

REVIEW OF THE YEAR

5703

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REVIEW OF THE YEAR 5703

PART ONE: THE UNITED STATES*

Religious Activities.

By JOSHUA TRACHTENBERG**

THE foremost concern of religious bodies during the year was the successful prosecution of the war, and the contribution which organized religion can make toward this end on the home front. Congregations and rabbis devoted themselves to the war effort in every field open to them, notably the sale of war bonds, civilian defense, first aid, the Red Cross, the blood bank drive, and entertaining and serving the men in the armed forces. The siphoning of the younger membership into military service confronted many congregations with new problems of finance and leadership, while the entry of many rabbis into the chaplaincy created a difficult problem of replacement. Both factors constituted a challenge to the ability of the synagogue to maintain and intensify civilian religious activities at a time when they were peculiarly needed. Neither problem has as yet attained serious proportions, but in view of the prospect of their aggravation in the future, lay and rabbinic bodies turned their attention to exploring this situation and began to make plans to meet it. The Hebrew Union College, Cincinnati, and the Jewish Theological Seminary, New York, each made contributions by ordaining two classes of rabbis under a program of accelerated studies.

An informal survey conducted by the Independent Jewish Press Service in the fall of 1942 indicated, however, that the war apparently had little effect on synagogue and religious school attendance, except in war production centers where the population had grown rapidly. In the

*The period covered by this review is from July 1, 1942, to June 30, 1943. It is based on reports in the Jewish and general press of the United States and a number of foreign countries. For other important events the reader is referred to the Supplements to the Review of the Year, beginning on p. 365.

**Rabbi of Temple Covenant of Peace, Easton, Pa.

opinion of Dr. Israel Goldstein, president of the Synagogue Council of America, the results of the survey were "disappointing, on the face of it." The lack of a noticeable religious response he explained as a possible reflection of the generally prevailing situation in non-Jewish circles, and promised that the Synagogue Council would seek comparable information from Christian groups in the United States and from religious groups in England.

Restrictions on travel obliged congregations in a number of cities to institute joint services for the duration of the war, while congregations serving scattered communities found it necessary to organize sectional services and religious school programs. Congregations near military encampments introduced special religious activities to meet the needs of Jewish service men.

Religious thought was centered upon the role of religion in the war: the preservation and extension of religious liberty, the function of religion in maintaining both morale and morality during the war, and in directing the course of the peace to be concluded after the war. The appeal issued in November by Mr. Adolph Rosenberg, chairman of the Executive Board of the Union of American Hebrew Congregations (later elected president), to Jewish religious leaders to unite and "to sacrifice personal pride and interest for the common good," summed up concisely the essential challenge to religion. As Mr. Rosenberg stated: "Religion today has a great responsibility, and the part which it will play in the peace that is to come will be a test of its validity and power in influencing human life. This is a time when religious leaders must stand closely together in preserving for mankind the religious interpretation of life." Although this plea produced no immediate practical outcome, it was evident in the pronouncements of the various groups, acting independently of one another, that a common approach to the problems of peace prevails.

An American Institute on Judaism and a Just and Enduring Peace, convened in Cincinnati (December 21-24) under the auspices of the Central Conference of American Rabbis' Commission on Justice and Peace to formulate a postwar program "in the light of the teachings of Judaism," produced a significant statement of principles which was

widely published and received much favorable notice. Emphasizing the bases in Jewish religious principle upon which permanent peace must be built, this statement considered the political, economic and social policies that such a peace must embody. It came out clearly for "a federation of nations in the interests of which the sovereignty of individual states shall be limited," a court of international justice, an "effective" international police force, and eventual world disarmament.

One of the proposals emanating from the meeting was "that there be convened as promptly as possible a world council of Christianity and Judaism," which "should mobilize their spiritual resources and speak in one mighty voice for the application of the universal ideals of righteousness and brotherhood in the postwar world." Of especial interest was the section on Jewish postwar reconstruction which contained an affirmation of "the right of Jews to a homeland in Palestine," and called upon the nations to "facilitate in every way the work of rebuilding that land."

A similar declaration issued in February by the Synagogue Council of America stressed the need for a "new, federated commonwealth of the world in which all nations must accept such limitations of absolute sovereignty as shall make possible the good of all in its constituent states." These same problems were also considered at a Conference on Religion in the Modern World held at Columbia University during February, in which Jewish religious leaders participated. And at the conventions in New York City in April of the Union of American Hebrew Congregations, and of the rabbinical groups meeting in June, discussion of postwar problems was followed by similar pronouncements on the issues.

Religious groups reacted sharply to the reports of the slaughter of Jews in occupied Europe, seeking to arouse American Jews to full consciousness of the proportions and implications of these events, and at the same time to stir the religious conscience of America to demand that the United Nations rescue the survivors. The initiative in this effort came largely from the Synagogue Council of America, with all religious bodies and congregations co-

operating. The first measure, taken at the instance of the Council, was the proclamation of July 23, Tishe'ah b'Ab, as a day of mourning for the victims of Nazi terrorism. Leading Protestant and Catholic clerics took this occasion to issue messages of sympathy, and the chaplain of the House of Representatives opened the session of the House on that day with a prayer for the Jews of Europe.

The appeal of the Union of Orthodox Rabbis of the United States and Canada that August 12, the eve of the month of Elul, be observed as a "Day of Fasting and Prayer," met with wide response not only in this country but also in various countries abroad. Most significant was the establishment, for the first time since the Russian Revolution, of contact between an American rabbinical body and Soviet Jews, who concurred in this appeal for their coreligionists.

In response to a call from the Synagogue Council many congregations commemorated the burning of German synagogues on November 10, 1938, during the Sabbath services of that week. December 2 was also widely observed as a day of mourning, in answer to an appeal issued by the Synagogue Council in conjunction with several other national Jewish organizations. The Jewish Education Committee of New York assembled three thousand children in that city on February 22, 1943, in a solemn meeting of prayer for the safe deliverance of the children of Europe.

Finally, through the efforts of the Synagogue Council, many congregations throughout the country united in setting aside the six-week Sefira season, from Pesah to Shabuot, as a "Period of Mourning and Intercession," during which occurred also the "Day of Compassion" proclaimed by the Federal Council of Churches of Christ in America for observance by Protestant churches on May 2. Opening with memorial services on the last day of Pesah, the observance of this period entailed the limiting of occasions of amusement; keeping Mondays and Thursdays as partial fast days, and contributing the cost of meals to the rescue work of the United Jewish Appeal. Special prayers were recited and moments of silence were observed in homes and at all public gatherings. Frequent attendance at religious services was urged and special assemblies were called. A

greater degree of discipline among American Jews in the face of this unparalleled tragedy, and better organization would have enhanced immeasurably the effectiveness of these demonstrations. This popular outpouring of indignation and grief was, however, not without a notable effect upon public opinion and possibly upon official opinion as well.

In contrast to the signs of increasing unity on broad issues, the dissension over Zionism in religious circles came to a head with the issuance, on August 28, of a statement signed by 93 Reform rabbis repudiating political Zionism on the ground that it is inconsistent with Jewish religious and moral doctrine. This view was promptly repudiated by many religious leaders. On November 15 more than 750 rabbis, including the heads of all the national rabbinical associations, united in a rejoinder, severely rebuking the "protest rabbis" and branding anti-Zionism as "a departure from the Jewish religion." Undaunted, some of the signers of the anti-Zionist statement proceeded to establish an American Council for Judaism, which made its debut on December 11, its announced purpose being to propagate a Judaism free from the "secular" and "political" emphases of Zionism. On January 22, the Rabbinical Assembly of America sharply attacked this move, proclaiming that "the Zionist movement is for us a religious movement"; many local rabbinical and congregational bodies joined in this censure. Within the Reform group itself efforts were made, but without success, to secure the dissolution of the new Council. In New York City a bitter struggle developed within the New York Board of Jewish Ministers which eventuated in the withdrawal of 16 anti-Zionist members, while the Association of Reform Rabbis of New York found itself almost equally divided on this issue.

An all-day debate at the June meeting of the Central Conference of American Rabbis clarified the attitude of the Reform rabbinate toward Zionism and toward the anti-Zionist Council. The Conference reiterated its determination not to take an official stand on Zionism but emphasized its opinion that there is "no essential incompatibility between Reform Judaism and Zionism, and no reason why those of its members who give allegiance to Zionism should not have the right to regard themselves as fully within the

spirit and purpose of Reform Judaism." A second resolution, adopted by a large majority, upheld the right of Conference members to espouse "whatever philosophy of Jewish life they accept," but maintained that the American Council for Judaism had endangered the unity of the Conference and had strengthened the false impression that Reform Judaism is opposed to Zionist aspirations. It therefore urged the Council to disband.

Orthodoxy

A Conference for the Strengthening of Judaism called by the Agudath Israel met at Belmar, New Jersey, on August 21-24, to consider the religious problems arising from our entry into the war, and agreed upon special measures for the religious welfare of Jewish service men. It was decided to establish a fund (Keren Hatorah) to foster religious education among American Jews, and in general to promote the strengthening of religious life. A sign of the effectiveness of such efforts was to be noted in the reports from various cities of increased Sabbath observance, especially on the part of shopkeepers who agreed to close their businesses on the Sabbath.

The Union of Orthodox Jewish Congregations reported notable progress in its efforts to organize Orthodox groups. Seventy-five synagogues became affiliated with the Union during the year, bringing its total membership to three hundred congregations. The curriculum for Hebrew Schools published the preceding year was adopted by some 250 orthodox schools, introducing a degree of uniformity heretofore lacking in orthodox Jewish education. The Union established a Department of Synagogue Activities to advise rabbis and lay officers of orthodox synagogues on congregational problems, and to issue bulletins of suggestions for holiday and festival celebrations.

The Union of Sephardic Congregations, under the presidency of Dr. David de Sola Pool, continued its efforts to unite the 44 Sephardic synagogues of the country. In his annual report, Dr. Pool called attention especially to the failures of these communities to develop new religious leadership from their midst, and to the services rendered the Union by Rabbi Isaac Alkalay, former Chief Rabbi

of Yugoslavia, at present a visitor in the United States. The Union maintained important contacts with Sephardic communities in South America, arranged for the shipment of matzoth to Turkey, and assisted Marrano communities in Portugal. The newly formed Central Sephardic Community of New York inaugurated an extensive organizational and educational program under Rabbi Nissim J. Ovadia, but his sudden death left this body leaderless. Initial steps were also taken to unite the Turkish, Syrian, and Persian groups of Chicago.

Conservatism

Early in December New York City was the scene of a conference on "Mobilization for Victory," called by the United Synagogue of America. This meeting discussed means of increasing aid extended to war and welfare agencies, considered the problems of children and adolescents subjected to the emotional and intellectual disturbances created by the war, and emphasized the necessity of maintaining and intensifying the observance of the practices and principles of Judaism in wartime. A number of special activities designed to meet these problems were initiated, to be carried on through the Committee on the United Synagogue Mobilization for Victory, headed by Mr. Samuel Rothstein, and the War Problems Committee, of which Mr. Yale Schulman was chairman. To counteract the harmful effects of the war atmosphere upon children, a monthly publication, *The Jewish School and Democracy*, was inaugurated, and a national synagogal youth organization, the Junior Young Peoples' League, was founded. The United Synagogue also undertook to organize the children in its member congregations for the Victory Farm Volunteers and the United States High School Victory Corps Cadets programs. Mr. Marvin Berger was chosen to head a committee planning adult activities in conjunction with the Victory program. The Commission on Jewish Education published a Teachers' Guide and several additional pupils' work-books during the year, and assisted the United Synagogue Schools of Greater New York in arranging five seminars for rabbis, teachers and principals.

In the civic field the United Synagogue cooperated in securing the recall of a bill passed by the New York State Legislature which would have opened the schools of the state on Saturdays for regular sessions. This body was also successful in having altered an OPA directive which would have prevented the purchase of kosher meat in Sullivan County, New York.

The Jewish Theological Seminary continued its nationwide program of adult education through the National Academy of Adult Jewish Studies, which sponsored courses in more than one hundred communities. The Institute for Religious Studies, a graduate school for clergymen of all faiths, concentrated its attention on postwar religious problems.

The forty-third annual convention of the Rabbinical Assembly of America, meeting at New York from June 21-24, considered a number of contemporary and academic subjects, outstanding among them the problems and work of the chaplain, trends in Jewish education, and the position of the Jew in the postwar world. The importance of a comprehensive religious program at military posts was emphasized in the opening address of the president, Dr. Louis M. Levitsky, who expressed the hope that a resurgence of religious feeling among soldiers and sailors will "lead to the restoration of real leadership in the Jewish community after the war." The convention denounced the British White Paper, and urged that the "nations of the world take cognizance of the particularly tragic plight of European Jewry to open the doors of Palestine at once to those who can enter." Dr. Levitsky was re-elected president.

Reform

War needs and activities received a major share of the energies of Reform congregations during the year, under the direction and stimulation of the Union of American Hebrew Congregations. The Union's contribution included the production and distribution in the camps of over 100,000 copies of its series, *Popular Studies in Judaism*, prepared by its Commission on Public Information, which also distributed to the camps 25,000 copies of a new series of 12 pamphlets called *The Voice of Religion*.

Several important projects, under discussion for some time, were finally set afoot. Foremost among these were the revised pension plan for rabbis, and a popular monthly magazine, *Liberal Judaism*, announced as "a Journal for the support of progressive Judaism and for the advancement of the spiritual and cultural ideals of Israel and mankind." The first number, which appeared in May, bore the promise of an alert and realistic approach to these ideals.

The Union's Commission on Jewish Education continued its valuable contribution to educational literature with the publication of 14 new texts and a series of five discussion courses for adult groups on the theme: "How can Jews survive the present crisis?" It also undertook several long-range projects, chief among them the preparation of pre-school literature, and the establishment of an "American Institute for Jewish Studies" to stimulate youth and adult education. Literature on marriage, the family, and the home, with particular attention to war conditions, was also prepared and distributed.

The continued absence of Dr. Nelson Glueck, the executive director of the Union, on a special mission in Palestine, led the Executive Board to extend his leave for the duration of the war. In March it was announced that Rabbi Maurice N. Eisendrath of Toronto would take his place until his return.

The National Federation of Temple Sisterhoods sponsored a diversified war program which included National Emergency Training Institutes, and the distribution of pocket First Aid Indexes, as well as participation in the Red Cross, Victory Book, and other campaigns. It continued to underwrite part of the religious educational work of the Union and provide scholarships at Hebrew Union College. It also established a special building fund which, it is hoped, will ultimately provide for the erection of quarters for the Union's home office.

The National Federation of Temple Brotherhoods, which cooperated with a variety of civilian war enterprises, gave a large part of its attention to the relation between the synagogue and the war effort. As part of its program of Religious Emphasis, a special week in December was designated for personal participation in prayer and worship. Civilians

and soldiers were urged to attend religious services. Through their sponsorship of the Jewish Chautauqua Society, the Brotherhoods provided also for extensive educational work on college campuses, directed primarily to non-Jewish students.

Despite the fact that almost 50 per cent of its members have entered the military services, the National Federation of Temple Youth successfully maintained the activities of its member groups. To make up for the lack of local leadership, additional program guides were issued, and a new monthly publication was launched.

A new member of the Union family was born during the year: the National Association of Temple Secretaries, which will assist the Commission on Synagogue Activities, particularly in matters of administration and finance. Mr. Irving I. Katz of Detroit was elected president of this organization.

The thirty-eighth biennial council of the Union met in New York, April 2-4, together with the affiliated organizations. Avoiding the controversy within the rabbinate over Zionism, which threatened to intrude itself, the delegates devoted several sessions to discussions of the function of religion, and of Judaism in particular, at this time. Resolutions were adopted calling for prompt United Nations' action to save the Jews of Europe, guarantees that the rights of Jews will be safeguarded in all countries after the war, and the opening of Palestine to Jewish immigration. The council also went on record opposing the abrogation of the Crémieux decree in North Africa, pledging adherence to the American Jewish Assembly (later called American Jewish Conference), and urging member congregations to intensify their efforts on behalf of the war program and in maintaining religious life in America. Mr. Adolph Rosenberg of Cincinnati was elected president.

The Sisterhoods, meeting at the same time, considered especially the expansion of their war activities, and the problems of the family in time of war. The president, Mrs. Hugo Hartmann of Winnetka, Ill., was re-elected for another term. The Brotherhoods also devoted their attention primarily to wartime issues, and to the improvement of the work of the Jewish Chautauqua Society. Mr. Jesse Cohen of Brooklyn was elected to head the men's group.

At the close of these conventions the officers of the Union

met for the first time with representatives of the Yiddish press, indicating a desire to win a more favorable hearing for Reform Judaism among the Yiddish-speaking masses.

Dr. James G. Heller, president of the Central Conference of American Rabbis, opened its momentous fifty-fourth convention in New York (June 22-27) with a plea for unity "at a time when Jewish unity is imperative," and for a "deep, common concern for faith and people" beyond all "disparate convictions, however hotly held." At the instance of the Conference a historic joint meeting with the members of the Rabbinical Assembly of America, the first between the Reform and Conservative rabbinical associations, was held on June 23. The theme of the meeting was "The Centrality of the Synagogue in American Jewish Life." The meeting, which established a precedent of far-reaching significance, concluded with the unanimous adoption of a joint resolution demanding the deliverance of Jews from Nazi-dominated lands, the provision of asylum in neutral and Allied countries, and the opening of Palestine "in accordance with the pledged word of the nations of the world."

At its own sessions, the Conference considered educational problems, heard a symposium on "The Faith of the Jews in the Armed Services," and received the report of its Commission on Justice and Peace. Among the more important resolutions adopted were those which endorsed the revised pension plan submitted by the Union of American Hebrew Congregations, called upon the British Government to withdraw the White Paper ban on Jewish immigration into Palestine, decried the passage by Congress of the Smith-Connally bill as an act which "may jeopardize the orderly democratic procedures which alone must be depended upon to adjust our difficult economic relationships," and condemned the race riots in Detroit.

Dr. Solomon B. Freehof, of Pittsburgh, Pa., was elected president, and Dr. Abba Hillel Silver, of Cleveland, vice-president.

United Action

The Synagogue Council of America, uniting the lay and rabbinical leadership of Orthodox, Conservative and Reform

Jewry, had a particularly active year under its energetic president, Dr. Israel Goldstein. Recognized by many government agencies and non-governmental war work organizations, and by Catholic and Protestant bodies, as their liaison with Jewish religious groups, this body made real progress toward becoming a center of united religious activity.

Besides assuming the leadership in mobilizing the religious sentiment of the American community in behalf of the rescue of Europe's Jews, the Council engaged in a multiplicity of projects, most of them relating to Jewish participation in national enterprises. In September 1942, the Council secured the approval of the War Production Board and of the Navy Department for abstention from work during Rosh ha-Shanah and Yom Kippur on the part of observant Jews in war employment. In making known his decision, Donald M. Nelson, head of the WPB, declared significantly that, "Jewish religious observance is consistent with American patriotism," since "religious tolerance is American doctrine."

For the first time in history Jewish and Christian religious bodies united in a joint religious enterprise when, in November, the Synagogue Council joined 15 leading Protestant denominations in launching a United Church Canvass, designed to coordinate fund-raising efforts and to emphasize the importance of religion. Extending New Year greetings to Catholic and Protestant groups on behalf of the synagogue, the Council prepared a special prayer for use on January 1, in accordance with President Roosevelt's request that this day be set aside as a nationwide day of prayer. It also issued calls to the congregations to join with all religious denominations in the observance of Boy Scout Sabbath on February 6, Brotherhood Week beginning February 22, Red Cross Sabbath on February 27, and National Family Week from May 2 to 9.

A project of some eight years' duration was brought to completion when the Council announced, in November, the results of an investigation of textbooks used in Jewish religious schools. This study, undertaken by a Textbook Commission headed by Dr. Leo Jung, with funds supplied by the American Jewish Committee, revealed that in almost

five hundred volumes examined only 43 passages that might be considered derogatory to other faiths merited elimination, and but 23 others required modification or explanatory footnotes; all 66 passages were included in but 25 of the volumes examined, the others being entirely free of objectionable matter. The Commission's report laid down rules for the guidance of authors and publishers in this connection, and recommended that a permanent supervisory committee be established. In May the Council issued a mildly critical appraisal of the work of this group, written by Dr. Bernard Heller, as well as of the parallel Catholic and Protestant Textbook Commissions.

Still another project to be initiated during the year was the compilation of a Bible Calendar with scriptural passages for daily reading. Important among the Council's civic activities was its intervention with Governor Thomas E. Dewey of New York against the Young-Milmoe Bill authorizing regular school sessions on Saturday to shorten the school term to enable students to work on farms or in canneries. As a result of these representations, seconded by other interested bodies, this bill was recalled for reconsideration in February after its passage by the Legislature seemed to have assured its enactment.

Among the notable anniversaries* commemorated during the year were: the centennial of Congregation Brith Sholom of Easton, Pa., in November 1942; of Congregation Rodeph Sholom of New York City, in December; and of Congregation Ohabei Shalom of Boston, in January 1943. Of more than local interest was the celebration of the twenty-fifth anniversary of Dr. Abba Hillel Silver's rabbinate at The Temple, Cleveland, in January, and of Dr. Stephen S. Wise's fiftieth anniversary as a rabbi, in New York, in April.

A colorful and dynamic figure was removed from the American scene with the death on January 11 of Zvi Hirsch Masliansky, famous popular preacher, who had made a unique contribution to the Americanization of an earlier generation of Jewish immigrants and to the preservation of Jewish religious and national ideals on American soil.

*For full list of anniversaries, see *Anniversaries and Other Celebrations*, p. 365.

Education and Culture

By BEN ROSEN*

THE impact of the war upon Jewish educational endeavor is naturally the outstanding factor to be considered in a review of the year ending June 1943. The full effects of the war cannot be adequately appraised while it is still on, but it may be taken as a measure of the extent to which the educational program is rooted in American Jewish life, that no radical upheaval has occurred. With the loss of manpower and the pressures of other aspects of Jewish community life competing for attention, both at home and abroad, programs of Jewish education on the national scene and in local communities are undergoing change and are being subjected to careful scrutiny as to their aims and achievements. On the whole, however, the interest in many areas of educational endeavor is increasing, a spirit of defeatism is altogether absent, and the leadership, both lay and professional, is much more alert than during the last war to preserve the gains achieved and to lay the foundations for developments after the peace will have been won.

Local Agencies

A preliminary survey made by the American Association for Jewish Education furnished approximate information concerning the effects of the first year of the war emergency upon central Jewish educational agencies. Reports were received from the following cities: New York, Newark, Philadelphia, Baltimore, Pittsburgh, Detroit, Rochester, Buffalo, Cleveland, Cincinnati, Dayton, Minneapolis, St. Louis, Omaha and Los Angeles. The total Jewish population of these cities constitutes seven-tenths of the total Jewish population of the United States.

The expenditures of the central educational agencies in these communities aggregated slightly over \$1,000,000, or about 12 per cent more than the previous year. Their receipts from federations and welfare funds amounted to about \$500,000, an increase of 5.3 per cent over the previous year.

*Prepared in behalf of the AMERICAN ASSOCIATION FOR JEWISH EDUCATION.

Supplementary fund-raising campaigns showed notable increases both in amounts raised and in the number of contributors, particularly in Chicago and New York. Income from tuition fees showed an average increase of 7 per cent.

The changes in Jewish school enrollment were too small to be of significance, but there are indications that while there was a decrease in the registration of weekday schools — communal and congregational — there was an increase in *yeshivoth* and Yiddishist schools.

About two hundred male teachers have left their positions for war service of one kind or another, and although the personnel situation has not yet become acute, the work of the schools is being adversely affected thereby, in curtailment of teaching schedules and lowering of teaching standards. The curricula have shown no vital changes except for a greater emphasis upon teaching contemporary Jewish history and the discussion of Jewish values in their relationship to the ideals for which America and the United Nations are waging this war.

In all the cities reporting, the Jewish schools are engaged in some measures of civilian defense. Teachers are taking air-raid warden and first-aid courses. Schools are providing themselves with protective equipment, are participating in local salvage, war bond and stamp sales campaigns, are promoting victory garden activities and are encouraging pupils to join victory farm corps.

That "Jewish education is a most essential activity in a wartime program of Jewish community effort" was the consensus of statements made by presidents of four national Jewish agencies who spoke at the Jewish Education Session, arranged by the American Association for Jewish Education, in January 1943, in Cleveland, during the General Assembly of the Council of Jewish Federations and Welfare Funds. The four speakers, who directed attention to the services which Jewish education can render to the community and the individual, were Mark Eisner, president of the American Association for Jewish Education; Frank Weil, president of the Jewish Welfare Board; Sidney Hollander, president of the Council of Jewish Federations and Welfare Funds; and Dr. Israel Goldstein, president of the Synagogue Council of America.

Despite wartime difficulties, new buildings for school purposes are being completed, others are being acquired, and funds are being raised for the erection of buildings after the war. The Ner Israel Yeshivah of Baltimore completed a modern building at a cost of \$125,000, and its Parochial School has initiated a campaign for a high school building. Herzliah in New York is about to acquire new quarters for its expanded program. A new school building is projected by Temple Beth El of Rochester. St. Louis is planning a building fund campaign. Cleveland has contributed \$80,000 toward the purchase of a building to house the educational activities of the Bureau of Jewish Education, as well as of several buildings acquired by the Jewish Center for school purposes.

Some interesting trends are noted in the activities of local bureaus of Jewish education. Where bureaus already exist, there is a growing tendency, as in Baltimore, Cleveland, Cincinnati, Chicago, Buffalo and New York, to extend service to affiliated congregational schools and Yiddishist schools, and to offer guidance and assistance to youth agencies. Notably in New York and Chicago, cooperative arrangements have been entered into with youth and adult agencies to provide courses, lectures and seminars. Thus, for instance, the Jewish Education Committee of New York, in cooperation with the United Synagogue, has conducted a series of four teachers' conferences; sponsored a conference of teachers in Workmen's Circle schools; arranged, in cooperation with the Commission for Yiddish Schools, for the certification of teachers; cooperated with the Jewish Welfare Board in arranging a conference of principals and teachers interested in home or day camps; and opened a department of school administration to assist elementary and secondary Jewish schools of all types in coping with their administrative problems.

In other communities, notably Paterson, N. J., Miami, Louisville and Wilmington, progress has been made toward the unification of the educational program. Surveys are in progress in Akron, St. Louis and Philadelphia, which are likely to lead to better integration of educational efforts in these communities.

Another interesting trend is the provision made for the

educational needs of children of pre-school age through all-day nursery schools. Hebrew kindergartens and classes for very young children are reported in New York, Chicago (Associated Talmud Torahs), Cleveland, Detroit, Buffalo and Philadelphia, among others. The Beth Hayaed in New York, conducted by Ivriah, Women's Division of the Jewish Education Committee, is undertaking a special research project to study the effects of its bi-cultural program on the personality of the child.

Progress has also been made in providing for education on the secondary level. New efforts in this direction are reported from Newark, Cleveland, Philadelphia, Rochester and New York. In New York City alone 3,529 pupils were enrolled as of January 1942 in nine Hebrew high schools and high school departments of Talmud Torahs, *yeshivoth* and Sunday Schools. The Hebrew high school departments maintained by communal agencies in a number of cities this year graduated 186 students. Hebrew, which is being taught as a modern language in 13 public high schools in New York City, was recently recognized as an essential war course.

Ten training schools for Hebrew teachers in seven communities this past year awarded teachers' diplomas to 63 graduates. The steps being taken by the National Board of License, sponsored jointly by the National Council for Jewish Education and the American Association for Jewish Education, to grant licenses, recognized nationally, and to accredit Hebrew teacher training institutions throughout the country, will help raise the standards of all training schools.

A considerable number of new educational publications appeared during the year. Included were aids to teachers, workbooks for pupils and textbooks, as well as bulletins and pamphlets relating to extension education on elementary, secondary and adult levels. There was, for example, the new magazine, *The Jewish School and Democracy*, issued by the United Synagogue of America to provide teachers with material which will give children a better understanding of what we are fighting for. Zionist Labor groups, in turn, sponsored *Kinderwelt*, an illustrated monthly for children, in Yiddish and Hebrew. *A Model Program for the Talmud Torah* was issued by the Union of Orthodox Hebrew Con-

gregations of America, while the Allied Jewish Appeal of Philadelphia, through its Inter-School Coordination Committee, issued a course of study related to its work. The Hebrew Principals' Association, in cooperation with the Jewish Education Committee, issued a new curriculum, and the Board of Jewish Education in Baltimore released a Humash Course. Zevi Scharfstein's *Shaar la-Sifrut* contributes to the teaching of Hebrew in the public high schools. Mention must also be made of the excellent publications of the Commission on Jewish Education of the Union of American Hebrew Congregations. The journal, *Jewish Education*, published by the National Council for Jewish Education and now in its fifteenth year, regularly presents listings of publications in this field.

The disaster which has overtaken the Jews of Europe was observed in Jewish schools throughout the country by special programs held in February, and subsequently during Sefira, marked as a period of mourning and intercession. Materials for these programs were issued by the Jewish Education Committee of New York and by other affiliates of the National Council for Jewish Education, in cooperation with the American Association for Jewish Education. The two children's publications, *World Over* and *Jewish Current News*, issued special numbers for the occasion. It is significant that schools and youth groups reflecting all viewpoints in Jewish life united in expressing their sorrow and protest, and in reaffirming their allegiance to the cause of the United Nations.

The "released time" plan for religious instruction has continued to make headway in communities which were reported on last year, namely, New York, Buffalo and Rochester. The Public Education Association of New York, as the result of a survey, decided to continue opposing "released time." *Time* (July 19, 1943) reports: "They found that many released children did not turn up at their chosen religious schools." Classes for high school students were instituted this year in Pittsburgh "as an experiment which proved successful." And in Rochester, "86 students received academic recognition from their schools for work done in Jewish religious education. . . Religious education will become an elective subject for juniors and seniors during

the academic year 1943-44." In Philadelphia the Board of Education has not yet acted upon a request for "released time" submitted by an interfaith committee.

Youth Activities

Despite the inroads which the war has made upon the membership of youth organizations they have carried forward by lowering the age limits, throwing greater responsibility upon younger people, and by a change of emphasis upon activities more closely related to the war. Thus, the Aleph Zadik Aleph, B'nai B'rith youth organization, intensified its war service activities and increasingly devoted its program material to a study of postwar problems. A significant trend in the educational approach of the organization was the initiation of cooperative programs with local bureaus of Jewish education. Training courses for advisors were held in conjunction with the College of Jewish Studies in Chicago and the Seminary School for Jewish Studies in New York.

Habonim, Labor Zionist Youth, established schools in several cities, offering a regular course of study in a variety of subjects. Outstanding among these was the Labor Zionist School in New York conducted at the Jewish Teachers Seminary. Nine Habonim summer camps (*Kvutsoth*), operating in the United States and Canada, attracted some fifteen hundred campers, among whom were several hundred non-members. In November 1942, Habonim launched a new monthly magazine, *Furrows*.

The first national convention of Hashomer Hadati, held last summer (1942) in Chicago, reported 13 *kinim* (nests) in seven communities in the United States and Canada, and 11 *snifim* (branches) in eight additional communities. It operates three summer camps and an all-year-round training farm where *haverim* who are preparing to go to Palestine receive preliminary training. It issues a monthly journal, *Hamigdol*, and other educational literature for its leaders and trainees.

Two farms in New Jersey, where sixty young students train annually in various branches of agriculture, are main-

tained by the Hechalutz, that branch of the Zionist movement which prepares young men and women for pioneering tasks in Palestine. During the past year the organization initiated the Hechalutz Library which has already published three brochures.

The Hashomer Hatzair reports that, in spite of the entry of many of its older boys into the armed forces, it has maintained and even expanded its fields of activity. The leadership of the movement is shifting, where necessary, to the younger members, and girls are now carrying out new responsibilities placed upon them. The activities include conferences and seminars; summer camps built around the Palestine Scout program; a series of educational publications; and fund-raising for the Jewish National Fund, the Histadruth and Labor Palestine.

The American Zionist Youth Commission, the joint youth agency of the Zionist Organization of America and Hadassah, has made further progress in stimulating the formation of local Youth Commissions — of which there are now one hundred — to guide the work of general Zionist youth groups and to foster an interest in Zionism and Palestine among unaffiliated youth groups. It sponsors the National Young Judaea, and its affiliates are Masada, Junior Hadassah, and campus groups. The Commission recently acquired a camp at Winterdale, Pa., named in memory of Louis D. Brandeis, where the Summer Institute for Zionist Youth leadership will be continued. Approximately two hundred candidates from 29 states and 74 communities were trained at two and four-week seminars this summer. The Commission has instituted a new publication, *News and Views from Local Youth Commissions*, and issued a brochure, *Jews and the Sea*, of which fifty thousand copies were distributed to the armed forces of the United States.

Young Judaea engaged in extensive publication efforts, consisting of programs and manuals and has initiated a new publication, *The Senior*, for older members of its clubs. It has issued in the past year two significant publications: *News Kit 1* and *News Kit 2*, for Young Judaea leaders, dealing with Jewish achievements in Palestine, efforts in behalf of European Jewry, and the American Jewish community.

Carrying on its policy of "to do and to learn," Junior Hadassah made significant strides in its educational work this past year. Two study kits for study groups prepared by the American Zionist Youth Commission, met with great response. These were entitled *Zionism and the World Crisis*, and *Self-fulfilment through Zionism*. As additional study material, the book *The American Jew: A Composite Portrait*, published by Hadassah, and its accompanying outline guide enabled many members to increase their understanding of American Jewish life.

The Hebrew Youth Department of the Histadruth Ivrit has continued its broad program of organizing the Hanoar Hamithlamed and cultivating dramatic, dance, choral and musical programs. It has recently enlarged the program of Massad, the only Hebrew-speaking camp in the country, by equipping a newly acquired site in the Pocono Mountains, Pa.

The Hebrew Educators' Committee for Labor Palestine has turned from an emphasis upon money-raising activities in Hebrew schools to the development of an educational program. In the past year it undertook two Hebrew publications, *Davar Lamoreh*, for teachers, and *Davar Latalmid*, for children, both concerned with life in modern Palestine. It has also inaugurated, for children, the publication of a series of stories in English on life in new Palestine.

The National Council of Young Israel, with seventy branches, has decentralized its educational program consisting of courses and weekly forums, functioning under the direction of a local rabbi or director. In one of the branches, Young Israel of Boro Park, Brooklyn, N. Y., seven pages of Talmud are covered each week in accordance with the universal *Daf Yomi* calendar.

Avukah, working on college campuses, maintained a membership of about eight hundred students. In 1942 it conducted three regional cooperative summer school camps, as well as a national camp which attracted about 340 students. These summer schools are organized around an intensive program of lectures and discussions.

During the past year, the Hillel Foundations and Counselorships sponsored by B'nai B'rith have grown from 76

to 118 units. Forty of the units are organized with complete staffs, physical facilities and budgets for an intensive program. The expansion has become necessary because virtually all of the great universities of the country have become, in fact, military schools, where thousands of young men and women are receiving technical training. Chaplains are not assigned to these institutions, and Hillel has assumed the responsibility of serving the Jewish trainee.

The Jewish Centers, under the guidance of the Jewish Welfare Board, not only expanded through direct service to the war effort, but also intensified their program of cultural and educational activities. The group work program for youth was expanded and changed to meet the new needs growing out of the war. The approach has been in line with the program and philosophy of the Jewish center movement which has sought to integrate Jewish interests with general interests, to correlate Jewish learning with general learning. The Jewish Welfare Board also geared its educational program to meet the needs growing out of the war situation. Special material was prepared to help train Jewish youth for farm work, and arrangements were made with the Jewish Agricultural Society for the placement of those youths who preferred working on Jewish farms. At the invitation of the Jewish Committee on Scouting, the Jewish Welfare Board cooperated in the preparation of a manual titled *Scouting for the Jewish Boy*. A series of Youth Conferences were sponsored in different sections of the country by regional branches of the Jewish Welfare Board, dealing with the role of Jewish youth in the war effort, and including a discussion of postwar problems.

Realizing the need for reorientation in wartime, the Jewish Welfare Board through its various regions, sponsored numerous seminars for the professional workers in the field. In the New York area, the seminars dealt with Jewish education, Jewish center programs, and a postwar agenda for the Jewish center. Training courses for volunteer leaders were expanded and streamlined. A new publication, *Leadership Training in the Jewish Center*, embodying material used in connection with training courses and workshops, was issued.

Cultural Activities in National Organizations*

Research on Jewish postwar problems has been promoted to a considerable degree by a number of national Jewish organizations. The first of these to be established, The Research Institute on Peace and Post-War Problems of the American Jewish Committee, has published seven in a series of eight units in a popular study course on Jewish postwar problems, in addition to several significant brochures on specialized problems in the field. The Institute of Jewish Affairs, sponsored and launched by the World Jewish Congress and the American Jewish Congress, has published special studies, in addition to a monthly bulletin called *Jewish Affairs*. The Research Committee of the Jewish Labor Committee has issued special studies dealing with a labor program of Jewish postwar reconstruction and publishes a monthly bulletin, *Fakten Un Meinungen*.

The Jewish Publication Society of America expanded its work during its fifty-fifth year and distributed a total of 55,736 books.** The Press of The Jewish Publication Society showed its greatest growth during the past year and did the largest business in its history. The Press Division of the Society, which is now in its twenty-third year, continued its work of printing books and periodicals for most of the Jewish educational institutions in the country. During the year under review, the Society printed for the Jewish Welfare Board hundreds of thousands of prayer books for the use of the men in the armed services.

In conjunction with Religious Book Week, instituted for the first time by the National Conference of Christians and Jews, a pamphlet entitled "Religious Book List," was issued, comprising two hundred titles of Jewish, Catholic, Protestant and Good Will books.

The 1942 celebration of Jewish Book Week, sponsored by the Jewish Book Council of America, was inaugurated with a radio broadcast in November, devoted to a discussion of current books of Jewish interest. The Council printed

*For a description of the organizations mentioned throughout this section, see *Jewish National Organizations*, p. 449.

**See the Report of The Jewish Publication Society of America, p. 679.

a tri-lingual Jewish Book Week annual edited by Dr. Solomon Grayzel. Two new projects were inaugurated to aid in implementing the plan to utilize Jewish Book Week, not as an end in itself but rather as a springboard for sustaining all-year-round educational programs. Annotated lists of new Jewish books in the three languages, published in the United States and abroad, were issued every four months. Biographical sketches of eminent Jewish scholars and writers whose anniversaries occurred during the year were prepared for publication in Jewish periodicals in the United States and Canada.

That Jewish Book Week was rooted deeply in community life was attested by the widespread literary activities of a varied kind. The Jewish Braille Institute of America, the only agency in the world which has progressively developed a program to meet the cultural and religious needs of the Jewish blind throughout the English-speaking world, founded, for example, the *Braille Musician*, a bi-monthly music supplement devoted to the artistic, economic and professional interests of blind musicians.

The Louis LaMed Foundation issued a Hebrew omnibook, *Hameasef*, edited by Sh. Niger and M. Ribalow, consisting of Hebrew translations of the most representative Yiddish poets. To acquaint Yiddish and Hebrew readers with the newest developments in both literatures, the Foundation also sponsored a special department by the name of "News of Hebrew and Yiddish Literature," which appears in the Yiddish monthly *Zukunft* and the Hebrew weekly *Hadoar*. The department features bibliographies and topics of interest in both literatures. The Foundation's literary prizes for 1942 went to Prof. N. Turov and G. Freil (Hebrew), and to M. Boraisha and D. Charney (Yiddish) at a celebration held in January 1943, in New York.

The Histadruth Ivrit continued its program of publications, forums and lectures, the conduct of "Hebrew Month" and "Hebrew Day," and its youth activities. During the past year it issued five books and various pamphlets for schools, tracing the historical development of the Hebrew language. The sixth issue of *Sefer Hashanah L'Yehude Amerika* contained contributions by outstanding Hebrew writers, poets and scholars in America. Hebrew books and

publications were sent gratis to army camps. The organization has cooperated with a number of local and other national educational agencies in the dissemination of the knowledge of the Hebrew language and literature in this country.

The Agudath Hamorim (Federation of Hebrew Teachers) of New York celebrated thirty years of activity in the field of Jewish education by publishing a Jubilee volume, edited by Z. Scharfstein, reflecting the development of Hebrew education in America and containing a resumé of the activities of the Agudath in its efforts to improve the status of the Hebrew teacher and Hebrew education.

The Hebrew Publication Society of Palestine and America (Keren Hatarbut) published six books during 1943, four by Palestinian and two by American Hebrew writers, in addition to aiding in the publication of a second omnibus volume containing contributions by ninety Palestinian writers. Besides its regular cultural and literary sessions, the Society rendered assistance to the library of Bet Bialik in Tel Aviv (now containing ten thousand volumes) and extended aid to the Vaad Haloshon in Jerusalem.

Sixty-two congregations, affiliated with the National Academy for Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America, operated regularly constituted institutes during the year. The Academy issued five new publications. In addition, a wide program to arouse interest in adult Jewish education was carried on through articles in Jewish periodicals. A national conference was held at the Seminary in New York in November 1942. The proceedings, centering around the problem of "Adult Jewish Education in Time of War," have been published.

The Zionist Organization of America carried on a very extensive program of publication and educational propaganda. It is officially estimated that during the past year close to one million pieces of Zionist literature have been distributed by the organization. It has given special attention to furnishing transcription recordings of addresses on Zionism and Palestine, to furnishing Palestinian films, and to distributing photographs depicting all phases of Palestine life. Of special interest to schools and youth organizations were the program booklets published on the occasion of Hanukkah, Hamishah 'Asar Bi'Shebat, Purim and Pesah.

Hadassah has in recent years expanded the scope of its education program so that while continuing to concentrate on a study of Palestine and Zionism, it now emphasizes also the urgent need for a broad and deep understanding of Jewish life the world over, and for knowledge and insight into the pattern of American Jewish life. To meet this need, a number of study courses have been prepared under the direction of the National Education Committee. This material is supplied to about one thousand Hadassah study and discussion groups throughout the country.

In order to better direct and guide education and program chairmen throughout the country, conferences are held at set intervals during the year in the 19 Hadassah regions. During the current year, the National Education Committee has sponsored "Education for Leadership" courses in order to strengthen educational efforts throughout the country and to furnish its leaders with methods and techniques for implementing Hadassah's education program. In addition to the work of study and discussion groups, an extensive program of education is carried on through chapter meetings. Each month a folder of current material is sent to chapter program chairmen. All the education and program work is designed to build up a Zionist background and a knowledge of the Hadassah projects and the larger significance of its program.

The Hapoel Hamizrachi of America has during the year distributed cultural material on Judaism and Zionism, with special emphasis on the work of the religious pioneer in Palestine. Special program pamphlets for the observance of Sukkot, Hanukkah, Purim and Pesah, and a series of pamphlets dealing with the ideology of the movement, were among the outstanding publications of the year.

Emphasis upon its educational work characterized the activities of the League for Labor Palestine during the past year. This program is fostered by the national office through a monthly news bulletin, pamphlet material, lecture outlines, speakers, and an extension library of Zionist and Labor Zionist subjects available to chapters and widely used by them. Two recent publications were a Unit Course of Study on *Histadrut and the American Scene*, by Dr. Ben Halpern, and a *Handbook of the League for Labor Palestine*.

The National Council of Jewish Women, with three hundred senior and junior sections in the United States and Canada, with a membership of more than sixty thousand, gave special attention during the past year to contemporary Jewish affairs. The Council has worked in cooperation with non-Jewish and non-sectarian groups in an effort to combat race and religious prejudice and to foster inter-faith cooperation. Study outlines, lecture courses, and publications have been made available by the national office for the use of its sections throughout the country.

The Army and Navy Service Division of the National Jewish Welfare Board, officially recognized by the government for this purpose, undertook to meet the religious and educational needs of the Jewish members of the armed forces. Jewish cultural programs have been held in conjunction with the religious activities fostered by the Jewish Welfare Board. The Jewish chaplains are using advantageously the materials and facilities put at their disposal by the Jewish Welfare Board. Materials are made available for the guidance of Christian chaplains who are desirous of sponsoring educational programs of a Jewish nature.

The Jewish Welfare Board, furthermore, publishes and distributes material of an educational nature both for the professional, civilian and military leaders and for the men and women in the armed forces. While formal methods of education play some part, most emphasis is laid on the discussion group. Materials containing many aids for implementing discussion and study groups and classes have been prepared. For the Jewish men and women in the service there has been prepared a revision of the Abridged Bible, originally prepared during the first World War, and now officially accepted by the War Department of the United States. An Abridged Prayer Book has also been considerably revised and expanded, while prayer books for special religious occasions have been issued during the past year. Calendars, diaries, appropriate greeting cards, inspirational readings (Rabbi Hertz's *Book of Jewish Thoughts*), a Jewish songbook (prepared in conjunction with the American Association for Jewish Education) have all been supplied in great quantities. Pamphlets in a Jewish Information Series are being issued

with the collaboration of the same organization. Leaflets on each of the Holy Days and festivals are widely distributed. A basic Jewish reference library is supplied to every Jewish chaplain and Jewish Welfare Board representative. Many English Jewish periodicals, and Yiddish and Hebrew magazines are sent to camps for the use of the men.

The Jewish Center Lecture Bureau of the National Jewish Welfare Board, which has for many years been sponsoring forums, institutes, lectures and courses in the field of Jewish education on an adult level, increased its activity along these lines in 1942 and stressed particularly the need for postwar planning in Jewish and non-Jewish areas. The year saw also an increase in Jewish art programs, with a greater utilization of creative Jewish artists available in the field today. Many programs were offered on a series basis, including representative developments in the field of Jewish dance, music and drama. A number of centers also sponsored lectures in Yiddish and the exhibition of Yiddish films.

The Society for the Advancement of Jewish Musical Culture fostered the writing and performance of Jewish music and sponsored, in cooperation with the Jewish Reconstructionist Foundation, a conference on the "Status of Congregational Singing in America." The Society also conducted a symposium on the "Bases of Jewish Music: Historical, Anthropological and Psychological."

The Yiddish Scientific Institute carried out an extensive program of lectures—225 lectures on a variety of subjects bearing upon Jewish life were given by 26 scholars. It also conducted a contest for the best autobiography of an immigrant on the subject, "Why I Left the Old Country and What I Found in the New Country." A total of 224 such life histories were collected.

The Jewish Reconstructionist Foundation continued to extend its influence through the publication of its journal, *The Reconstructionist*. It also published a new cantata, "What is Torah," which has been presented in a number of communities. The Society for the Advancement of Judaism introduced during the past year a Parents' Institute, offering to a large number of young parents a general orientation

toward Judaism and specific guidance in the task of achieving a happy Jewish life within the home.

Dropsie College, Philadelphia, added a new department in the History of Semitic of Civilization, with Dr. Solomon Gandz as research professor. Dr. Abraham A. Neuman, president, issued his important two-volume *Jews in Spain*, and Dr. Solomon Zeitlin, of the faculty, published his challenging *Who Crucified Jesus?* The College also released a special publication commemorating the thousandth anniversary of the death of Saadia Gaon.

The American Jewish Historical Society continued its work in its chosen field. Last year, in addition, the Society supplied material for educational exhibits in connection with the 450th anniversary of the discovery of America, and the expulsion of the Jews from Spain. The Alexander Kohut Memorial Foundation continues to publish important materials. Last year it released the third volume of the *Concordance of the Tosefta* by Rabbi Chaim Joshua Kasofsky, and the fourth volume of *Kirkisani's Code of Karaite Law* by Dr. Leon Nemoy of the Yale University Library. The American Academy for Jewish Research augmented its efforts to encourage Jewish research by the establishment of several research fellowships and the extension of grants-in-aid to scholars here and abroad. The latest issue of its *Proceedings* was a Saadia anniversary volume.

IN CLOSING, a word may be added concerning the temper of the American Jewish community with respect to the place of Jewish education, particularly during this war emergency period. "If ever our community," stated Charles J. Rosenbloom, vice president of the American Association for Jewish Education, "required faith and courage and self-sacrifice to maintain Jewish institutions, to assume added Jewish responsibilities and to preserve personal integrity, it is during these harassing times. If ever we needed to strengthen the spirit, and the self-respect of our people, it is especially in these trying days. What better service could we render our people and country now than to make young and old aware of the close relationship between Jewish and American ideals?"

Social Welfare*

By MICHAEL FRÈUND

THE change-over from a peacetime to a wartime way of life was proceeding at an accelerated pace during the past year. The process is, however, far from complete, and the implications of the changes it is causing are not yet clearly discernible. The present review aims, therefore, to record only some of the more readily observable developments in the social and economic life of the Jews of the United States during the year under review without attempting to probe beneath them to discover the underlying changes.

Movement of Population

There are few nationwide facts to indicate the extent to which the Jewish population has been drawn into the increased internal migration that has been under way during the past two and a half years as a result of the growing demand for manpower in war production areas, and the dislocation of workers engaged in "non-essential" occupations. Jewish social agencies in various parts of the country report some increase in Jewish population due to in-migration of Jewish workers, contractors, etc. Thus far, no attempts have been made to determine the size and the direction of this movement. Note is, however, made of the fact that wartime internal migration has been largely from the smaller rural and semi-urban areas to the larger population centers, or to the outlying districts of such centers, which had been points of concentration of heavy industry, now converted into war production areas. As these centers happen to be also places of concentration of Jewish population, the need for a large-scale Jewish migration may have been considerably reduced.

*This review covering the period July 1, 1942, to June 30, 1943, is based on the service and financial statistics of Jewish social welfare agencies gathered annually by the Council of Jewish Federations and Welfare Funds, on activity reports of local, national and overseas agencies and on community studies initiated in the course of the year by the National Conference of Jewish Social Welfare. Use was also made of reports in the Jewish and general press and of data contained in various government publications.

But whatever the situation with regard to internal migration, it is evident that foreign immigration has had practically no effect on the size of the Jewish population of the country. All told only 4,705 Jewish immigrant aliens were admitted to the United States during the twelve-month period, July 1, 1942, to June 30, 1943, compared with 10,608 in 1942, 23,737 in 1941, and 43,450 in 1939.

Economic and Social Adjustments

The experience of Jewish social agencies during the past year points to a marked improvement in the economic condition of the marginal elements in the Jewish population. Unemployment and underemployment are reported to have been reduced to a minimum. Jewish employment agencies had fewer applications and at the same time more job offers than they could fill. The number of relief cases handled by Jewish family welfare agencies was lower than in the pre-depression year 1929. There was also a marked decline in the number of visitors to free clinics and in the number of borrowers from free loan societies. Considerable progress was made in the economic adjustment of refugees, as evidenced by the marked reduction in the number of refugee cases handled in New York City by the National Refugee Service and by family welfare agencies elsewhere.

While the pressure of economic want had relaxed, other factors making for dependency and individual maladjustment — sickness, old age, breakdown of family life, poor housing and inadequate recreational facilities — persisted. As a result of war conditions, Jewish social agencies were called upon to deal with such problems as the dislocation of persons engaged in non-essential occupations; readjustment of families affected by the induction of breadwinners into the armed forces; the rehabilitation of men rejected by, or discharged from, the armed forces; substandard living conditions due to housing shortages; high living costs; lack of adequate provision for the health and welfare of children, especially of those whose mothers were drawn into industry; and war-induced emotional strains and tensions. While there is no evidence of a marked rise in delinquency among Jewish children and adolescents, the relaxation of social restraints, due to quickly gained economic freedom and

shifting social values, has become a matter of concern to child welfare and youth service agencies.

‡ In their endeavors to meet these situations, Jewish family agencies in the larger cities were making efforts to extend their services to all social and economic groups, including industry and organized labor, and were also experimenting with setting up of consultation services for those able to pay. Because of the community-wide character of these war-connected problems, Jewish agencies have been taking an active part in local planning and in servicing the welfare needs of the entire community, making their resources and personnel available to other voluntary as well as government agencies concerned with the adjustment of men and women on the war and home fronts.

Occupational Changes

The pressures and squeezes of wartime economy on small business, on manufacturing, wholesaling and service occupations appear to have gained force in the course of the year, effecting especially small retailers, many of whom, according to social agency reports, have been compelled to give up business and enter the ranks of labor. Occupational shifts have also taken place among white-collar workers and others dislocated from non-essential occupations as result of priorities, shortage of new materials, and the War Manpower Commission "work or fight" orders. These shifts have been largely in the direction of war industry in which Jewish skilled and semi-skilled workers were finding employment. Considerable numbers of young men were also availing themselves of the training opportunities provided by governmental agencies and finding employment in war plants, primarily in mechanical rather than in clerical occupations.

These occupational shifts have been facilitated in part by the continued efforts of governmental and voluntary agencies to combat persisting racial and religious discrimination in employment. Although shorn of authority to enforce its findings, the President's Committee on Fair Employment Practices continued to investigate discriminatory hiring practices in industry, labor unions and government agencies, to conduct hearings and to issue cease and desist orders when the President's Order forbidding discrimination in war

industries was violated. The Committee's efforts were strengthened by the refusal of the United States Employment Service to accept discriminatory job offers, and by the orders of other Federal authorities to delete questions regarding race or religion from employment application forms of war contractors and government-sponsored training schools. In most of the larger cities, these efforts received the cooperation of local Fair Employment Councils, set up by representatives of minority groups and civic bodies to enlist the entire community in a concerted effort to eradicate employment discrimination. Some of the leading metropolitan newspapers were prevailed upon to eliminate religious specifications from their "help-wanted" columns.

In their efforts to combat discrimination, Jewish agencies had the guidance of the Coordinating Committee of Jewish Organizations Dealing With Employment Discrimination in War Industries, established for the purpose of coordinating the programs of Jewish local and national organizations and of serving as a medium for conveying to the public and the government the special employment problems of the Jewish group.

Beyond combating discrimination, Jewish vocational service agencies were endeavoring to facilitate occupational re-adjustment by establishing central information bureaus on existing job and training opportunities, opening up special consultation centers for dislocated small businessmen seeking employment, devising programs and techniques for the orientation and on-the-job adjustment of those entering war industries, and expanding counseling programs for youth still in school. Under the stimulation of the Jewish Occupational Council, attempts have also been made in the larger communities to develop special programs to assist the War Manpower Commission in recruiting and utilizing the Jewish labor supply in the war production program

Civic-Protective Organizations

Whether because of relaxation of outside pressures or because of other reasons, relatively little progress was made in the course of the year in the coordination of national programs dealing with the problem of group relationships. Locally, Jewish Community Councils continued to unite

local forces and achieve common action in combating racial and religious discrimination, giving also increased attention to the study of factors causative of group tensions and strains. On the national level, a limited degree of cooperation was attained by the reconstitution of the Joint Defense Appeal on behalf of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, the two organizations agreeing on joint fund-raising and budgeting, also on setting up of a committee to study methods of coordinating their programs.

Very little progress has been made, however, in the efforts of the Council of Jewish Federations and Welfare Funds to carry out the demands of local communities for the integration of the programs of the four major national civic protective organizations — the American Jewish Committee, American Jewish Congress, Jewish Labor Committee and the Anti-Defamation League of the B'nai B'rith.

Acting on the mandate of its General Assembly, the Council of Jewish Federations and Welfare Funds submitted at its January 1943 meeting a unification plan which called among others for a merger of the American programs of the four organizations. The plan was accepted in principle by three of the organizations but was opposed by the B'nai B'rith, which expressed fears that some of its essential functions would be harmed in the process of transferring them to a central body, as proposed by the Council. Failing to reach an agreement, the Assembly authorized the Council to continue negotiations with the four organizations. As of the end of June 1943, no conclusions were reached by the negotiating parties.

Group Relationships within the Jewish Community

While these endeavors to bring about unity in domestic affairs continued, other developments were revealing more clearly the basic division of forces within the community, but were holding out at the same time the possibility of cooperative effort under the stress of emergency situations.

Cleavages among Jews revealed themselves in the controversies over the American Council for Judaism, and its stand against Jewish nationalism and the alleged secular

tendencies in the Zionist movement; in the related controversies about the future political status of Palestine; in the question of a Jewish army, and other issues.

These controversies notwithstanding, the pressure of the needs of war-torn Jewish communities had made possible the reconstitution of the United Jewish Appeal, the organization of the Joint Emergency Committee on European Jewish Affairs, and the American Jewish Conference, all of which involve the active participation of divergent elements.

Emergency pressures also made possible the organization of the American Jewish Conference, which is to meet in New York City on August 29 to September 2, to plan for united efforts to deal with the postwar needs of the Jews. It will consist of 500 official delegates, of whom 375 have been chosen in local, regional and state elections held throughout the United States and 125 designated by national organizations. The major objectives of the Conference are:

(1) To consider and recommend action on problems related to the rights and status of Jews in the postwar world; (2) To consider and recommend action on all matters looking to the implementation of the rights of the Jewish people with respect to Palestine; (3) To elect delegates to carry out the program of the Conference in cooperation with the duly accredited representatives of Jews throughout the world.

It is noteworthy that this project which is, in a sense, a repetition of the action taken during the first World War, when an American Jewish Congress for the same purposes was organized, was accompanied by scarcely any controversy. This absence of conflict was probably due to the fact that the objects of the Conference were limited in advance to action on postwar overseas problems, and that the question of creating an overall representative body to deal with the entire complex of Jewish activities was not involved, as was the case in 1916-17.

Financing Jewish Welfare Needs

The trend toward the centralization of financing of Jewish welfare needs continued to operate during the past year, the trend manifesting itself, on the one hand, in the formation of joint appeals on behalf of national and overseas agen-

cies, working in the same or related fields and, on the other, in the organization and expansion of scope of local central fund-raising bodies. The United Jewish Appeal on behalf of the major overseas and relief agencies (J.D.C., U.P.A. and N.R.S.) and the Joint Defense Appeal on behalf of the major civic-protective agencies (American Jewish Committee and the Anti-Defamation League of B'nai B'rith) were reconstituted early in the year, the agreements in both instances calling also for joint budgeting of current needs. The trend toward centralization is also evident in the recognition gained by the American Fund for Palestinian Institutions, a central fund-raising body for 17 Palestinian cultural agencies not included in the United Palestine Appeal, and the Federated Council of Palestinian Institutions which encompasses a large number of *yeshivoth* and charitable institutions. An increasing number of local welfare funds have utilized the Social Service Department of the Palestinian Vaad Ha-Leumi which, by arrangement with the Council of Jewish Federations and Welfare Funds, is acting as disbursing agent for American contributors to "traditional" Palestinian institutions.

Related manifestations in the same field were the organization, in the course of the year, of the Council of National Jewish Tuberculosis Institutions, to coordinate the service and financing operations of the Denver and Los Angeles tuberculosis hospitals, and of the joint fund-raising appeal launched in the B'nai B'rith District No. 7 on behalf of the B'nai B'rith sponsored institutions located in that district, which includes Texas, Louisiana, Alabama, Mississippi, Oklahoma, Arkansas, Tennessee and Florida.

Locally, there was to be noted further growth in the number of Jewish welfare funds, and in the widening of the scope of their central financing operations to include previously independent local, national and overseas appeals. According to the 1943 Directory of Jewish Federations, Welfare Funds and Community Councils, compiled by the Council of Jewish Federations and Welfare Funds published in this volume* the number of permanently organized local central fund-raising bodies increased to 305 — the communities in which they are operating comprising about 95 per

*See p. 501.

cent of the estimated total Jewish population of the United States. Most of the local welfare funds include a number of surrounding smaller communities. Some of them are organized on a regional or state basis.

One of the major problems which federations and welfare funds had to face in the course of the year was the question of relationship to the National War Fund and the local War Chests. Backed by the President's War Relief Control Board concerned with the "obvious necessity for conserving manpower and the urgent need for unity and singleness of purpose in time of war," the National War Fund, established in the fall of 1942, undertook to raise in the fall of 1943 the sum of \$125,000,000 to meet the 1943 and 1944 budgetary needs of the major war-related organizations, excepting the Red Cross. These funds were to be raised through state and local War Chests. The problem before the Jewish war relief agencies and the local welfare funds was, therefore, how to join in these community-wide efforts without destroying the community organization values built up during the past decade. The question was given careful consideration at the January 1943 General Assembly of the Council of Jewish Federations and Welfare Funds, which expressed itself in favor of merging forces with the local War Chests for the advancement of the common goal, leaving, however, the final decision of War Chest affiliation with the local community. The position taken by the Assembly was also endorsed by the United Jewish Appeal, the major beneficiary of the local welfare funds.

As of the end of June 1943, 21 communities had decided to affiliate with the local War Chests, the number including such communities as Chicago, Detroit, St. Louis and Kansas City. In each of these instances the welfare fund joined as an entity, including within the War Chest the Jewish war relief agencies as well as all or most of the other local, national and overseas programs they have been supporting in previous years. In all instances, too, the welfare funds reserved to themselves the right to distribute the sums received from the War Chest on the basis of their own evaluation of the needs of their beneficiaries.

War conditions notwithstanding, Jewish communities responded liberally to the appeals of local, national and

overseas agencies. Federation and welfare fund campaigns held in the winter of 1942 and the spring of 1943 generally exceeded their goals and gained substantial increases over the previous year, both in amounts raised and number of contributors. Community response seems to have been especially favorable to the appeals for overseas relief and reconstruction. The United Jewish Appeal on behalf of the American Jewish Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, reported at the end of June to have been the sole or major beneficiary in 3,095 campaigns held in the spring of 1943, as compared to 2,520 campaigns held in the spring of 1942, and to have raised in the first six months of 1943 the sum of \$11,500,000 on account of its \$25,000,000 goal for the year. This favorable response is attributed to generally improved economic conditions, to greater availability of funds usually spent for other purposes and, last but not least, to a growing awareness on the part of American Jews of the responsibility they must assume for the rescue of Jews overseas.

Because of the varying degrees of centralization of local fund-raising efforts, it is rather difficult fully to establish the total amount the Jewish community has contributed to the support of various social welfare and cultural activities. Reports received by the Council of Jewish Federations and Welfare Funds show that affiliated agencies in 128 communities allocated for 1942-43 a total of \$30,946,000, of which \$13,468,000 was for the support of local communal activities and \$13,588,550 for the support of regional, national and overseas activities. The Council of Jewish Federations and Welfare Funds also reports that the 1942 cash receipts of 13 national and 11 overseas agencies amounted to about \$22,000,000, of which a little over \$4,000,000 was received by the national civic-protective, health and cultural agencies, and close to \$18,000,000 by the overseas agencies. Of the latter, the overseas relief and reconstruction agencies operating in Europe, Latin America and other countries (J.D.C., ORT) had an income of \$7,200,000; the major Palestinian agencies (U.P.A., Hadassah, National Labor Committee for Palestine, Hebrew University, etc.) about \$8,850,000; and the immigration service agencies in the United States and overseas (HIAS, N.R.S., etc.) \$3,750,000.

Jews in the Armed Forces

By LOUIS KRAFT*

ON EVERY war front, from the South Pacific to the rugged hills of Sicily, from the jungles of Panama to the icy slopes of Attu, in desert and lush forest, on land, on the sea and in the air, men are fighting in the uniforms of the American armed forces. Everywhere one finds among these sons and daughters of America, Jewish men and women. One sees them in the groups that leave daily from the induction centers for their first experience in camp, often receiving a cheering farewell and a parting gift from a committee of the Jewish Welfare Board in their home town. When they arrive in the strange surroundings of the reception camp, eager for the new adventure but often also uncertain as to what to expect, doubts are dispelled and confidence restored by the friendly greeting of a Jewish chaplain, easily identified by the insignia that he wears on his coat lapel, the traditional Star of David, surmounting a replica of the Ten Commandments. Frequently the chaplain is in the company of a civilian, a J.W.B. worker wearing a gold pin — U.S.O., initials that will become more familiar as the recruit proceeds on his career in the service.

The representative of the Jewish Welfare Board shares in extending welcome to the newcomer. The young soldier is deeply impressed with these symbols of the concern of the folks back home, the Jewish community of America, in his welfare. Wherever he goes, he will find these representatives of his people and through them will also be able to maintain ties with civilian life in the large city where he may go when on leave, in the small town near the camp, in the humble synagogue of an old southern community, in the comfortable, homelike U.S.O. club.

Throughout the land, the Jewish Welfare Board has made provisions for the care of our men and women in uniform. The workers of this organization, numbering almost three hundred, serve over six hundred military establishments in:

*Executive Director, Jewish Welfare Board.

continental United States and outlying points — army camps, naval stations, air bases, on college campuses and in hospitals on the mainland, in Hawaii, Alaska, Central America, the Carribbean Islands and South America. Almost everywhere are found Jewish civilians, in small or large numbers, organized as committees of the Jewish Welfare Board, eager to offer hospitality and friendship. Never before has there been so generous an outpouring of Jewish service, such a demonstration of the kinship that binds our people together the world over. Over four hundred communities — exclusive of those in foreign lands — are united in this vast service. And in the distant countries, the Jewish Welfare Board, aided by the Jewish chaplains, has stimulated local Jewish groups to extend the hand of brotherly friendship to Americans in the armed services. In foreign countries, Jewish men in uniform are received with a welcome deepened by strong emotion. To Jews in these lands, these men symbolize the democratic forces of liberation and give evidence that in America there is a virile Jewish life, a community that is capable of contributing its hundreds of thousands of fine young men to the victory over the powers of darkness.

In England, in far-off Australia and New Zealand, our men are sought out and welcomed into Jewish homes, into synagogues and clubs. When Casablanca, Algiers and Tunis were freed, the emancipated Jews rushed into the streets to embrace those of our men that they recognized as Jews. In Casablanca, at Passover, the local community insisted on providing a Seder for the fifteen hundred Jewish boys located there, baked matzos (in a style unfamiliar to us) and even printed a special Haggadah dedicated to the American armed forces. Although the Jewish Welfare Board had sent matzos, wine, Haggadahs and other supplies to the places where American troops were stationed, local Jewish groups were eager to supplement these from their stores. Often the U. S. Army helped. In Iran, Army cooks baked matzos. In Australia, Haggadahs were printed.

Our boys and the Jewish chaplains have been profoundly moved by these demonstrations of kinship. No one can now estimate the full effect of this association. Certain it is that our men are becoming acquainted with Jewish life in foreign lands at first hand, and their knowledge and understanding

will spread as they move into one country after another freed from the oppressor. When they return to America, they will have developed a stronger Jewish consciousness and a deeper sense of obligation for their fellow-Jews. They will be in position to evaluate intelligently the measures and plans that the Jewish community of America will offer for the aid and reconstruction of Jewish life in the liberated countries.

INDEED our men and women in the armed forces have given many indications of an abiding loyalty to things Jewish. They have been responsive beyond expectation to the religious and social program offered by the Jewish Welfare Board, particularly to the ministrations of the Jewish chaplains. In sharp contrast to the inadequate provision in World War I, there is today a substantial corps of rabbis who serve as chaplains in the Army and Navy, at home and overseas. Today there are 24 Jewish chaplains in the Navy, serving at training stations and at ports. There was only one naval chaplain in World War I. There is now one chaplain in the Merchant Marine, and he is the first Jewish chaplain in this important service. There are already 155 Jewish chaplains in the Army and the number will soon grow to at least 200. There were 26 all told in World War I. Of the Jewish chaplains in the Army, 48 are already overseas in combat areas and more are going over constantly. One Jewish chaplain, Rabbi Alexander Goode, has already made the supreme sacrifice, going down with his ship on the way to foreign service, giving up his life belt and choosing a heroic death with his men. Others have been with troops in front line action, sharing with them the dangers of life in fox holes, tending the wounded and officiating in the solemn rites of burial over graves marked with the Star of David.

The program of chaplaincy service is a demonstration of a heartening unity among the religious forces of the Jewish community. The three major rabbinical bodies — the Rabbinical Council of America, the Rabbinical Assembly of America and the Central Conference of American Rabbis — have joined to provide the most qualified members of their groups for the service. They are equally represented on the

Committee on Religious Activities of the Army and Navy Committee of the Jewish Welfare Board and work together in the whole area of religious provision for the men and women of Jewish faith. They have made an outstanding contribution to the effort of the Jewish Welfare Board, which is officially charged with the responsibility of endorsing rabbis for service as chaplains and with providing a full opportunity for religious observance for Jews in the armed forces. The chaplains and the Jewish Welfare Board workers, civilian rabbis and their congregations, the thousands of Jewish volunteers and the many Christian chaplains, all cooperate in making the program meaningful to the members of the armed services.

THE men and women in the service, some of them away from home for the first time, eagerly seek opportunities for contact with civilian Jewish life. One of the chief tasks of the Jewish Welfare Board is to arrange for such associations. The Jewish Welfare Board worker organizes the Jewish families to provide hospitality and arranges social events in which men and women in uniform may participate. Thousands of letters written by soldiers and their parents attest to the warmth of the receptions accorded to these soldiers. There are many locations, however, where there are few or no Jewish residents. The Jewish Welfare Board worker and his own family often have to substitute by providing the Jewish fellowship that the men need. The workers seek out the men wherever they are located — at a remote air base, on maneuvers or on guard duty at a lonely beach or in the dense tropical jungle. As full a program as possible is provided. Entertainment is arranged, movies are shown, magazines, newspapers and books are distributed to all men, Christians and Jews. Religious services are conducted by the Jewish Welfare Board worker or a nearby rabbi, for despite the relatively large number of Jewish chaplains on duty they can only cover less than a third of the places where Jewish men are stationed. The Jewish Welfare Board organizes the services at all other posts.

Because of the isolation of so many military establishments, the larger cities of the country have been organized to meet the needs of the men at distant camps through the

joint efforts of the major national women's organizations of the country — National Council of Jewish Women; National Federation of Temple Sisterhoods; National Ladies' Auxiliary, Jewish War Veterans of the United States; Women's Branch of the Union of Orthodox Jewish Congregations of America; Women's Division of the American Jewish Congress; Women's League of the United Synagogue of America; and Hadassah. They constitute the Women's Division of the Jewish Welfare Board. Their local units and other local groups have formed Serve-A-Camp Committees, collecting necessary articles, recreational equipment and even sending food and refreshments over great distances to our workers who then distribute them to the men, regardless of creed. Thus the earnest desire of thousands of women to serve our soldier sons finds expression in a fine mobilization of the woman power of the Jewish community.

The same spirit is manifest in the service to the sick men at Army camps and to the wounded and disabled men who have returned from battle overseas. The Jewish Welfare Board looks after them in so far as their religious, social and personal needs are concerned. The need is growing and the program is expanding as casualties mount and we near the climatic aspects of the war. Every hospital is visited regularly by the J. W. B. workers, who are often accompanied by small committees of women. When the men are able, they are provided with opportunities to visit with Jewish families and to attend entertainments at U.S.O. clubs and at other facilities.

Closely related to the work for the disabled men is the service to veterans and their families. The Jewish Welfare Board, as an accredited agency of the Veterans Administration, has the responsibility of serving them at Veterans Hospitals and in handling their claims for benefits. Veterans of the present war discharged from the service because of some disability are already being served. The number will grow and will assume larger proportions when the conflict ends. In the expanded program, already inaugurated, the Jewish Welfare Board will work in association with the Jewish War Veterans of the United States. Veterans, both sick and well, will face serious problems of rehabilitation and readjustment to civilian life when they return, and the task

of the Jewish Welfare Board will be large and difficult. The three hundred Jewish Community Centers of the country, which are the constituent societies of the Jewish Welfare Board, will share in this work as they have done so fully in the Army and Navy welfare activities and in the many other programs in support of the war effort.

We think of active participation of American armed forces in this war as having merely begun. But we are already fighting for as long a period as we did in World War I, and the saddening lists of casualties attest to the bitterness of the struggle. Among the heroic dead, among the veterans wounded in front line action and in the battles on sea and in the sky, among those who have achieved recognition for brave exploits, we may count an impressive number of Jewish men. A partial list will be found in another section of this volume.* Space does not permit of recounting the full story of the heroism of these men. It is being recorded in publications issued by the Jewish Welfare Board from time to time. The compilation of this information and other research that will reveal the full measure of Jewish participation in the war is the task of the Bureau of War Records of the Jewish Welfare Board. The work is done as an obligation to the Jewish community, to continue the story of our historic contribution to the preservation of America and to write in clear, bold letters the facts that bear witness to the willingness of Jews, from the beginning of their history, to fight and die in the struggle for the victory of the ideals of freedom and justice. We have already suffered casualties in numbers that demonstrate beyond question that our Jewish men are doing their part along with their fellow-Americans on every battlefield. We count several hundred heroes, decorated for bravery, often more than once (one lad of twenty-three has already received twelve medals), in hazardous undertakings in every theater of operation.

The story needs to be told and is being told by the Committee on Public Relations of the Jewish Welfare Board, in which are represented the American Jewish Committee, the American Jewish Congress, the Jewish War Veterans, the Jewish Labor Committee, and the Anti-Defamation League

*See American Jewish War Service, pp. 406 ff.

of B'nai B'rith. The record of Jewish participation is publicized with restraint and dignity, not in the spirit of boastfulness but in the mood of a people that in every generation and in every land feels the historic sense of carrying forward a noble tradition. In this task of the moment the Jewish Welfare Board contributes to the growth of the Jewish spirit, and in its demonstration that Jewish history is proof of the unconquerable strength of ideals of right and freedom, it contributes also to the strength of the heroic American spirit.

Intergroup Relations

By ELLEN POSNER*

DURING the period under review, organized anti-Semitism in the United States completed a half swing of the pendulum, from quiescence to organized agitation. The attack on Pearl Harbor and our declaration of war were followed by temporary suspension of overt anti-Semitic activity and propaganda coupled with the disintegration of organized isolationism. As the country became accustomed to its role in a global war, however, the pro-fascist elements revived and soon abandoned their protestations of loyalty to, and cooperation in, the war effort and resumed their attempts to cause disunity by sowing hatred and suspicion.

The Department of Justice in the period of 1942 and 1943 embarked upon a twofold policy of protection: the arrest of actual foreign agents and saboteurs and the indictment of native American fascists.

On July 21, 1942, the Federal Grand Jury in Washington which had been investigating Axis propaganda activity in the United States under the direction of William Power Maloney, Special Assistant to the Attorney General, indicted twenty-eight individuals on charges of conspiracy designed to promote disloyalty and impair the morale of the military and naval forces of the United States. Thirty

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publications and twenty-eight organizations were named as agencies through which the indicted individuals were accused of creating disaffection.

On January 4, 1943, all of the twenty-eight individuals were re-indicted and to their number were added six more defendants, namely, George E. Deatherage, Mrs. Lois de Lafayette Washburn, Frank W. Clark, Paquita de Shishmareff alias Leslie Fry, Frank K. Ferenz, and *The New York Evening Enquirer, Inc.* In addition, twelve other publications and thirteen organizations were added to the list of "agencies employed."

The indictments became the pivot of anti-democratic outbursts. Around them emerged a definite campaign, having strong anti-Semitic undertones, to exonerate the defendant who time and again have charged that they are the victims of a "Jewish Gestapo" plot. Men of national reputation have rallied to the defense of the alleged seditionists. Other persons who are active in creating disunity and have not as yet been apprehended have raised their voices in protest. Gerald L. K. Smith, whose publication *The Cross and the Flag* was named in the indictment as an agency used in a subversive conspiracy, has declared that there exists "a diabolical conspiracy gang in America." George E. Sullivan, who uses the United States mails to distribute anti-Semitic statements and to vilify public officials, has deluged Congress and the President with letters and petitions against the "smear plot." Rev. Harvey H. Springer, editor and publisher of the Fundamentalist *Western Voice*, Englewood, Colorado, has organized a "Committee for the Preservation of Christ's Cause in America." He has appealed to Christian clergymen and laymen for funds and support in his fight against the "political persecution" of Gerald B. Winrod, veteran anti-Semite under indictment. Springer attacks the indictments by quoting whole speeches of Representatives Martin Dies (Dem., Tex.), Clare E. Hoffman (Rep., Mich.) and Hamilton Fish (Rep., N. Y.), and Senators Burton K. Wheeler (Dem., Mont.), Gerald P. Nye (Rep. N. D.) and Robert A. Taft (Rep., Ohio). *Bible News Flashes*, Minneapolis, Minnesota, another Fundamentalist periodical, edited by William D. Herrstrom, has also been loud in defense of Winrod.

E. J. Garner, named in the indictment, has frequently

described the federal indictments as the work of a Jewish "Octopus" and has threatened "if Jews do go daffy and murder somebody who is opposing Communism . . . like is being talked about these days [sic], then pogroms will break out in this country of ours overnight."

The indicted alleged seditionists have received strong support from the isolationist bloc in Congress. Thus, in a letter to Attorney General Francis Biddle, Senator Wheeler called the indictment "one of the most disgraceful proceedings that has ever been carried on in this country"; Representative Hoffman charged that the indictment was a "conspiracy to smear and purge" members of Congress; Senator Nye said on the floor of the Senate: "They are no more guilty of conspiracy than I am." Others who have espoused the cause of the indicted were: Senator Robert R. Reynolds (Dem., N. C.), chairman of the Senate Military Affairs Committee; Representative John E. Rankin (Dem., Miss.) who charged in the House that the Department of Justice was turning into a "Gestapo for the persecution of white gentiles." Representative Fish, whose secretary had been convicted on charges of collaborating with George Sylvester Viereck, self-acknowledged Nazi agent, introduced a bill which, if passed, would have made it impossible to convict the individuals awaiting trial on charges of seditious conspiracy.

The defendants have distributed speeches and letters of the isolationist Congressmen who have come to their defense. Thus, Winrod has circulated a copy of a letter written to him by Senator Taft in which the federal indictment was vigorously attacked. *The Cross and the Flag* is using a letter of endorsement from Senator Reynolds for promotional purposes.

GREATLY elated and encouraged by the support they are receiving from the above-mentioned members of Congress and by the results of the 1942 Congressional election, the thirty-three indicted propagandists and other American fifth columnists have launched a new offensive closely allied to Hitler's methods of "divide and conquer" and exhibited to a large degree by anti-Semitic slanders. The hue and cry raised against the indictments and against Special Prosecutor Maloney have been paralleled in Congress by demands

for a Congressional investigation of the Department of Justice and of anti-fascist organizations and individuals by Representatives Hoffman and Dies, and by Senators Taft and Wheeler; by slurs and statements made by Congressmen on the floor of both Houses, and by attacks upon the character and integrity of individual Jews through whom American Jewry has been threatened.

The opposition interpreted as a victory the removal of Maloney as Special Prosecutor. John Rogge was appointed in his place. Court Asher, overt anti-Semite and obstructionist, retold with great glee in many issues of his publication, *The X-Ray*, Muncie, Indiana, of the "booting" received by Maloney as if by it he had secured personal revenge.

Martin Dies, who has expressed his eagerness to conduct an investigation of anti-fascist activity and of the Department of Justice, was accused of suppressing facts on anti-Semitic agitation by Representative Jerry Voorhis, then a member of the Dies Committee. Dies denied in Congress that anti-Semites were necessarily pro-Nazi and that fascism was necessarily anti-Semitic. By the same token, Fish, in speaking against the War Security Act which would have expedited the trial and punishment of American fifth columnists, said: "We want no Americans indicted under this law for mere criticism . . . or maybe because they are anti-Communists or even anti-Semites [sic]. Even that is not a crime under the Constitution of the United States."

Extremist anti-New Dealers attacked with increasing frequency such members or advisers of the Administration as Justice Felix Frankfurter, Bernard M. Baruch, David Niles, Ben Cohen and Judge Samuel I. Rosenman. C. David Ginsburg, general counsel of the Office of Price Administration, attacked as a "draft dodger," was forced to resign his post, despite strong laudation by President Franklin D. Roosevelt, because of heavy pressure of an anti-Semitic nature brought to bear by such Congressmen as J. W. Flannagan, Jr. (Dem., Va.). A campaign directed against outspoken Walter Winchell also occupied the attention of the pro-fascist press. One such journal threatened that his activities would "create a wave of anti-Semitism strong enough to dissolve the whole new deal."

Despite their position of uncertainty in the eyes of the

law, the defendants have not shunned publicity but have gone out of their way to seek it. Men like Winrod and Garner are still distributing leaflets and letters seeking financial aid, addressed to "Christian" Americans. Mrs. Dilling sends out lengthy propaganda bulletins from her "Patriotic Research Bureau" and speaks at many well-advertised meetings in the Middle West, especially at William J. Grace's Citizens U. S. A. Committee. Still being circulated in many cases through the mails as second-class matter, although named in the indictment are: Court Asher's *The X-Ray*; Gerald B. Winrod's *Defender*; Charles B. Hudson's *America in Danger*, Omaha, Nebraska; C. Leon de Aryan's *The Broom*, San Diego, California; Mrs. Elizabeth Dilling's *Patriotic Research Bureau News Letter*, Chicago, Illinois; and Gerald L. K. Smith's *The Cross and the Flag*, Detroit, Michigan.

The Constitutional Educational League, named in the indictment, has continued, under the leadership of Joseph P. Kamp, to issue and distribute literature with strong anti-Semitic implications violently attacking the Administration, deriding the war effort, vilifying prominent liberals, and contriving to stir up class antagonisms through anti-labor propaganda.

Not named in the indictment but engaging in the same practices as the publications listed in the indictments are the following periodicals which appear regularly: *The Individualist*, Lincoln, Nebraska, edited by Charles W. Phillips; *The American Vindicator*, Washington, D. C., now known as the *National Record*, organ of Senator Reynolds, which is anti-labor and anti-immigration; *The Gaelic American*, New York City, edited by James MacDermott, which praises and defends Father Coughlin, is anti-Semitic and has Father Edward Lodge Curran — henchman of Father Coughlin — as a columnist; *Western Voice*, which decries the "World Control of Jews"; *The Commonwealth*, Bradentown, Florida, edited and published by Walter F. Burrows, which urges appeasement and a negotiated peace; *Bible News Flashes*, an anti-Semitic prophetic periodical; and *The National Republic*, Washington, D. C., edited by Walter B. Steele, whose main theme is that "this is not a democracy but a republic."

In the last year several new subversive and pro-Axis publications have made their appearance. Of these the following are noteworthy: Carl Mote's *America Preferred*, Indianapolis, Indiana; David Gordon's anti-Semitic *Catholic International*, New York City; and, Edward A. Koch's *The Guildsman*, Germantown, Illinois, which advocates a Corporative Order and the overthrow of "capitalist democracy." In addition, Joseph E. McWilliams, former New York leader of the Christian Mobilizers and of the American Destiny Party, has written a book calling for a very generous government bonus to all returning servicemen; with this publication McWilliams has apparently made a demagogic attempt to stage a comeback.

Many of the less wholesome elements of the America First Committee, which saw fit to disband soon after Pearl Harbor, have rallied round Gerald L. K. Smith, lieutenant to the late Huey Long, once a member of William D. Pelley's Silver Shirts and friend of Father Coughlin. Formerly head of the Committee of One Million, he became in January 1943 national chairman of the America First Party, a nationalistic political party. Although confined at present to the Midwestern States, the party, according to Smith, will invade the East. Through his organ *The Cross and the Flag* and his meetings, Smith is engaged in flagrantly disruptive and defeatist propaganda which specializes in attacks on public leaders, campaigns against our Allies and a barrage of abuse directed at individual Jews in public office. He has announced that if neither the Republican nor Democratic parties nominate a presidential candidate to his liking, he will campaign for Senator Nye or Charles A. Lindbergh in 1944.

Working with Smith as his organizers and representatives are Mote, McWilliams, and Earl Southard; the last named had been removed as Illinois Commander of the Veterans of Foreign Wars because of disruptive activities and then reinstated.

Another organization closely allied and working with the America First Party is William J. Grace's Citizens U. S. A. Committee which presents such speakers as Mrs. Ernest Lundeen, Senator Nye, Mrs. Dilling, McWilliams, Southard, Smith and Mote. At these meetings Coughlin is cheered and

Roosevelt and Churchill are booed. Senator Nye appeared before the Committee to condemn the policy of bringing refugees into this country.

THE Department of Justice has been successful in convicting several outstanding seditionists. Ellis O. Jones, organizer of the National Copperheads, an isolationist group in California, who has admitted being an admirer of Hitler and has demanded the impeachment of President Roosevelt, and Robert Noble were convicted of sedition on August 11, 1942, and sentenced to four and five years imprisonment respectively.

George Sylvester Viereck, leading Nazi agent, was sentenced in March 1942 to from two to six years imprisonment on a charge of failing to give the State Department full information concerning his activities as a Nazi agent in this country. Although his sentence was upheld by the United States Court of Appeals, the Supreme Court one year later by a five to two decision reversed the conviction on a technical ground. Within a month Viereck was reindicted on more specific allegations that he used various members of Congress to further Nazi propaganda. On July 17, 1943, Viereck was again found guilty by a federal jury and faced a maximum sentence of twelve years and a \$6000 fine.

Horace J. Haase, editor of a bulletin called *America's Hope*, was arrested on charges of evading the draft. He had distributed propaganda attacking the United Nations, the foreign policy of the Administration and calling for a negotiated peace.

The Department of Justice has been bolstered, despite the Viereck reversal, by the decision later reached by the Supreme Court in upholding the constitutionality of the laws under which the thirty-four persons have been indicted on charges of conspiracy to undermine the morale of the armed forces, and the indications were, as the review period closed, that Special Prosecutor Rogge would soon present his case.

Anti-Semites have been exploiting the "gag" and doggerel. Anonymously published and surreptitiously distributed mimeographed, typed or printed sheets are used to spread the Nazi-created lie that the war is the result of the machinations of "World Jewry," that Jews are draft dodgers and

are reaping huge profits on the black market. In addition to these false charges penned in catchy phrases are deliberate instigations to soldiers and civilians alike to "revenge themselves upon the Jews when the Germans and Japs have been defeated."

Goodwill Activities

Anti-Semitic activities during the year were offset by numerous expressions of goodwill toward Jews by Congressmen, by many community and national leaders, and by continuing efforts of groups and individuals of all faiths to strengthen and develop interfaith harmony. These expressions were highlighted by sharpened interest in the problem of rehabilitating the persecuted and homeless Jews in Nazi-controlled Europe.

Mass meetings were held in some cities to condemn the pogroms and persecutions of Jews. A number of church conventions adopted forthright resolutions denouncing anti-Semitic practices and teachings, and urging the United Nations to take all possible steps to rescue the Jews of Europe from their present plight.

Top-ranking leaders of the Roman Catholic and Protestant Churches led the chorus of protests against the persecutions in Europe. Meeting in November, 1942, the Roman Catholic hierarchy condemned the "satanic technique" used to oppress the people of occupied countries.

The Federal Council of Churches of Christ in America, at its biennial meeting at Cleveland in December, 1942, adopted a resolution which referred to the "incredible cruelties" inflicted upon the Jews in Nazi-occupied areas and called upon all affiliated denominations to "intensify their efforts for full justice for the Jews."

In connection with the designation of May 2 as a "Day of Compassion" for the Jews, observed in Christian churches throughout the country, the Federal Council, which represents 25,000,000 Protestants affiliated with 25 religious bodies, urged the government to give financial assistance for the support of refugees from Nazism in places of temporary asylum to which they may be removed pending their repatriation after the war.

Under the signatures of 75 Christian clergymen and laymen, statements were issued by the newly-organized Christian Council on Palestine pleading for the free and unqualified admission of "pauperized, persecuted and reduced" Jews to Palestine after the war.

Among other groups which joined the Federal Council of Churches in focusing attention on the situation of the Jews were the General Assembly of the Presbyterian Church in the U. S. A., the Home Missions Council of North America, the General Assembly of the Presbyterian Church in the United States (Southern), and the American Unitarian Association.

In cooperation with the Federal Council of Churches and the National Council of Catholic Men, the National Conference of Christians and Jews also observed the nationwide Day of Compassion. A pamphlet, entitled *Christians Protest Persecution* by the editors of Religious News Service, which summarized the protests against anti-Semitism made by church leaders throughout the world, was printed and distributed by the Conference for this occasion.

The National Conference greatly extended its goodwill program during the year. Launched by the Conference for the first time during March, Religious Book Week featured a list of two hundred religious books for reading by the lay public. The list included fifty Jewish and fifty goodwill books. Book lists were sent to six thousand libraries and hundreds of special exhibits were held throughout the country in connection with the observance.

With the assistance of the Chief of Chaplains of both the Army and the Navy, a program of education for goodwill in the military training centers was started under the direction of Mr. Andrew W. Gottschall. To date, programs of speakers have been arranged by the Conference in more than 145 military centers, with audiences totaling more than 2,400,000 men; 3,000,000 pieces of literature have been distributed through the Chaplains.

The Conference in 1943 organized the Commission on Educational Organizations, under the direction of Herbert L. Seamans. The Commission will work with colleges, secondary and primary schools, teacher training groups, textbook publishers and religious educators in the development of

literature and methods to promote intercultural goodwill and for the elimination of biased matter from religious teaching materials.* The correction of a footnote to Apocalypse 2:9 in the Roman Catholic New Testament, which is being distributed to servicemen, was arranged after consultation between Catholic authorities and Conference representatives.

Also established during this year, the Commission on Religious Organizations, headed by John Elliott, recruited religious bodies to carry the Conference's program into local churches, synagogues, seminaries, and other religious institutions.

The emphasis on intercultural education was an outstanding feature of interfaith activities during the year. A report prepared by the Seminar on Race Issues and presented to the Conference on Christian Bases of World Order, jointly sponsored by Ohio Wesleyan University and the Board of Foreign Missions of the Methodist Church, called for a greater effort on the part of churches to bring about a better understanding of the Jewish people through Sunday schools and other educational means. The report called for a careful study of Christian literature in order to eliminate references "which make for anti-Semitism" and recommended a more frequent interchange of pastors and rabbis in churches.

In recognition of the "impact made by Hillel Foundation cultural courses among Christian students who have taken Hillel credit courses in Jewish history and literature," Dr. Abram L. Sachar, national director of the B'nai B'rith Hillel Foundation Commission, was given the honorary degree of Doctor of Humanities by Illinois Wesleyan University, the first non-Methodist so honored in the eighty-three-year history of the institution.

The Catholic University of America has published several readers for Catholic parochial schools, known as the "Faith and Freedom" series, which stress religious and racial tolerance, and have been described as "primarily focused against anti-Semitism." On the whole there has been a noticeable improvement in Catholic-Jewish relations.

*See page 148 ff., *supra*.

In New York City, the Burton J. Furman Memorial Fund was created in June to further better relations between Jewish and non-Jewish students in colleges and universities in the metropolitan area. The fund was made possible through an initial gift of \$1,500 from the family of Morris Furman of New York City, and was named in memory of Burton J. Furman, U. S. N., who died on the aircraft carrier U. S. S. "Lexington" during the battle of the Coral Sea.

Reaction to Events Overseas

By LIBBY BENEDICT*

By the beginning of the year 5703, the second World War had so completely carried both Eastern and Western civilizations into its vortex that the whole scene of relief and other overseas activities in the United States lost its pattern, as elastic as that pattern had always been. Unparalleled tragedy held the possibilities of action to limits that were miserably circumscribed in comparison with the known need. The Jews surviving in the Nazi-occupied countries required aid as never before. But not only were they isolated; their coming extinction was announced and vaunted by the Nazi regime. Against this program of extermination, a surge of protests arose in the United States, many of them prompted by Jewish organizations, others initiated and carried through entirely by non-Jewish groups, and still others sponsored by both.

The first of these major protests took place on July 21, 1942, in Madison Square Garden in New York City. Called by the American Jewish Congress, the B'nai B'rith and the Jewish Labor Committee, the meeting attracted twenty thousand persons. Dr. Stephen S. Wise presided. Among the speakers who expressed their horror at the Nazi slaughters and the resolve to exact retribution from the guilty were

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Governor Herbert H. Lehman of New York, Senator Henry Cabot Lodge (Rep., Mass.), Mayor Fiorello H. La Guardia of New York City, William Green, president of the American Federation of Labor, Johnny Green, president of the Marine and Ship Builders Union, Frank Goldman, vice-president of B'nai B'rith, and Bishop Francis J. McConnell, head of the Methodist Church of New York. In a message to the meeting, President Franklin D. Roosevelt said: "The American people will hold the perpetrators of these crimes to strict accountability on the day of reckoning which will surely come." A special message from Prime Minister Winston Churchill of Great Britain emphasized the contribution the Jews of Palestine were making to the war effort of the United Nations.

Two days after the Madison Square Garden meeting, on Tishe'ah b'Ab, July 23, 1942, the Reverend James S. Montgomery, chaplain of the House of Representatives, opened the session of the House with a special prayer for the Jewish victims of Nazi persecutions. On the same day the Federal Council of Churches and the Church Peace Union sent messages of sympathy to the Synagogue Council of America, and various representatives of the clergy throughout the United States made individual statements condemning the Nazi persecutions. Jews themselves signaled the events by observing August 12, 1942, as a day of fasting and prayer throughout the country in sympathy with the sufferers abroad. The call for the fast day was issued by the Orthodox Rabbis of the United States and Canada.

The deportation of Jewish refugees from that part of France which was then still unoccupied evoked a special protest to the State Department of the United States on August 27, 1942, by the American Jewish Committee, the American Jewish Congress, the B'nai B'rith, and the Jewish Labor Committee. Under Secretary of State Sumner Welles, in his reply, said that representations had already been made by the United States Government to the Vichy Government. The month of August also saw protest demonstrations held in Boston, Chicago, Cleveland, Los Angeles and St. Paul.

Once more on August 22, President Roosevelt reiterated his earlier promise that retaliation for the persecution of Jews would come and invited "any trustworthy sources"

to submit information "which would assist in keeping our growing fund of information and evidence up to date and reliable." And on October 7, he expressed the willingness of the United States Government "to cooperate with the British and other governments in establishing a United Nations commission for the investigation of war crimes."

But the desperation of the Axis powers was increasing as the strength of the United Nations was brought to bear. Even more violent programs of deportation and execution were loosed on the Jews. Documents reached the State Department of the United States proving the existence of Hitler's order to exterminate all Jews in Europe before the end of 1942. These documents were turned over to Dr. Stephen S. Wise by Under Secretary of State Welles on November 25, 1942. Data collected by Jewish agencies supplemented these reports.

World-wide demonstrations of sympathy on December 2, 1942, brought Jews and non-Jews in the United States into full participation. In New York City, about half a million Jewish workers stopped work for ten minutes, and many of their non-Jewish fellow-workers shared the tribute with them. Mayor La Guardia called on the people of the city, regardless of creed, to join the prayers. Two-minute periods of silence were observed by several of the radio stations in the metropolitan area, and a special memorial service was broadcast at 4:30 P. M. over the Blue Network of the National Broadcasting Company. Cleveland, Pittsburgh and Los Angeles also held special services on December 2. Yiddish newspapers in all cities appeared with black borders and demanded in concert that the United Nations take measures to stop the systematic extermination of the Jews by the Nazis. A proclamation signed by the American Jewish Committee, the American Jewish Congress, the B'nai B'rith and other organizations summarized the extent of the tragedy that had overtaken Jewish life, but expressed triumphant belief in "Him who has been the Guide and Guardian of Israel throughout all generations."

On December 8, 1942, President Roosevelt received a delegation of prominent Jewish community leaders, who appealed for action to stop the Nazi massacres of Jews and urged "that an American commission be appointed at once to

receive and examine all evidence of Nazi barbarities against civilian populations, and to submit that evidence to the bar of public opinion and to the conscience of the world."

The President also received a comprehensive memorandum detailing the annihilation of the Jewish populations of Europe. He did not hesitate to voice his horror. Regarding retribution, he said: "The wheels of the gods grind slowly but they grind exceedingly small."

On December 17, 1942, the United States, Great Britain, Russia, the Fighting French and eight other Allied governments simultaneously issued a joint declaration in Washington, London and Moscow. After cursorily repeating some of the facts about deportations and executions, the statement reaffirmed the "solemn resolution" of the United Nations "to insure that those responsible for these crimes shall not escape retribution and to press on with the necessary practical measures to this end."

Later in December, the B'nai B'rith, through its president, Henry Monsky, asked the United Nations to go beyond their proclamation and to assure rescue of the survivors, intervention with neutral countries for their admission and a tribunal to punish the perpetrators. William Green, president of the American Federation of Labor, and Philip Murray, president of the Congress of Industrial Organizations, issued separate statements, in behalf of their respective organizations, condemning the atrocities. On December 29, a mass meeting under the auspices of the Jewish People's Committee was held in New York, where Representative Emanuel Celler (Dem., N. Y.) demanded immediate trial of the guilty Nazis.

First among the protests of 1943 was a children's demonstration in Chicago, where the Jewish Labor Committee sponsored the mass appearance at the City Council chambers of Jewish school children, on January 8, to protest specifically against the murder of children. A children's demonstration also occurred in New York on February 22; here three thousand children, under the supervision of the Jewish Education Committee, held memorial services at Mecca Temple.

Additional official documentation of the atrocities was provided on February 14, 1943, when the Office of War

Information published a report on events in Warsaw. February 26 was declared a day of protest and mourning by the Jewish Labor Committee and the Workmen's Circle.

PRIVATE reports brought more and more appalling data, and once again the populace of New York City gathered in Madison Square Garden to make its voice heard. With 20,000 within the building on the evening of March 1, some 75,000 crowded the surrounding streets. The meeting had been called by the American Jewish Congress, the Church Peace Union, the American Federation of Labor and the Congress of Industrial Organizations; the B'nai B'rith, the Jewish Labor Committee and the American Jewish Committee associated themselves with its purposes. A resolution adopted by the assemblage demanded release of the Jews from German-occupied territories, establishment of sanctuaries, revision of United States immigration laws, admission to Great Britain, approach to Latin American countries for altered immigration laws, admission to Palestine, and financial guarantees to countries asked to serve as refuge. The demand for the punishment of the criminals was reiterated.

Eight days later, on March 9, already declared a day of prayer for the Jews by Governor Thomas E. Dewey of New York, two performances were given in Madison Square Garden of "We Will Never Die," a pageant depicting the contribution of Jews to civilization. The work was written by Ben Hecht, produced by Billy Rose and staged by Moss Hart, with a musical score by Kurt Weill.

The same day, the United States Senate adopted a joint resolution introduced by Senator Alben W. Barkley (Dem., Ky.), majority leader, condemning the atrocities. The resolution was adopted by the House of Representatives on March 18. In ringing language, the Congress decried the inexcusable slaughter and mistreatment and urged "that those guilty, directly or indirectly, of these criminal acts shall be held accountable and punished in a manner commensurate with the offenses for which they are responsible."

A protest meeting in Washington on March 30 heard a further demand from Senator Barkley for United States action. In the Chicago Stadium on April 14, some twenty

thousand people heard Judge Joseph M. Proskauer, Dr. Stephen S. Wise, Henry Monsky, Adolph Held, Governor Dwight H. Green of Illinois, Senator C. Wayland Brooks of Illinois, and Senator Harry S. Truman of Missouri, make the same demands for intervention and sanctuary as had been made in New York the previous month.

To all these outbursts of protest and condemnation, the general press of the country contributed editorial support. The March protests were echoed in positive demands for sanctuary, as well as for punishment of the criminals. Almost all the newspapers in New York City, and many throughout the country, joined in an editorial demand for a relaxation of the "cold formalism" of United States immigration restrictions.

Another type of appeal and protest was the publication of full-page paid advertisements in newspapers. The Committee for a Jewish Army sponsored a number of such advertisements, as did various other organizations. On December 28, 1942, the Americans of German Descent published a full-page advertisement in the New York press, condemning the Nazi persecutions.

THE unrelenting terror in Europe finally brought about in the United States the establishment of the Joint Emergency Committee for Jewish Affairs, which came into being in April, and represented the American Jewish Committee, the American Jewish Congress, the B'nai B'rith, the Jewish Labor Committee, the American Emergency Committee for Zionist Affairs, Hadassah, Mizrahi, Poale Zion, the Synagogue Council of America, the Agudath Israel of America and the Union of Orthodox Rabbis.

The first major act of the Joint Emergency Committee was the transmission of a memorandum to the Anglo-American Refugee Conference, which opened in Bermuda on April 19. This memorandum proposed negotiations with the Axis powers to permit the release of Jews, the creation of temporary and permanent sanctuaries, and the feeding of those who are released. From the United States, also, Dr. Chaim Weizmann sent an appeal to the Bermuda conference on behalf of the Jewish Agency, while the World Jewish Congress and the ORT addressed separate appeals.

THE invasion of North Africa by the military forces of the United Nations on November 7 at once precipitated action on the part of French and other communal groups in the United States to urge the revocation of the Nazi anti-Jewish laws. Their appeal seemed to be answered in a message on November 17 by President Roosevelt, who said: "I have requested the liberation of all persons in North Africa who had been imprisoned because they opposed the efforts of the Nazis to dominate the world and I have asked for the abrogation of all laws and decrees inspired by Nazi governments or Nazi ideologists." In spite of this, a long period of uncertainty followed, during which the attitude to be taken toward the Jews by Admiral Jean Darlan and, later, by General Henri Giraud and Marcel Peyrouton, Governor of Algeria, remained unclear.

On February 26, the French Jewish Representative Committee, affiliated with the World Jewish Congress, demanded the restoration of rights to the Jews of North Africa, in a statement signed by Henri Torres, Baron Edouard de Rothschild, Marc Chagall, André Spire, Pierre Dreyfus and Jacques Hadamard.

A violent retrogressive step was taken, however, on March 14, when General Giraud, in a public address revoking the 62 anti-Jewish decrees of the Vichy regime, announced the abrogation of the Crémieux decree, which had granted French citizenship to Algerian Jews in 1870. On March 18, a delegation headed by Dr. Stephen S. Wise, representing the American Jewish Congress and the World Jewish Congress, visited Under Secretary of State Welles. The same day Baron Edouard de Rothschild, president of the Consistoire Central des Israélites de France et d'Algérie, issued a statement vigorously condemning the annulment of the Crémieux decree.

Baron Rothschild's sharp commentary evoked a reply from Welles on March 28, contending that the abrogation of the Crémieux decree, while depriving native Algerian Jews of automatic citizenship, did not deprive them of the right to obtain voting power or of the right to practice all the professions and occupy all posts. Protests poured forth, however, from individual Frenchmen in the United States, including Professor Henri Perrin and Jacques Maritain, and

from the leading liberal publications in the country. On May 20, a delegation consisting of Henri Torres, Paul Jacob, Paul Weill and Pierre Dreyfus, representing the French Jewish Representative Committee, and accompanied by Nahum Goldmann, chairman of the Administrative Committee of the World Jewish Congress, again visited Welles at the State Department. In a memorandum presented to him the delegation gave the history of the Crémieux decree and pointed out that its abrogation was prejudicial to the legal principles of the Republic.

While at first the State Department accepted the revocation of the Crémieux decree as a step necessary to placate the Nazi-incited Arab population, the complete victory in North Africa greatly changed this point of view. Moreover, the establishment of the French Committee of Liberation and General Charles de Gaulle's insistence that the laws of the French Republic be restored after the war, seem to presage the early restoration of the rights enjoyed by the Algerian Jews before the fall of France.

Thus the period ended with hope beginning to brighten. And with the Jewish community uniting its efforts through the Joint Emergency Committee, it seemed that protest would at least be canalized and strengthened. All these matters were expected to be given an airing at the American Jewish Conference, planned for the late summer and beyond the period of review.

Overseas Relief

By BETTY PELCOVITS*

THE American Jewish community could hardly content itself with merely voicing its protest and sympathy with suffering Jewish communities overseas. More than ever before, the tragic circumstances of the year 5703 called for concrete measures of assistance. As in the past, American Jewish agencies continued their work of relief and rescue despite almost insurmountable obstacles.

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While various governments of the United Nations had been dealing with the problem of aid to refugees, and the formation of the Office of Foreign Relief and Rehabilitation Operations, in November 1942, under former Governor Herbert H. Lehman pointed to increasing participation of the government in large-scale rehabilitation abroad, the continued importance of the role of private agencies in this area was emphasized by many government leaders, including President Franklin D. Roosevelt. In his endorsement of the United Jewish Appeal's 1943 campaign, President Roosevelt praised the work of private relief agencies and emphasized that "the reconstructive help that has been extended through the United Jewish Appeal has been a great physical and spiritual bulwark for many victims of oppression."

"Continuation of such voluntary relief work" was characterized "as a distinctive service . . . to complement public resources and services," in a joint statement released on January 10, 1943, by Mr. Lehman, Norman H. Davis, chairman of the American Red Cross, and Joseph E. Davies, chairman of the President's War Relief Control Board. The statement declared that "there are many essential services which can be provided by private agencies that can not be provided by the government."

SINCE its establishment in January 1939, the United Jewish Appeal for Refugees, Overseas Needs and Palestine has been the unified fund-raising instrument for the American Jewish Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service. From the date of its inception to the end of 1942, the United Jewish Appeal collected over \$50,000,000. The total raised by the U. J. A. for the year 1942 (as reported in June 1943) was \$14,428,252. The terms of the agreement signed by the constituent agencies of the U. J. A. for that year provided for the distribution of the first \$9,100,000 raised as follows: \$4,525,000 to the Joint Distribution Committee; \$2,575,000 to the United Palestine Appeal; and \$2,000,000 to the National Refugee Service. All funds collected in excess of the initial sum of \$9,100,000 were distributed between the J. D. C. and the U. P. A. by the Allotment Committee in accordance with the provisions of the agreement. The N. R. S. received

a fixed grant for the year. Membership of the 1942 Allotment Committee was composed of representatives of the J. D. C. and the U. P. A., as well as of welfare fund communities. Following the decision of the Committee, the J. D. C. received an additional sum of \$1,860,000 and the U. P. A. \$1,140,000.

For 1943 the initial sum for distribution among the affiliated agencies was again fixed by agreement at \$9,100,000 to be divided as follows: \$4,840,000 to the J. D. C.; \$2,760,000 to the U. P. A.; and \$1,500,000 to the N. R. S. All three agencies are eligible to apply to the 1943 Allotment Committee for a share of the funds collected for this year in excess of \$9,100,000.

The United Jewish Appeal of 1943 set itself a national quota of \$25,000,000 as the minimum required to meet the expanded needs of the participating relief agencies. In the first six months of 1943 a total of \$11,500,000 was raised by the U. J. A., according to an Executive Committee report released on June 25, 1943. The unprecedented results of the Spring phase of the 1943 campaign indicated that American Jews are prepared to assume broader obligations to insure greater activities of relief and rescue of Jews oppressed by Hitlerism. A record number of 3,095 communities participated in spring campaigns this year, and the number which have already achieved their goals is greater this year than ever before.

THE Joint Distribution Committee, the largest American Jewish overseas relief agency, continued, as in the past, to meet the challenge presented by swiftly changing world events. An increasing need for relief, although accompanied by increasing difficulties, brought an expansion in J. D. C. activities during the period under review. Total expenditures by the J. D. C. between July 1942 and June 1943 amounted to \$8,831,420, an increase of \$2,246,910 over a similar period in 1941-1942.

At the twenty-eighth annual meeting of the J. D. C. on December 4, 1942, James H. Becker, chairman of its National Council, reported that \$7,250,000 had been appropriated by the J. D. C. for the calendar year 1942 to provide relief, emigration assistance, educational and reconstructive aid to

795,000 people. More than 7,700 persons were helped to escape from Europe during the year, he said.

An announcement on June 27, 1943, by the executive vice-chairman, Joseph C. Hyman, revealed that the J. D. C. had allocated \$5,208,400 for its relief work overseas for the first six months of 1943. This represents an increase of \$1,582,090 over allocations for a similar period in 1942.

At the beginning of the period under review, in July 1942, unoccupied France was the center of the J. D. C.'s program of emergency aid in Europe. Through local cooperating committees, it had been providing necessities of life to Jews in internment and labor camps; caring for thousands of refugees and orphaned children; aiding adult refugees who still had freedom of movement, yet because of discriminatory Vichy laws, were not permitted to work; giving advice and help on emigration matters. The J. D. C. supplied 90 per cent of all funds required for refugee aid in France.

After German forces occupied all of France on November 11, 1942, the J. D. C. was compelled to close its headquarters in Marseille, but the organization made arrangements for the continuation of its work through responsible local committees to whom funds were entrusted. These committees were authorized to borrow additional necessary funds and commodities from any available local sources against the J. D. C.'s promise of repayment after the war. Information received from reliable contacts in the spring of 1943 indicated that this procedure was being followed and that child care, refugee aid and other essential activities in France were continuing, despite innumerable difficulties.

Under a similar arrangement it has been possible for the J. D. C. to continue some relief in Poland and Rumania. Upon his return to the United States in February 1943, Dr. Joseph J. Schwartz, European chairman of the J. D. C.; reported that some Jewish community institutions in those countries were still functioning, and local committees set up by the J. D. C. were still carrying on limited programs of assistance. At the same time, J. D. C. attempted to bring additional relief to Jews in occupied lands by shipping food packages from Switzerland and Portugal. U. S. Treasury licenses were granted for food package shipments from this

country to Poland and to Terezin, the internment camp in Czechoslovakia.

The spotlight gradually swung to Spain and Switzerland, as the period drew on. According to a J. D. C. announcement in April 1943, 6,000 persons had crossed the border from France into Switzerland since the summer of 1942 when the Laval Government began to deport Jews to Eastern Europe. The J. D. C. assumed the major portion of the cost of caring for these recent refugees from France as well as 3,000 other refugees who had previously entered. A total of approximately \$1,100,000 was allocated for Switzerland for 1943.

In Spain, with its precarious neutrality and high cost of living, the J. D. C. was confronted with more difficult problems. Numerous refugees, crossing the Pyrenees and arriving without adequate documents or funds, were imprisoned or placed in internment camps. During their detention, the J. D. C. supplied them with food, clothing, medical care and other necessities. It was also successful in securing the release of women, children and men of non-military age, by giving guarantees of maintenance. Some 5,000 non-interned refugees in Spain received aid from the J. D. C. in recent months. Its 1943 budget for Spain is over \$1,000,000.

Additional problems arose in November 1942. Jewish communities in North Africa faced added responsibilities after the landing of American troops (November 7, 1942). The release of refugees from labor and internment camps was contingent upon immediate provision of maintenance for persons released. J. D. C. made funds available to its local committees in Casablanca and Algiers, providing for transportation for former internees, and maintenance until employment was found.

Foremost among J. D. C.'s achievements during the year was its continued sponsorship of emigration from Europe, with Spain and Portugal as the chief exit points. Since America's entry into the war to date (June 1943), it has enabled approximately 10,000 persons to migrate to Palestine and to countries in the Western Hemisphere. This number includes the transfer of 270 Jewish children from Hungary and Rumania to Palestine, via Turkey, and of 90 Bulgarian refugees who went from Turkey to Cyprus. It also allocated funds to bring 600 destitute Yemenite Jews

from Aden to Palestine. At the request of the Jewish Agency, a special appropriation of \$200,000 for war relief purposes in Palestine was made by the J. D. C. in September 1942. This was over and above the grants customarily made for cultural, religious purposes in that country and for transportation of refugees to Palestine. The emigration of children proceeded on a limited scale out of Spain and Portugal. Four groups of children emigrated from Lisbon during the first six months of 1943 with a large proportion of the costs borne by the J. D. C.

Thousands of Jewish refugees were the beneficiaries of medical and surgical supplies sent to Soviet Asia through the J. D. C. during the period under review. Additional aid for these destitute refugees is now being made available through packages of food and clothing sent to designated individuals in this region from Iran and other Middle East countries.

J. D. C. aid to many of Latin America's 125,000 new immigrants continued during this period with emphasis shifting from temporary relief to long-range constructive aid. Support was extended to children's and old age homes, hospitals and clinics. A second refugee loan cooperative was established in Rio de Janeiro.

Refugees reaching the neutral areas of Sweden, Turkey and Portugal also received J. D. C. aid in maintaining themselves there during the past year.

THE Hebrew Sheltering and Immigrant Aid Society (HIAS) also continued its work of aid and rescue in the face of mounting difficulties. At the Society's annual convention on March 7, 1943, the report submitted by Abraham Herman, president, and Isaac L. Asofsky, executive director, indicated that the resources of the HIAS and its European instrumentality, the HIAS-ICA Emigration Association (HICEM), now functioning at Lisbon, had been devoted during the year to the rescue of refugees who succeeded in escaping from Nazi and Nazi-occupied countries. The report showed that the HIAS-ICA had been instrumental in organizing and aiding the emigration of 4,750 refugees from Europe during 1942. In addition, at least twice as many refugees received various kinds of assistance and guidance from

HIAS-ICA prior to their departure from Europe. A total of 2,500 refugees who were guided and assisted by the organization arrived in South American countries and 2,200 found refuge in Central America.

From the beginning of the war up to January 1, 1943, the "Rescue through Emigration" program of the HIAS-ICA has enabled 125,000 Jewish refugees to leave Europe, according to a report presented to the HIAS board of directors in May 1943 by Dr. James Bernstein, director of the HIAS-ICA, upon his return from Lisbon.

To finance its "Rescue through Emigration" program in 1942 HIAS obtained \$1,156,653 from American relatives and friends of the refugees aided, and raised \$820,785 from other sources; it expended the sum of \$838,150 for the maintenance of its services at home and abroad.

As in the past, HIAS continued its services to refugees after their arrival here, as well as handling inquiries about immigration and naturalization from their American relatives and friends. Boats were met by the Society's pier service, petitions for visas were drawn up, shelter and meals to new arrivals were provided by its shelter department, employment was obtained by its employment department, and legal advice and aid were provided in appeals before the Department of Justice and to applicants for citizenship.

THE work of the American ORT Federation, as an affiliate of the World ORT Union, during the past year was characterized by increased activity in the Western Hemisphere. As in the past ORT continued to help Jews throughout the world adjust themselves by training them in trades and agriculture. The Buenos Aires ORT school in Argentina, established in 1942, greatly expanded its activities during the period under review. Other ORT schools, opened during 1942 in the Americas included a technical school in Quebec, Canada, at the refugee camp at Ile aux Noix; the Montreal ORT Training School; and a trade school for refugees in New York City. During the first half of 1943 an ORT school for refugees was opened in Havana, Cuba, and an ORT technical school began its operations in Montevideo, Uruguay. In Mexico, constructive aid has been given by the local ORT Committee since June 1942 in the form of provid-

ing needy artisans with funds for acquiring machinery and instruments to enable them to establish their own workshops.

Parallel to this increased activity in the Western Hemisphere, ORT continued its work in Europe as far as the situation permitted. In Switzerland, because of the great influx of refugees during this period, ORT established six workshops in internment camps for refugees. According to recent information, the American ORT Federation reports, the ORT Committees in France, Hungary, and Shanghai have continued to function through the past year.

To support the above program, the American ORT Federation raised in 1942 the sum of \$370,898.

THE American Committee of OSE* continued, as in previous years, to assist OSE branches abroad in their vital work of providing hygienic and medical services and child care to Europe's suffering Jewish communities. With the United States a belligerent country, direct contact with Nazi-occupied areas was naturally impossible. The American OSE Committee was therefore compelled to delegate the supervision of its work abroad to the neutral Swiss Committee of the OSE, with its legal possibilities of communication with foreign countries and its opportunity for collaboration with the International Red Cross.

The report of the chairman of the Swiss OSE, Dr. B. Tschlenoff, on the activity of his committee for 1942 revealed that its aid to the TOZ** medical institutions in Poland was continued during the year in spite of great difficulties. With the aid of the Union of Jewish Communities in Switzerland, the OSE purchased and shipped medicines, vaccines, vitamins, milk and other products so sorely needed by the TOZ for its services in the Polish ghettos. This assistance was directed through the International Red Cross and proceeded under its supervision.

After the Nazi occupation of southern France in November 1942, the Swiss committee also assumed the task of aiding the French OSE which continued to function there. Dr.

*Initial letters of three Russian words meaning an organization for protection of the health of Jews.

**Initial letters of three Polish words having the same meaning.

Tschlenoff's report indicated that 4,500 children are now maintained in the OSE children's homes in southern France.

The American Committee of OSE maintained regular contact with the Swiss OSE during the past year, taking particular interest in its relief action in Switzerland itself on behalf of the many thousands of refugees gathered there. The American OSE was instrumental in getting financial support for this relief action from sources here.

In the year under review, the American OSE established new branches in Mexico, Brazil and Uruguay. It also expanded its activities in Buenos Aires, Argentina. The Mexican OSE set up a policlinic in Mexico City, called the Medical Center, where medical assistance is given free of charge to needy patients, both among the Mexican population and the recent immigrants. The OSE branch in Brazil has undertaken special preventive medical work among infants and school children, and in Uruguay a free policlinic is being set up. The Argentine OSE has been engaging in psychotherapy for children and vocational guidance, as well as continuing its work of medical supervision in Jewish schools and kindergartens in Buenos Aires.

OSE activities in European countries during the past year were supported mainly from appropriations granted by the Joint Distribution Committee. Outside of Europe, OSE activities were supported by local groups which contributed also to OSE work in European countries.

Pro-Palestine and Zionist Activities

By ISAAC LEVITATS*

TOWARD the end of the last review period the Zionist Organization adopted a resolution which was destined to dominate almost all Zionist platforms up to the present. An extraordinary Zionist Conference held at the Biltmore Hotel in New York City on May 9-11, 1942, placed on record its demand "that Palestine be established as a Jewish Commonwealth." The presence at the conference of Dr. Chaim Weiz-

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mann, president of the World Zionist Organization and of the Jewish Agency, and of David Ben-Gurion, chairman of the Zionist Executive, lent added weight to this enunciation of principle.

This so-called Biltmore Program constituted a fundamental departure from traditional Zionist policy. Heretofore official Zionism steadfastly refused to formulate the ultimate aim of the movement preferring instead to concentrate on the practical task of building the Jewish National Home. But the British White Paper of 1939, which interpreted the terms of the Mandate in a way that would freeze "the Jewish community to a permanent minority status," and the war situation, which will eventually bring international factors to bear upon the future fate of Palestine, prompted the Zionist leaders to take a firm, unequivocal stand. This demand for a Jewish Commonwealth was subsequently endorsed by all major Zionist groups (except Hashomer Hatzair) and was particularly reaffirmed at the concurrent conventions of the Zionist Organization of America and Hadassah at a joint session held on October 17. Both organizations consequently repudiated the program of Ihud, the Union Party, for a bi-national state in Palestine. (This party was launched in Palestine by Dr. Judah L. Magnes, president of The Hebrew University, and caused a great deal of discussion in Zionist circles here.)

The Biltmore Program was finally sanctioned also by the Inner Actions Committee of the Zionist Organization in Jerusalem. In the absence of a World Zionist Congress, which met last in 1939 and may not meet again for the duration of the war, this may be regarded as the official Zionist stand on the ultimate aim of the movement.

The fact that such a major event occurred here and not in London or Jerusalem, hitherto the headquarters for Zionist political work, clearly indicates that the United States has become the main center for Zionist political activities. This is the natural result of the latest developments. The impotence and gradual destruction of European Jewries, the British Government's negative attitude to Zionism, America's prospective important role in the peace settlement and Dr. Weizmann's lengthy visits here have combined to place this country, the largest center of Jews, in the fore-

ground of events. Diplomatic activity is being conducted in Washington, D. C. In February this work was intensified on the occasion of a visit here by Moshe Shertok, chief of the Political Department of the Jewish Agency in Jerusalem. It culminated in May in the establishment in Washington of an office of the Political Department of the executive of the Jewish Agency, directed by Dr. Nahum Goldmann, in cooperation with Louis Lipsky and Dr. Stephen S. Wise.

Every opportunity was utilized by Zionist groups and sympathizers to voice their demands for a Jewish National Home. The National Conference for Palestine of the United Palestine Appeal, held in Philadelphia on May 1-2, 1943, in which representatives of many Jewish organizations participated, condemned the White Paper of 1939 as illegal, unjust and inhuman, and called upon the Government of the United States to ask Great Britain for assurances "that Jewish immigration into Palestine shall not be abridged nor shall the purchase of land by Jews be restricted." On the occasion of a visit to this country in May by Winston Churchill, Prime Minister of Great Britain, all Zionist groups joined in appealing to him to keep England's promise to establish a Jewish National Home in Palestine and to repudiate the White Paper. And the New Zionist Organization of America used one of its full-page newspaper advertisements to say bluntly, on May 18, 1943: "Mr. Churchill, drop the Mandate!"

To increase the effectiveness of its political endeavor the Zionist Organization of America launched an extensive membership campaign. A special feature has been the affiliation of the entire memberships of synagogues with the Zionist Organization; thus far over forty synagogues have joined en masse. A campaign to enlighten the indifferent and to influence public opinion in favor of Zionism was launched in the month of November; it was dedicated to the observance of the twenty-fifth anniversary of the Balfour Declaration of November 2, 1917, and of the twentieth anniversary of the unanimous adoption by the Congress of the United States in 1922 of the joint resolution endorsing the Declaration. The Zionist idea was disseminated through mass meetings, radio broadcasts, pamphlets and articles in the press.

Support for Zionism came from other sources. Early in

December the American Palestine Committee, under the chairmanship of Senator Robert F. Wagner, and with a membership of approximately 1,000 prominent persons throughout the country, including 23 governors, 63 senators and 181 representatives of both parties, sent a petition to President Roosevelt asking that large numbers of the Jewish survivors of the war be enabled "to reconstruct their lives in Palestine where the Jewish people may once more assume a position of dignity and equality among the peoples of the earth." They stressed their support of this country's "declared and traditional policy" favoring the restoration of a Jewish homeland. And on December 14, in New York City, representatives of five hundred Christian leaders, clergymen and laymen of all denominations throughout the country organized a Christian Council on Palestine and adopted a statement of Principles which pointed out that "of all lands available for the mass migration of Jews in the post-war world, Palestine is the most practicable." The Council, meeting at the Hotel Pennsylvania, committed itself to "the establishment of a Jewish Commonwealth in Palestine." In June 1943, they adopted a resolution demanding that "an international commission, composed of competent Christian leaders, be sent to Palestine at an early date to study and analyze the problems of Jews and Arabs and return with specific solutions to meet that issue in a spirit of wise and sympathetic statesmanship." The Church Peace Union also urged the opening of Palestine to large-scale immigration now and in the postwar period.

Pro-Zionist resolutions were adopted by 12 state legislatures — Alabama, California, Connecticut, Florida, Georgia, Illinois, Maryland, Missouri, New York, Pennsylvania, South Carolina and Texas. Prominent Americans also made favorable statements. Wendell L. Willkie, for example, declared that "the door of Palestine will have to be opened to the homeless Jews of central and eastern Europe who will survive this war." His best-selling book, *One World*, contained favorable references to Zionist activities in Palestine. Former Governor Herbert H. Lehman predicted soon after his appointment as Director of Foreign Relief and Rehabilitation in November that the survival of large numbers of Jews would hinge upon Palestine.

AMERICAN Jews exerted every effort to focus the attention of the Anglo-American Refugee Conference at Bermuda on Palestine as a place of immigration. The Joint Emergency Committee for European Jewish Affairs, representing all the larger Jewish national organizations, submitted on April 14 a Program for the Rescue of Jews from Nazi-Occupied Europe. It asked that "overriding pre-war political considerations, England should be persuaded to open the doors of Palestine for Jewish immigration and the offer of hospitality made by the Jewish Community of Palestine should be accepted." Dr. Weizmann presented a supporting memorandum by the Jewish Agency. These representations, however, were of no avail; on April 23, George Henry Hall of the British delegation announced that "the conference would not alter the British Government's White Paper policy, restricting Jewish immigration into Palestine." The Jewish press voiced its unequivocal disappointment with the Bermuda Conference; Representative Sol Bloom of the American delegation was also severely criticized for his failure to support the program of the Joint Emergency Committee.

Another major Zionist activity was the demand for a Jewish fighting force. Early in July 1942, while the threat of a Nazi invasion of Palestine was still close, the demands in America that the Jews of Palestine be used for its defense were particularly urgent. A group of Zionist leaders cabled Churchill urging the immediate mobilization of "all available Jewish manpower in Palestine," so that if they "go down, they should be enabled to go down fighting." As a partial concession, the British Government announced on August 6 its intention to set up Jewish infantry battalions as part of a Palestinian Regiment and, in recruiting Jews, to discard the principle of parity with the Arabs. The American Emergency Committee for Zionist Affairs, in August, hailed this decision as a marked advance, but expressed the hope that hereafter the Jewish units would get full training and equipment.

The demand for the formation of a Jewish fighting force under the United Nations' command was not relaxed. Particularly insistent were the New Zionist Organization, the Jewish State Party, and an organization in which they have

been active, the Committee for a Jewish Army of Stateless and Palestinian Jews. A Proclamation on the Moral Rights of the Stateless and Palestinian Jews signed by 1,521 prominent Americans was made public on November 16 by this Committee. The document proclaimed the rights of Jews in the Old World to live in freedom and to fight the Axis in their own army and under their own insignia, and declared that the solution of the Jewish problem must be an objective of democracy. Throughout the year a number of full-page advertisements propagating these ideas were inserted in newspapers.

IN LAST year's Review of the Year reference was made to conversations which had been in progress during the preceding year between representatives of Zionist organizations on the one hand, and representative non-Zionists on the other. These conversations had been initiated early in 1941 jointly by Dr. Chaim Weizmann and the late Sol M. Stroock, then president of the American Jewish Committee. The non-Zionist conferees comprised official representatives of the Jewish Labor Committee and members of the American Jewish Committee in their individual capacity. As stated in the Annual Report submitted by the Executive Committee of the American Jewish Committee at the annual meeting of that body in January 1943, these conversations "had for their purpose the exploration of the differences between the respective viewpoints of Zionists and non-Zionists, with a view, if possible, to find common ground for concerted representation at the Peace Conferences and closer collaboration between the two groups in the work of developing the Jewish settlement in Palestine."

At the annual meeting of the Committee, Maurice Wertheim, its president, announced that, after these conferences had progressed for a considerable time, the questions raised were discussed at many meetings of a sub-committee of the American Jewish Committee, of which the late Louis E. Kirstein was chairman, and that an effort was made "to achieve a common statement of principles to which all Jewish organizations would subscribe." As these discussions progressed, it became apparent that before proceeding any

further, it was necessary for the Committee to formulate its own views on the subject of Palestine.

The Kirstein committee thereupon proceeded to draft such a statement of views, which was discussed and adopted by the Executive Committee of the American Jewish Committee. In so far as Palestine is concerned, this statement expressed appreciation of the growth of the Jewish settlement in Palestine and the benefits which it has conferred upon the country, but stated that such settlement "cannot alone furnish and should not be expected to furnish the solution of the problem of postwar Jewish rehabilitation."

In respect of the future government of Palestine, the statement expressed the view that in the face of wide divergence of opinion and existing conditions, "there should be no preconceived formula at this time as to the permanent political structure which shall obtain there." In this connection, the statement declared that Jews are nationals of the countries in which they live and that, therefore, "there can be no political identification of Jews outside of Palestine with whatever government may there be instituted." The statement concluded with the expression of approval of an international trusteeship to be responsible to the United Nations for the administration of Palestine, and specifically, for (a) safeguarding the Jewish settlement in, and Jewish immigration to, Palestine and guaranteeing adequate scope for future growth and development "to the full extent of the economic absorptive capacity of the country"; (b) safeguarding and protecting the rights of all inhabitants; (c) safeguarding and protecting the holy places of all faiths; and (d) preparing the country to become, within reasonable time, "a self-governing commonwealth under a constitution and a bill of rights that will safeguard and protect these purposes and basic rights for all."

Shortly after the adoption of this statement by the American Jewish Committee, the American Emergency Committee for Zionist Affairs announced that the statement precluded the possibility of further negotiations. In some Zionist circles the statement was condemned as anti-Zionist, but in others it was regarded as leaving the way open to an agreement between Zionists and non-Zionists in the future.

THE quest for unity, however, began showing results. Leaders of 32 national organizations meeting in Pittsburgh on January 23–24 at a conference called by B'nai B'rith, voted to convene an American Jewish Assembly "to establish a common program of action in connection with postwar problems." One of the three points of the agenda for the proposed meeting was "to consider and recommend action upon all matters looking to the implementation of the rights of the Jewish people with respect to Palestine." The American Jewish Committee and the Jewish Labor Committee were not represented at this conference, but after prolonged negotiations both agreed to join in the national meeting to be renamed the American Jewish Conference, and scheduled for August 29–September 2, in New York City. The number of participating organizations had swelled to more than forty by June.

The announcement of the maximum program on the part of the Zionists, and their concerted demands for a Jewish Army tightened the ranks of the opponents of Zionism. Following repeated declarations by a group of Reform rabbis, ninety of them organized in December the American Council for Judaism, in opposition to Jewish nationalism and the creation of a Jewish state in Palestine. They were joined also by a number of prominent laymen. Taking up this challenge, 757 Orthodox, Conservative and Reform rabbis issued a statement rebuking the "protest rabbis" and branding anti-Zionism as "a departure from the Jewish religion."

Arab propaganda in the United States has recently become well organized. Arab organizations such as the self-styled League of American-Arab Committees for Democracy, flood Congress and government officials with anti-Zionist literature. *Life* magazine (May 31) featured an article about Ibn Saud, King of Saudi Arabia and chief candidate to head a Pan-Arab Federation, in which he flatly declared against a policy of setting up a homeland for the Jews in Palestine. Dr. Stephen S. Wise replied in the June 21st issue of the magazine, defending Zionism on the basis of broad considerations of world policy, and Lessing J. Rosenwald presented the non-Zionist viewpoint a week later.

The United States continued to be the main source of

funds for Palestine. The Keren Kayemeth (Jewish National Fund) for land purchase and amelioration, and the Keren Hayesod (Palestine Foundation Fund), the fiscal instrument of the Jewish Agency for Palestine, share equally as the chief beneficiaries of the United Palestine Appeal which, in turn, receives its designated share from the United Jewish Appeal. The two Palestinian funds each received \$2,017,500 in 1942. In addition the Jewish National Fund raised through its own traditional campaign \$653,663, more than half of which sum constitutes the worldwide income of the fund. At the Zionist Convention a \$2,500,000 loan for the J. N. F. was launched and approximately \$1,500,000 has already been subscribed.

There are numerous other agencies giving financial support to Palestinian institutions and the amounts raised by them cannot be estimated. The large national organizations, however, devote their attention to special projects and activities in Palestine and render annual accounts of their income and expenditure. Up to September, 1942, Hadassah sent to Palestine \$1,518,842 for various immigration and welfare projects. The National Labor Committee for Palestine has raised \$750,000 for the many institutions of the Histadruth, the General Federation of Jewish Labor in Palestine. The American Fund for Palestinian Institutions, which supports all those activities which are not taken care of by the Jewish Agency or the Histadruth inaugurated a campaign for \$250,000 in October.