

MEMORIAL TO JOSEPH E. KAPELL

JOE KAPELL was killed instantly in a train wreck near Philadelphia on Friday morning, May 18th, en route from Cleveland to the National Conference of Jewish Social Welfare in Atlantic City. Thus, Jewish social work lost one of its most promising young leaders.

Joe's 37 years were full of struggle and triumph. Hard work and a keen mind brought him a sound education and a rounded experience in child welfare, psychiatric social work, emergency relief work, and community organization. His well-organized personality and fine human qualities left their mark on the Jewish Board of Guardians, the Joint Distribution Committee, and the psychiatric service of the Navy.

Joe was in Cleveland three years. Here, he and Stella and little Anne Elizabeth established their first real home. Joe won the town in those three years. He became Associate Director of the Jewish Welfare Federation because he was a natural leader. His abilities in the social planning field dominated the Federation's work in that area. The Social Agency Committee of the Federation was his special interest. Through it, material advancement was made in

the community's program, particularly in the group work, hospital, and aged fields. Joe's influence was felt in the Welfare Federation of Cleveland, in the School of Applied Social Sciences of Western Reserve University, and in other circles beyond the Jewish Federation. Nationally, he served as Secretary of the Social Planning Committee of the Council of Jewish Federations and Welfare Funds and in other capacities with the Council of Jewish Federations and Welfare Funds, the National Conference of Jewish Social Welfare, and other organizations. He had begun to write. He had arrived at the point where his greatest contribution to the field lay just ahead. It would have been considerable.

Joe was a social worker's social worker. He was a devoted public servant. He was a joy to be with, a pleasure to work with. The hundreds of expressions of sympathy and remembrance which marked his passing serve as a reminder that he was loved and respected wherever Jewish communal service exists, and wherever he worked.

HENRY L. ZUCKER
Jewish Welfare Federation
Cleveland, Ohio

INTERNAL SECURITY AND INDIVIDUAL RIGHTS TODAY

By ARTHUR J. S. ROSENBAUM
*Brooklyn Jewish Community Council,
Brooklyn, N. Y.*

YOU will note on your programs that this General Session of the Conference was arranged in cooperation with the Association of Jewish Community Relations Workers. For many of you this may be the first time you have come across this name, so that a word may be in order by way of elucidation.

The Association of Jewish Community Relations Workers was formed in February of 1950 as the association of those engaged professionally in the field of community relations. I need hardly spell out before professionals the functions and goals of a professional organization. Suffice it to say that we are well on the way to taking our place in the Jewish professional scene and that our sponsorship of this session is a part of our special contribution to the general field of Jewish social service. We hope that these contributions will increase with our growth and development as a professional association.

We are met this afternoon to consider one of the most basic and controversial problems in American life today—the question of Internal Security and Individual Rights. So thorny and vexatious has this problem become that many of us react like the foreman of the jury which was considering a very difficult case, who when asked if the jury had reached a verdict, replied, "We have, your Honor, we have decided not to get mixed up in this case." But we

are mixed up in this case, mixed up both as Jews and as Americans—and I use the words "mixed up" advisedly.

We hope this afternoon to get some guidance, some light and some clarification. Perhaps, also, in no other instance as in the session this afternoon is the definition of the role of the chairman as being the fuse which sets off the fireworks so accurately apropos. Before doing this, however, let me attempt to set the issue before you.

You will notice that the subject we are discussing this afternoon has been carefully phrased. It is not Internal Security *or* Individual Rights. It is not Internal Security *versus* Individual Rights—it is Internal Security *and* Individual Rights. As I see it, therefore, there is no argument about the fact that we must have both, the crux of the matter, however, is the genuine problem of achieving internal security while at the same time maintaining individual rights. A problem highlighted and made more difficult by the McCarthyist approach of beating a dogma with a stigma.

I said at the outset that we are concerned with this problem as Americans and as Jews. As Americans loyal to the democratic way of life, we are concerned lest, in the clumsy attempt to exorcise evil, we proscribe the good as well and do irreparable damage to our democratic fabric. Concerned over what communism may do to democracy, we are also concerned over what we, ourselves, may

do to democracy under the stimulus of fear. We hold democracy to be a growing, dynamic faith, a perpetually evolving adjustment between freedom and justice, between individual rights and the demands of society, a faith which is strong enough and sound enough to meet new problems and new challenges without a failure of nerve.

We see democracy as a way of life which is a safe mooring, both in times of calm and times of crises and we are fearful that if in times of crises we abandon our faith, or lose confidence in it, or get confused about it to the point of forgetting its basic postulates, that we thereby will cut ourselves adrift from the anchor of our security. "It is provided in the very essence of things," said Walt Whitman, "that from any fruition of success, no matter what, shall come forth something to make a greater struggle necessary." In that struggle we are today engaged and while we want to protect ourselves against external enemies and rid ourselves of the enemy within the gates, we want to do so without becoming like the thing we fight.

As Jews we have a peculiarly personal concern with this problem of Internal Security and Individual Rights, and I am not referring to spies and saboteurs, since I do not subscribe to the theory of collective guilt and I trust that most Americans feel similarly. I refer here to both positive and negative factors of deeper concern and wider implication.

To start with, our Jewish agencies have been in the forefront of those fighting for Civil Rights, for fair education, for fair employment, for fair housing, against Jim Crow, against religious prejudice, in short—to translate the ideals of American democracy into living reality.

The basic question is, from the posi-

tive standpoint, can we in this present atmosphere continue, with any hope for success, to carry on this fight for Civil Rights? From a negative standpoint there is the increasing attempt to smear those concerned with Civil Rights and to imply that only Communists are interested in the things for which we have these many years fought.

Underlying this whole problem is the question as to whether in essence there is a real difference between Civil Rights and Civil Liberties worth speaking of, or only a difference in nomenclature. I have heard one distinguished legal authority venture the following distinction: "Infringements on Civil Rights are aimed at *groups of people* against whom some general prejudice exists; whereas infringements of Civil Liberties are not directed at groups as such, but at individuals, and arise not out of dislike of the individual on account of his color, nationality or religion, but rather because the individual's beliefs or associations are believed in some way to impair or threaten our security." So the circle has come round again and we are still faced with the question of Internal Security and Individual Rights. At which point, without having grabbed hold of the brass ring, I am going to jump off the merry-go-round and proceed with the program.

I have looked forward with a certain curious fascination to introducing our guest speaker this afternoon. You see, I am a born Southern Democrat who migrated to the democratic stronghold of Brooklyn without encountering too many Republicans in the process. In fact, in Fort Worth, Texas, where I hail from, I recall only two Republicans—one was born in Maine and never got over it—he was a chronic Republican; the other

was a Baptist preacher who was a Republican out of conviction—a convicted Republican—and I recall once at a Democratic rally in Fort Worth that someone had overlooked inviting a minister to deliver the invocation. The chairman, looking over the audience, spied the Baptist preacher and invited him to offer the prayer. I shall never forget his answer. The preacher arose and said, "Mr. Chairman, I would crave your indulgence and ask to be excused; I don't even want the Lord to know I am here today."

Seriously speaking, it is a great pleasure for me to be with our speaker today and for all of us to have as our guest speaker a man who has brought distinction to his party and reflected honor upon the Jewish community. He is the Representative to Congress of the 21st Congressional District in Manhattan. A staunch fighter for Civil Liberties and Civil Rights, he is one of the bright hopes of liberal Americans of all parties. I am happy to be able to welcome to this important Conference session, the Honorable Jacob K. Javits.