain of character values that persist in the Jew and would be made available to the rest of society by intermarriage and full assimilation.

Sometimes one wonders what prompts the persistence of the Toynbee followers to argue for the assimilation of the Jew. What is it that pushes the endeavors of this historian and his disciples so vigorously to bury centuries of sacred traditions, to subvert loyalties to faith, to destroy the spiritual potential that has given so much to so many? There is persuasive authority for the premise that all anti-Semitism is a psychoneurosis. To the psychologist, "anti-Semitism," so-called, to conceal specific Jew hatred (Judenhass), is not explainable as a rational drive. One is tempted to ask—Is the pressure for the assimilation of the Jew but an unrestrained sprout from the same sprig? Is it a symptom of the same complex?

THE "INTELLECTUALS"

Contemporaneously with the Toynbee discourse, an article appeared in a recent issue of the magazine *Commentary*, under the title "Intellectuals" which poses the problem, but with a wide difference in motivation. This article purports to review the attitude on assimilation of the Jew on the college campus. It emphasizes a seeming indifference to heritage and tradition among budding intellectuals.

The intellectuals, so called, are not by any means the sages of our day. Nor do they reflect the mature community judgment. These are students, budding scholars perhaps, living in an environment of challenge, of abstraction and speculation. This is not the climate conducive to respect for tradition or heritage. To them heritage and tradition are related to the dead past. History is important more for its dates than for its monuments. They present a pose of pride in sophistication, a sense of revolt against the authority of yesterday. This is a passing phase in the pursuit of wisdom. Sober assessment of spiritual values will come with maturity. They will learn that man does not live by bread alone. Then shall they claim their kinship to the people of the Bible and the treasured heritage of the Torah.

The infamous Nauman group of pre-Hitler Germany is the prototype for a small segment of American Jewish life emphasizing a pose of sophistication, ready to trade heritage and tradition. They do not want to be counted out of the fold, yet they cannot endure minority status, and they spurn affiliation with the "common herd." Devoid of intellectual insight, of moral vigor, of loyalty to tradition, and the capacity to

evaluate the validity of their great heritage, they are content to separate, to be exclusive, to sit on the sidelines, seemingly in smug complacency, or to vaunt their separateness.

THE POSITIVE REALITIES—MEANINGFUL PLUS VALUES

There has never been a period in the long history of the Diaspora in which the Jew was altogether free from enmities and pressures from without and from within. But the Jew has moved far forward from the cowering, crawling figure of ghetto days. The American Jew has emerged. He stands with head high. He worships openly. He speaks freely. He defends his cultural status vigorously. He manifests openly and freely the enthusiasm and inspiration of a true pride in his great heritage.

In advancing the theme that American Jewry meets the challenge posed by the pressures for assimilation from without and from within, I am not unmindful of the lessons of history—the collapse of the gains made in France following the Dreyfus case, the horrors of the Hitler rule that descended even upon the optimistic and seemingly assimilated, proud German Jew, who compromised heritage and tradition for acceptance, in Germany. Nor am I unmindful of the threat of Nasser and his United Arab Republic, nor of the pose of Rockwell and pseudo-Hitlers of his ilk in America. These are the realities that the Jewish community must never forget or overlook. The frontiers of freedom must never be left unguarded. But in the same context, it must not be forgotten that this is America; that the principle of religious freedom is woven into the very fabric of our basic law and government; that every assault upon religious freedom here has been repulsed. As a lawyer, I have some knowledge of the difference between man rule and government by law. In the tradition of Judaic teaching, in America we "do not rely on princes and the sons of man."

The last 25 years for the Jew in America have been years of incalculable progress, probably the highest in the achievement of integrated community status for the Jew in America, in all of American history.

(a) Israel: Within this period has come the rebirth of Israel and the attainment of its place in the council of nations. Of course, the rebirth of Israel is not an American phenomenon, but the resources for economic and industrial status, for domestic well-being came from America. The response of the American Jew to the event was electric. American Jewish leaders arose. They came from everywhere and from nowhere. It is to the everlasting glory of American Jewish leadership, to the inspired men that led the drive to enlist American resources, to the dedicated leaders of United Jewish Appeal, then and now, that American Jewish millions poured into the little State of Israel, and the glory of Israel was served. This chapter of American Jewish history will ever remain a monument attesting to the realness of the loyalties of the Diaspora in America, to ties of kinship and heritage, as Jews, without dilution of loyalty to America, as Americans.

(b) In the area of higher education: During the last 25 years also, the American Jew has seen the emergence of Brandeis University, of Yeshiva University, and of institutions of learning not so well known, under Jewish sponsorship and supported by the American Jew. Of no less significance is the awakening responsibility of the Jew for sharing in the support of nonsectarian private institutions of learning within the American domain. The growth in the contributions of the American Jew to the support of our colleges and universities and the greater participation of the Jew in executive and administrative departments of American private colleges and universities is writing another important chapter in the history of the developing integrated status of the Jew in American community life.

(c) The breakthrough in higher education: But the greatest gain in the status of the Jew in America, the vital step forward in the area of higher education, may be recorded here in New York, and specifically in developments at New York University.

Twenty-five years ago, not one secular institution of higher learning in America, not one American secular college or university had a department of Hebrew culture. In the early colonial history of America scholarship in Hebrew was an element of culture. The people who came to America and settled in New England were revolting against religious restraints. They sought religious freedom. The first settlement in America was part of a religious revolution. The Old Testament was respected as the source of Western religions. Classical Hebrew was a requirement of the cultured gentleman when Harvard was founded in 1636. Early colonial literature is replete with classical Hebrew.

Then came the impact of politics. Immigration increased. In the political environment that followed, cultural values suffered. Classical Hebrew became but a memory. It was just tolerated as a dead language in the department of Semitics. Then, in the first half of the 20th century, came an unique development.

Twenty-seven years ago there was born at New York University the first curriculum of studies that grew into the Department of Hebrew Culture at New York University. It was the first department devoted to a comprehensive course in Hebrew culture, in any major secular college or university in America. This event was destined to make history.

The factors that led to the founding of the Department of Hebrew Culture at New York University are details of history available to the student of American culture at the university level. Prof. Abraham I. Katsh, head of the Department of Hebrew Studies at New York University, will ever remain the pioneer in the movement, which blazed the way for the scholars who followed.

The significant fact is that this achievement at New York University was a breakthrough, an opening in the hard crust of conventional, American, educational procedures. This was indeed a historic milestone that integrated Hebrew culture into the curriculums of the secular colleges and universities of America.

Today, the top 50 universities in America, including the group known as the Ivy League, boast a department of Hebrew culture and civilization. This is in the pattern set up at New York University, embracing the cultural contributions of the Jewish people, over the entire span of world civilization.

(d) New York University Jewish Culture Foundation: In the academic curriculum of New York University is a chair of Hebrew culture and education, established in perpetuity by generous, farsighted men and women in the community who comprehended the meaning of this historic event.

A full-fledged undergraduate and graduate department of Hebrew culture and education was established. Forty subjects of study in the area of Jewish culture and civilization are now part of the New York University curriculum, leading to all three degrees in Hebrew language and civilization, the baccalaureate, the masters and doctorate. This is the positive, dramatic reality of today.

The now famous New York University Library of Hebraica and Judaica is also a fact. It grew in this great university. It includes priceless volumes and manuscripts, among them the private collection of the late Dr. Mitchell M. Kaplan, poet and bibliophile, containing rare editions, rare manuscripts, and important incunabula. It includes the valuable collection of the late Solomon Rosenthal, presented by his son,

the late William Rosenthal; also the invaluable Israel Matz collection of current Judaica and Hebraica and the Semitic collection of rare volumes from the famous Lagarde Library. This proud collection has been augmented by the rare Hebrew and Judeo-Arabic manuscripts and microfilm uncovered from the unique Hebraica treasures within the Soviet Union, assembled and contributed by Dr. Katsh. This discovery from the archives of Soviet Russia was heretofore unknown to Western scholars.

The campus population of New York University has now reached 20,000 Jewish students, the largest population of Jewish students on the campus of any university in the world. More than 50 percent of the total student enrollment at this university are Jewish students.

This, too, is a significant reality and points up the climate at New York University, referred to in the evaluation made by the great educator, Dr. Carroll V. Newson, president of the university, as he assessed cultural integration as the factor in true freedom in the following words: "giving reality to the only concept that can make this earth the kind of place we really want for ourselves, for our children, and for our children's children."

This is the living reality at New York University.

Sober scholars speculate that the integration of the study of Hebrew culture and civilization into the curricula of the universities of America, is the most important event in the annals of Judaism in America. Integration of Jewish culture and civilization into the curricula of the universities of America is now a significant reality.

THE GOLDEN ERA IN PROSPECT—A CENTER FOR JEWISH CULTURE

It is difficult even for the student of Jewish history, with a sincere interest in contemporary human progress, to evaluate the contributions of New York University in broadening the academic horizon in American institutions of learning to make a place for Jewish culture and education, in the study program. It is difficult to acknowledge in sober prose the influence of this progressive outlook in the general area of academic life in America. The influence of the Jewish Culture Foundation of New York University and especially of Dr. Katsh in this meaningful result may better be conjectured than explained.

The work of the New York University Jewish Cultural Foundation has moved quietly, with little fanfare, with no attention to publicity. The magnitude of its achievement is not generally known. Its mission to implement and to advance the academic curriculum of the Department of Hebrew Culture tells but part of the story. It serves New York University's 20,000 Jewish students. Its extracurricular service encompasses forums, public lectures, books and other publications, workshops to Israel, study groups, exchange students, interfaith relations.

For me, the last 25 years in America have produced meaningful plus values for American Judaism, historically important beyond present measurement. These gains represent the labors and the heroic achievements of American Jewish leaders. History will record to the memory of the men and women who shared in these achievements a tribute as enduring as time.

As significant as is the emergence of Brandeis University and Yeshiva University on the American scene as institutions of higher learning, as awe inspiring as is this great achievement, it is important that we evaluate the net result for the Jewish community. It must be considered for its service potential in the area of higher education by these institutions. This net result must be assessed in the light of the magnitude of the effort and the cost.