SUMMARY

OF THE

EIGHTEENTH GENERAL CONVENTION

OF THE

SUPREME LODGE
B'NAI B'RITH

HELD IN

WASHINGTON, D. C.

May 11 to May 14, 1947

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B'nai B'rith

SUPREME LODGE

Eighteenth

General Convention

OPENING SESSION
TRIENNIAL CONVENTION
B'NAI B'RITH SUPREME LODGE

The Triennial Convention was opened at the Shoreham Hotel in the Main Ballroom, on Sunday afternoon, May 11, 1947, in Washington, D. C.

Frank Goldman, Vice-President, in the capacity of Acting President, opened the Convention at 2:30 o'clock p.m.

The Invocation was delivered by Rabbi Emil W. Leipziger of New Orleans.

Chairman Goldman called upon Honorary President Alfred M. Cohen to deliver the eulogy of Henry Monsky.

EULOGY OF HENRY MONSKY

By Honorary President Alfred M. Cohen

Many unexpected tasks have fallen to me in my long life, but none as startling as speaking in a memorial to Henry Monsky. Comparatively, his years were few—they numbered only 57—and seemingly he was a giant in physical strength and vigor, as he was in intellect.

Henry Monsky was the sixth president of B'nai B'rith under the provisions of the constitution originally adopted in 1868. He was the second who died while filling that exalted position. He became President after serving as a member of the Executive Com-

mittee of the Order for fifteen years, thirteen of which were during my terms as President. I never called upon him for service, however arduous, to which he did not respond with alacrity and zeal. His lengthy membership in the Executive Committee qualified him superbly for the presidency. He came to that office fully equipped to discharge its duties.

Nine years ago this very month, the Triennial Convention held in Washington unanimously chose him to lead the Order. At that time he was a highly respected citizen of Omaha, his native city. He was deeply interested in the city's civic affairs and took an active part therein. He was prominent in social service organizations, local and regional. He had been President of District Grand Lodge No. 6, B'nai B'rith, and continued thereafter to be a leader in the district. Beyond these spheres he was little known.

As the ninth year of his presidency of B'nai B'rith approached its conclusion, he suddenly died. So noteworthy were his accomplishments while President of B'nai B'rith that his death shocked the entire Jewish world. Not a spot on earth where Jews live are the name and fame of Henry Monsky unknown, and his name and fame extended far beyond Jewish circles. Within the span of his presidency, two Jewish colleges, one of them rabbinical, set their stamp of approval on what he had done for the Jew and Judaism, by conferring upon him, a layman, scholastic degrees.

The President of the United States appointed him a member of the National Voluntary Participation Committee of the Office of Civilian Defense.

"He was a consultant to the United States Delegation, which helped write the Charter of the United Nations at San Francisco.

The Attorney General of the United States named him to the National Conference for the Prevention and Control of Juvenile Delinquency and later the Attorney General appointed him to the Justice Department's newly created Advisory Committee on Citizenship.

He was a member of the Advisory Council of the National Association for Employment of the Handicapped.

He helped develop Father Flanagan's Boys' Town in his native city, now a national institution. He was a member of its Board of Trustees.

He was a leader in the Boys' and Girls' Scout movements.

He was Honorary National Chairman of the United Jewish Appeal and the United Palestine Appeal; director of the Joint Distribution Committee; director of the Council of Jewish Federations and Welfare Funds; member of the Board of Governors of the American Association for Jewish Education; Honorary Vice

President of the Jewish Publication Society of America; member of the Executive Committee of the National Community Relations Advisory Council; Vice President of the National Jewish Hospital; member of the Executive Committee of the National Conference of Christians and Jews, and member of the Executive Board of the Union of American Hebrew Congregations.

More than any other single individual, he was responsible for the formation of the American Jewish Conference, to which he gave liberally of his time, energy and talent. The purpose he had in mind in urging the Conference, was to provide a united front for all Jews, in a great crisis. That was a lofty conception. While presiding at an Interim Committee meeting of the Conference, the fatal stroke came and soon thereafter he passed to eternity.

The list of his responsibilities which I have given is far from complete, but sufficient to indicate the wealth of honors bestowed on him in less than a single decade, and evidences the overwhelming burden he bore during those years—the most trying and harassing for all people, and especially the Jewish people, in the history of the world. Nor does the list include the office to which he gave day after day the best of his heart and soul and mind—the presidency of B'nai B'rith.

From the day that he became President he subordinated all other interests to the demands of that great office. A busy lawyer, he passed on its exactions very largely to his associates, so as to take up the defense of those who had no defender.

Truly, he fulfilled the words of Job. He was eyes to the blind and feet to the lame; a father to the poor, and the cause which he knew not, he searched out. He yielded up worldly gain, that he might give himself freely to movements which aimed to break down the barriers which separate men because of their race, their color, or their religion.

B'nai B'rith was the apple of his eye. In this gathering there is little need to enlarge upon the progressive steps taken by B'nai B'rith under his leadership. During his administration its membership has increased fourfold and its usefulness has expanded enormously. His name will forever shine resplendently in the annals of the Order.

Modern science has introduced into the English language two words particularly applicable to Henry Monsky. Those words are dynamo and dynamic. Everywhere he was proclaimed a human dynamo. He was dynamic if ever there lived a dynamic man. His energy seemed inexhaustible. One hears even now, the torrent of forceful phrases that literally flowed from his lips. One

sees even now, the lively movement of his right arm, as he accentuated a point he was urging in argument. Always forceful, he was persuasive too. Our beloved President, despite his aggressive approach, was tender-hearted as a woman. Who of us who labored with him, has not seen tears in his eyes and heard them in his voice, when some tender little thing stirred his emotions?

No keener mind have I ever known than his. He was resourceful always. No situation ever arose that found him unprepared to meet it. His great heart reached out to the remnant of our people abroad, wanderers knowing no resting place for their tired bodies; knowing no peace for their disquieted minds. How he lamented the crucifixion of millions of helpless men, women, and children, whose only sin was that they were descendants of Abraham, Isaac, and Jacob. His great heart is stilled. His rapid-fire tongue is speechless. His good right arm is motionless. All gone in little longer than the twinkling of an eye! How mysterious!

We lament his loss. So do countless legions in every walk of life, of every creed, of every color. We sympathize, O how deeply we sympathize with his dear wife to whom we shall always be indebted for giving so much of him to us and to causes near and dear to his heart. Unless she had been willing to make the sacrifice, he could not have gone on with his labors in behalf of his fellowmen. Yes, we feel deeply for her in her bereavement. To his aged mother, whose life reaches back to the infant days of B'nai B'rith, we say in our grief, God bless you for giving to the world such a noble example of the Jew at his best; an outstanding citizen, an American in every fibre of his being. To his son and daughters we say, you will find consolation in the heritage which is yours.

The life of our beloved brother went out just a little before the Sabbath was ushered in. Our forefathers of old, fancifully drew a picture exhibiting a gathering of souls of the righteous, in the Academy on High to celebrate the incoming Sabbath, and to welcome the soul of the righteous man who had just before cast off his earthly tenement. The Seraphim clapped their hands for joy, that a new guest had come into their midst to share with them the delight of the Sabbath. May we not believe that such a welcome awaited our beloved? In that company we leave him.

God grant thee rest and peace, dear Henry. God grant thee rest and peace."

(The Assembly arose and stood in silent memoriam to Mr. Henry Monsky. At the conclusion of this moment of silence the Chair resumed.)

SIGMUND LIVINGSTON

1. Resolution regarding Sigmund Livingston, as follows:

"The Supreme Lodge Convention pauses to note in the record its profound sense of loss, in the passing of our late Brother Sigmund Livingston, Chairman and Founder of the Anti-Defamation League of B'nai B'rith.

"Brother Livingston's fifty years of continuing service to B'nai B'rith and the League had won for him the love and admiration of the B'nai B'rith membership generally and the high respect of community leaders throughout the nation with whom this League connection brought him into contact.

"It is but a simple statement of fact to say that no man in the entire Jewish community saw more clearly than he the nature of anti-Semitism, nor gave more of his time, energy and fine intellect to the close study of group prejudice.

"His deep interest in the dignity of man motivated much of his effort, and in his own personality he symbolized as strikingly as any human could *that* human dignity for which he so consistently strove."

ILLNESS OF RICHARD E. GUSTADT

2. Motion regarding Richard E. Gutstadt's illness, as follows:

"The Supreme Lodge Convention deeply regrets your absence and expresses its fervent prayer and best wishes for your speedy and complete recovery and your return to full and active direction of the important work of the Anti-Defamation League."

APPOINTMENT OF COMMITTEES

Secretary Bisgyer announced the names of the Chairmen and Co-Chairmen of Convention Committees as follows: Anti-Defamation: Judge David A. Rose, Chairman; I. B. Benjamin, Co-Chairman; Americanism: Charles Rosenbaum, Chairman; Abram Orlow, Co-Chairman; Constitution and Laws: A. B. Freyer, Chairman; William Gerber, Co-Chairman; Credentials: Otto Weiner, Chairman; Budget and Finance: Arthur Brin, Chairman; Jacob Alson, Co-Chairman; Department of Information and National Jewish Monthly: A. B. Hirschfeld, Chairman; J. H. Marcus, Co-Chairman; Fund Raising: Judge Joseph L. Kun, Chairman; Benjamin Samuels, Co-Chairman; Hillel Foundations: Judge Emanuel E. Lewis, Chairman; Harry Frankel, Co-Chairman; Membership: Judge Robert L. Aronson, Chairman; David Goldman, Co-Chairman;

Post-War Service and Veterans Affairs: Bert C. Broude, Chairman; Samuel Mantel, Co-Chairman; Resolutions: Sidney G. Kusworm, Chairman; Albert A. Woldman, Co-Chairman; Rules: Horace R. Cohen, Chairman; A. L. Wolk, Co-Chairman; Social Service and Benevolent Institutions: Oscar A. Mathews, Chairman; Lewis E. Solomon, Co-Chairman; Report on the State of the Order: Abe Glovsky, Chairman; Judge Samuel A. Weiss, Co-Chairman; Vocational Service: Dr. H. J. Ettlinger, Chairman; Howard Burman, Co-Chairman; Women's Chapters: Max Soffer, Chairman; Dr. J. P. Morrison, Co-Chairman; Youth Organization: J. J. Lieberman, Chairman; Dr. Louis Levy, Co-Chairman.

REPORT ON THE STATE OF THE ORDER

Delivered by Frank Goldman

It is with a heavy heart and a deep sense of humility that I approach the sad duty that has fallen upon me.

Just nine days ago, our incomparable President, Henry Monsky, passed on, a truly great leader in Israel whom B'nai B'rith held so closely, so tightly and so affectionately, and yet gave unreservedly to our people and to the causes which marked the road to the attainment of the hopes and the aspirations of our people and, indeed, of all humanity.

Until that time, all of us gathered here saw the Triennial Convention of our Order as a determined conclave in which we would be inspired by the leadership of Henry Monsky toward greater B'nai B'nai service—to our communities, to our nation, and to our people.

There isn't much that we can add to the magnificent eulogy of Henry Monsky delivered by that elder statesman of B'nai B'rith—Brother Alfred M. Cohen, our Honorary President, who nine years ago turned over the gavel to our departed leader.

Henry Monsky's greatest quality was leadership of men in good causes, in causes which lie close to the heart of man. No one knew better than he that a real leader must not only remain close to his people's aspirations, but close to the people themselves. His own definition of contemporary Jewish leadership was, and I quote, "moral stamina, adequate Jewish background, tolerance and discipline."

In "moral stamina" he spoke of the quality whereby men refuse to be defeatist, however crushing the assaults. By "adequate Jewish background", he made reference to those who are close to the reservoirs of their people's heritage. In speaking of "tolerance", he had in mind that trait in human character which permits men to disagree in interpretations without sacrificing fundamental unity. By "discipline", he did not mean "shah-shah" diplomacy, but the

subordination of the individual to the cause, to the group, to the people.

How well Henry Monsky himself approached this ideal was nowhere better expressed than in the speech in which the late Sigmund Livingston nominated him for the Presidency of B'nai B'rith nine years ago.

"To be the head of B'nai B'rith is a great honor. For almost a century this Order has been the champion of human rights and liberties, against tyranny and superstition.

"To assume the leadership of such an Order means sacrifice. To such leader, no night can be peaceful if there is work not done which could have been done. There is no refuge from the cry of human misery except the solace of having given the whole of one's self. Such a leader must be a man described by the prophet, whose loins are girded with righteousness, and whose sides are armed with truth. That one in the prime of life is willing to make this sacrifice can come only through the urge of his Jewish consciousness. Endowed with a splendid mind, with a gift of perception, with a heart which feels the pang of torture of fellowmen, with a soul linked to the spirit of Israel, he willingly surrenders material success and places on the altar of service in our cause all that he has—his mind, his heart and his soul."

Henry Monsky made all the sacrifices joyfully, for to him they were not sacrifices. They were opportunities to serve his people, the nation, mankind.

I said, "all the sacrifices joyfully". There was one exception, the sacrifice occasioned by frequent and lengthy absences from his family. He loved them so dearly. He was reluctant to leave them as frequently as his sense of duty required, and yet he never failed. Our hearts go out to Mrs. Monsky and his children and his family in their bereavement. I am sure, as the years go along they will have repeated occasion to feel and to know that we also hold them close to us, and to know that we will never forget Henry Monsky and that which he accomplished for B'nai B'rith and for our people.

Our peerless leader is gone. He left us at the height of power, as power is reflected by numbers. He left us at the height of effectiveness in terms of our work. We now stand at the cross-road. We pause and pay homage and go forth alone.

We must carry on the work he so effectively pursued. That is what he would have wanted us to do. It is now our responsibility to build a larger and even stronger B'nai B'rith, ever going forward in the work of uniting our people, serving our never-changing ideals, engaging in the cause of democracy and humanity.

The three basic elements of organizational strength are program, membership, and financial efficiency. Our program of service is outstanding, with the dynamics of constant improvement. Our numerical strength is extremely gratifying, although we need constantly growing manpower and womanpower to meet the increasing challenges of the times. However, our financial efficiency requires an all-inclusive effort to meet our needs without multiplicity and duplication of financial appeals.

Henry Monsky had keenly anticipated his report on the State of the Order to this Convention. And all of us, especially those whom he had inspired with his reports to the two previous sessions, had looked forward to his report to this meeting with the same anticipation. On the very day of his death, he had intended to begin that work.

Had he been spared, Henry Monsky would have listed many recommendations for the consideration of this Convention. The report on the State of the Order, which I will now read, is a purely factual record, based on the material he had intended to use, and which was found in his file.

We are indebted to Maurice Bisgyer, the efficient and beloved Secretary of the Order, for compiling this very extensive data. I now read the report prepared by Secretary Bisgyer from the material to which I have just referred.

STATE OF THE ORDER

The President of the Order, Henry Monsky, passed away just as he was about to begin the preparation of his message to this Convention. The material had been compiled by the Secretary of the Order and was open on his desk ready for his pen.

This is not the message of Henry Monsky; it is a report on the state of the Order over the past three years, based upon the material in his file.

This has been a period where the prestige of B'nai B'rith has grown tremendously. B'nai B'rith has been recognized in increasing measure through positions occupied by Henry Monsky on national boards, either governmental or private, and other representation thereon.

1. Henry Monsky was Consultant to the United Nations Conference at San Francisco, beginning April 25, 1945. Moreover, B'nai B'rith today has special representative status to the United Nations.

2. Our late President was the representative of the American Jewish Conference and the first witness to represent American Jewry before the Anglo-American Inquiry Committee on Palestine at State Department hearings on January 8, 1946.
3. B'nai B'rith was represented on the National Conference for the Prevention and Control of Juvenile Delinquency, of which President Monsky served as Chairman of the Program Committee and Chairman of the Continuing Committee.
4. He was appointed to the National Advisory Committee on Citizenship, just announced by Attorney General Tom C. Clark; to the Church Peace Union, on which Board he recently succeeded Henry Morgenthau, Sr.; to the Committee of the United Urban League Service Fund; to the National Famine Emergency Council.
5. He was elected sole chairman of American Jewish Conference Interim Committee in April, 1946.
6. B'nai B'rith is represented on the Advisory Council of the National Association for Employment of the Handicapped; the National Americanism Coordinating Committee of the American Legion; the National Advisory Committee of the VA Voluntary Service. (The Women's Supreme Council has also been appointed a member of this Committee); the Advisory Committee of the National Council on Naturalization and Citizenship.

The following events reflected the transition of war-time activities into the immediate post-war period:

The citations presented to B'nai B'rith by General Eisenhower for the United States Army and by Admiral Sherman for the United States Navy for outstanding service performed during the war.

President Truman's conference with leaders of B'nai B'rith.

Secretary of War Patterson's recognition of the Women of B'nai B'rith.

The General Bradley luncheon.

The appointment of B'nai B'rith to the National Advisory Committee of the Veterans Administration.

The participation of our officers in the Citizens' Committee on Displaced Persons, headed by Earl Harrison.

The citation of B'nai B'rith by the Dutch Government for feeding and clothing the poor.

Testimonial to The Honorable Edith Nourse Rogers, Chairman of the House Committee on Veterans Affairs, attended by the Secretary of War and a number of generals and admirals.

The citation presented to the Vocational Service Bureau by Admiral Louis Denfeld for the United States Navy.

These were not merely public relations events; they grew out of a far-reaching program.

Brother Sigmund Livingston, Chairman of the Anti-Defamation Commission of B'nai B'rith, passed away on June 13, 1946. He was succeeded in office by the Hon. Meier Steinbrink, Justice of the Supreme Court of the State of New York.

The Executive Committee of the Order passed the following resolution:

"This Executive Committee pauses to note in the record its profound sense of loss, in the passing of our late Brother Sigmund Livingston, Chairman and Founder of the Anti-Defamation League of B'nai B'rith.

"Brother Livingston's fifty years of continuing service to B'nai B'rith and the League had won for him the love and admiration of the B'nai B'rith membership generally and the high respect of community leaders throughout the nation with whom this League connection brought him into contact.

"It is but a simple statement of fact to say that no man in the entire Jewish community saw more clearly than he the nature of anti-Semitism, nor gave more of his time, energy and fine intellect to the close study of group prejudice.

"His deep interest in the dignity of man motivated much of his effort, and in his own personality he symbolized as strikingly as any human could *that* human dignity for which he so consistently strove."

It is a matter of great concern to us that at this moment the Director of the Anti-Defamation League, Richard E. Gutstadt, lies ill and has not been permitted by his physician to attend this Convention. This Convention, I am sure, extends to Brother Gutstadt its earnest wish for a rapid recovery.

AMERICAN JEWISH CONFERENCE

Four years ago, B'nai B'rith acted to unite the largest Jewish community in the world in the execution of a common program of action in the service of our stricken people. B'nai B'rith took the initiative in establishing the American Jewish Conference.

Those were dark days for our people. More than 3,000,000 Jews had already been slaughtered and 3,000,000 more were doomed. All the rights which Jews had won in Europe since the emancipation had been swept away. And in Palestine, Jews ere subjected to restrictions and indignities directed against them because they are Jews.

In these four years, the American Jewish Conference has fought to reestablish rights and status for the Jewish people. It has been a long and uphill struggle against the same inertia and indifference which paralyzed the civilized world when Hitler rose in 1933.

I. Rescue

1. Through 1943 and 1944, our major concern was saving Jews from the Nazi barbarians. The Conference protested against inactivity by the Allied Governments and criticized statesmen who thought that Jews could be rescued from madness by the protocol of diplomacy. The War Refugee Board was created by President Roosevelt. To that agency, the Conference submitted many plans and proposals; it repeatedly sought the aid and intercession of neutral governments, of inter-governmental bodies and agencies. It pleaded for a haven here, and this plea was answered, but unfortunately to a limited extent, by the Oswego Camp. Despite rebuffs and defeats, the Conference continued its efforts. The Conference kept the Nazi butchery on the conscience of government.

2. There was one really effective weapon against the Nazis. That was psychological warfare. Only the radio could surmount the Nazi wall. The Conference continually demanded that there be constant warnings that Nazi crimes against the Jews would be punished. Our government conducted these constant radio warnings. And, to a degree, these warnings were effective in the latter part of 1944, when the Nazis realized that they might lose the war. The Conference states there is documentary proof that this weapon saved Jewish lives in 1944.

II. Punishment of War Criminals

1. In 1944, the Conference submitted proposals for the punishment of Nazi war criminals to Secretary of State Hull. It demanded that crimes against the Jews committed as far back as 1933 be classified as war crimes. This program was accepted by our government. But, in 1945, there were disturbing indications that the prosecution of war criminals might not be pressed. B'nai B'rith represented the Conference at a hearing on the War Crimes Commission Bill before the House Foreign Affairs Committee. The Conference sharply

and publicly protested when it was learned that appropriations for the War Crimes Commission had been curtailed. The appropriations were restored, the work went on, and in the Nurenberg trials in 1945 and 1946, the crimes against the Jews were made a part of the indictment of the Nazi leaders.

III. An International Bill of Rights

1. The Conference fights for the principles that Jews and all other minorities must enjoy peace and freedom wherever they may reside. On the eve of the Dumbarton Oaks meeting in 1944, when the Big Four were drafting the United Nations Charter, the Conference submitted a declaration calling for an international bill of rights.

2. At the San Francisco Conference in 1945, the Conference was one of 42 national bodies invited to designate a consultant to the U. S. delegation. It was Henry Monsky's privilege to serve in that capacity for several weeks. In association with the other consultants, our government was prevailed upon to support the inclusion in the United Nations Charter of clauses calling for the promotion of human rights and fundamental freedoms. But the Conference made it clear at San Francisco that the final formulation was unsatisfactory because the Charter failed to provide machinery for supervision and enforcement. Progress was made at San Francisco, but the Conference has never exaggerated the results attained. Before the United Nations Economic and Social Council, the Conference is continuing to press for a bill of rights which will be both respected and enforced.

IV. Rehabilitation

When the war ended, the task of rescuing Jews from the Nazis was transformed into the task of rehabilitating the surviving remnants. Direct relief and assistance to Jewish displaced persons is the responsibility of the American Jewish Joint Distribution Committee. The Conference has never competed or conflicted with JDC: on the contrary, it has always sought cooperation, and today that cooperation is close and cordial. The Conference work is political; the Conference has constantly sought action by our government and inter-governmental bodies to aid Jewish victims of Nazi action. Thus, it has complemented the work of JDC by creating conditions to facilitate its task.

V. Identification

Rehabilitation of Jewish life in Europe cannot depend forever on philanthropy. The Jews must be enabled to get back on their feet.

This requires payment of reparations, restoration of and compensation for property wrongfully taken by the Nazis and their collaborators.

1. In the fall of 1945, Conference representatives at Paris urged the Allied Reparation Commission to allocate a percentage of German reparations to the Jewish people for rehabilitation and resettlement of survivors of Nazi persecution. The Commission agreed to allocate a percentage of Nazi assets to Axis victims and the largest part of this money is to be made available to the Jewish Agency and to the Joint Distribution Committee.

2. In addition, the Conference has since December, 1944, demanded that heirless property of Jewish victims of the Nazis be dedicated to rehabilitation of the survivors. This principle was accepted at the Paris Reparation Conference.

3. In 1946, the Landerrat began consideration of a restitution law in the American zone in Germany. All Jewish organizations concerned with this problem have worked with the Conference to study this legislation. Their common proposals were transmitted to OMGUS and the Department of State. As finally passed, the law included many of these proposals, making provision, not only for the restoration of property to victims of Nazi discrimination, but also for transfer of heirless and unclaimed property to agencies approved by military government.

4. Since December, 1944, the Conference has urged the establishment of an international Jewish restitution commission to claim title to heirless property. After lengthy negotiations over many months, other Jewish organizations agreed, and such a commission is being established, with the Jewish Agency and JDC serving as its operating arms.

VI. The Paris Peace Conference

1. In 1946, the Allied Powers met in Paris to draft peace treaties with Rumania, Hungary and other former enemy satellites. More than half the Jews who survived in Europe outside the USSR live in these countries. It was essential that the peace treaties make reparation for past wrongs and provide safeguards for the future.

2. The Conference submitted proposals to the Council of Foreign Ministers in June, in association with the Board of Deputies of British Jews and the World Jewish Congress. Later, when other Jewish bodies came to Paris in July, the three cooperating organizations invited the other six to join in offering common proposals.

3. Nine organizations joined forces. Conference officials spearheaded the work. The chairman of the joint working committee and the secretary of the drafting committee were Conference representatives. Later, in New York, when the Council of Foreign Ministers met here to conclude the work, the nine organizations held weekly meetings at the office of the Conference. Never before in the history of international conferences has there been such close cooperation among representatives of Jewish organizations from all parts of the world.

VII. German and Austrian Peace Treaties

A great moral issue is at stake in the German peace treaty. Nazi Germany carried on a war of aggression against the Jewish people for twenty-five years. The issue is whether Germany must acknowledge her crime against the Jewish people in the peace settlement. Accordingly, the provisions secured in the treaties with Rumania and Hungary will not suffice in the case of Germany and Austria.

The proposals of the American Jewish Conference submitted to the Moscow Conference of the Big Four are far more sweeping, and to bolster them, the Conference assembled all of the Nurenberg documents attesting to Germany's guilt, presenting an elaborate statement of the Jewish case against Germany to the major powers.

VIII. Palestine

1. Throughout the last forty months, the American Jewish Conference has repeatedly called for the opening of Palestine to unrestricted Jewish immigration and the removal of discriminatory land restrictions.

2. It joined in sponsoring large public meetings across the country in protest against the policy of the Mandatory Power; it made repeated appeals to our President and Department of State.

3. It is not possible to record here all steps that were taken. Attention is here directed to the San Francisco Conference and to the Anglo-American Committee of Inquiry.

A. Mention has previously been made of the consultant status of the American Jewish Conference at San Francisco. This position enabled the Conference to assume a major role in the defense of Jewish rights in Palestine at that international gathering. In the light of recent developments it now appears that the work done at San Francisco by the American Jewish Conference and by Henry Monsky in particular, may be of prime significance.

At the San Francisco Conference the nations drafted regulations governing the administration of areas to be placed under trusteeship. It was necessary to provide that if Palestine is placed under trusteeship the rights of our people under the League of Nations Mandate should in no way be impaired. Accordingly, working in cooperation with the Jewish Agency for Palestine, the Conference insisted on a safeguarding clause in the trusteeship chapter . Although the Arab States at San Francisco resisted this proposal and sought to amend the clause to vitiate its purpose, the United Nations wrote Article 80 into the Charter.

Article 80 may now prove of crucial importance as the Palestine question is brought before the United Nations. With that article in the Charter, the United Nations cannot begin an examination of the Palestine issue de novo. It must recognize the rights of the Jewish people under the Mandate. These cannot be brushed aside. The work that was done at San Francisco may far outweigh all else the Conference has striven for and achieved in the past three and a half years.

B. Henry Monsky presented the Conference position before the Anglo-American Committee of Inquiry when it held hearings in Washington in January 1946. He submitted the views of American Jewry as expressed at the two preceding sessions of the American Jewish Conference. He expressed gratification with the short-term recommendations of the Anglo-American Committee. He urged their immediate implementation. Later, when the British scrapped the Committee's report and proposed the Grady-Morrison plan, he saw several Cabinet officials in Washington to urge rejection of the new proposals. They were shelved.

The American Jewish Conference was not designed to be a permanent organization. It was created as a temporary instrumentality and must soon come to an end. At its third session it adopted the following resolution:

> "It is recognized that there is a widespread demand for an American Jewish organization competent to speak authoritatively for the Jewish community, and since this Conference was not designed as a permanent body, the Interim Committee is directed to explore the possibility of establishing a permanent, democratic, representative Jewish body, in consultation with representative community organizations, and through agreement as to the nature and scope of such an organization with existing national organizations, and subject to such agreement, to propose ways and means for bringing such a body into existence."

Acting under the authority of this resolution, the Interim Committee appointed a Committee on Future Organization which prepared a plan for a permanent organization. That plan was approved by the Interim Committee of the American Jewish Conference and is as follows:

REPORT OF THE COMMITTEE ON FUTURE ORGANIZATION

PLAN FOR A PERMANENT ORGANIZATION

1. Purpose and Scope

1. An organization, democratic in structure and representative of the American Jewish community, shall be established to secure and protect Jewish rights and to promote the general welfare of the Jewish people, here and abroad; and to enhance the contribution of the Jewish community to American democracy.

a. In the field of international affairs, the organization shall act for American Jewry in all representations before the United States Government and its departments, intergovernmental agencies and the United Nations, and in all public relations connected therewith. The organization shall endeavor to cooperate with the organized Jewish communities of other countries and with such international Jewish agencies as are or may be established.

b. In all matters affecting the rights and status of the Jewish people with regard to Palestine and its upbuilding, the organization shall endeavor to cooperate with the Jewish Agency for Palestine and may request organizations and agencies engaged in activities in this field in the United States to submit reports periodically.

c. In the defense of Jewish rights in the United States and in opposing all anti-democratic forces and tendencies in American life and in combatting anti-Semitism in all its forms, the organization shall act through recognized Jewish agencies, affiliated with the organization, operating in these fields, without affecting their autonomy, it being understood that such agencies shall be invited to report to the organization periodically in order that the organization may be in a position to consider their policies and work, and recommend proposals to promote their objectives.

d. In the field of overseas relief and rehabilitation, the organization shall act through recognized Jewish agencies, affiliated with the organization, operating in these fields, without affecting their autonomy, it being understood that such agencies shall be invited to report to the organization periodically in order that the organization may be in a position to consider their policies and work, and recommend proposals to promote their objectives.

II. Structure

1. The organization shall be governed by a National Council which shall decide its policies and elect an executive body to conduct its affairs.

2. The National Council shall meet biennially at a time and place to be fixed by its executive body; and provision shall be made for special sessions of the National Council at the call of the executive body.

3. The National Council shall consist of not more than 750 delegates to be elected biennially in accordance with the rules of election approved by the Council. The election shall be supervised by a National Board of Elections to be named by the executive body.[1]

4. The Delegates shall be elected as follows:

a. 150 to be elected by recognized national organizations on a basis of parity; that is these organizations shall be divided into categories, the members of which shall have equal representation;

b. 100 to be elected from the city of New York;

c. The remainder to be elected by communities on the following basis:

All communities with a Jewish population of 1,000 or more shall elect one delegate for the first 1,000, an additional delegate for the next 7,500 or major fraction thereof, and additional delegates for each 15,000 or major fraction thereof.

[1] Under this plan many more communities will have direct representation than in the American Jewish Conference. Under the Conference plan there were 500 delegates of whom 125 were elected by national organizations and 375 by the communities, with New York limited to 100. The communities were entitled to one delegate for each 10,000 Jewish population or major fraction thereof, while communities of less than 5,000 were combined into election regions. Accordingly, 78 cities and 58 regions were represented.

Under the new plan, **217 communities outside Greater New York will elect** 419 delegates.

d. States where there are no communities having 1,000 Jewish residents shall be deemed to be regions which are to be entitled to one delegate each.

5. The National Board of Elections shall have authority to designate to serve as the local elections committee to supervise the election of delegates, either the representative body of the local community or, if there is no such central representative body in a position to act, or where no such body can be organized, an ad hoc committee to be appointed after consultation with representatives of the local community.[2]

III. Representation

1. The National Board of Elections shall formulate rules to ensure a democratic system of representation. The rules in effect at the First Session of the American Jewish Conference shall govern the elections for delegates to the new body, with the exception that:[3]

a. The system of cumulative voting shall be discontinued.[4]

b. The definition of national membership organizations or local membership groups shall be amended to include national and local membership groups devoted to Jewish philanthropy, but a special rule thall be adopted governing the number of representatives such organizations shall be permitted in the community elections.

c. All electors shall be elected at meetings of their organizations called for the purpose.

2. The National Board of Elections shall have continuously under review methods of election in all parts of the country in order to perfect the most democratic and practical electoral procedures. In view of the fact that direct elections have been urged as conducive

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[2] This provision will empower local community councils or other represenntative bodies to conduct community elections wherever possible. In the past special election committees were appointed in each community.

[3] The rules in effect at the first session of the American Jewish Conference provided for **indirect election of delegates** in the communities and regions at **electoral conferences.** Any local Jewish membership group, organized and functioning prior to December 7, 1941, engaged in recognized Jewish activities, with a membership of more than 50, had the right to nominate and send one electoral delegate to the district or regional election conference for the first 50 members and one additional delegate for each additional 75 members or major fraction thereof.

[4] In recommending that the system of cumulative voting—in use at the First Session of the American Jewish Conference—be discontinued, the Committee on Future Organization expressed itself in favor of the principle that some more feasible system be found to insure representation for minority groups.

to democratization, the National Board of Elections is authorized to study the question and to experiment in this form of elections in any communities with a Jewish population of 5,000 or less, where the local nominations committee, by a majority vote, shall express its desire for direct elections.

IV. Procedure

The decisions of the National Council shall be deemed the views of the body as a whole but shall not be regarded as representative of the views of all affiliated organizations unless such organizations have ratified the action.

V. Amendments

Amendments to the constitution of the new organization may be adopted by a two-thirds vote of the delegates at a meeting of the National Council; except that amendments to Article 1, Purpose and Scope, shall require a two-thirds vote of the delegates of the national organizations and a two-thirds vote of the delegates representing the communities.

NATIONAL COMMUNITY RELATIONS ADVISORY COUNCIL

Several years ago, the Jewish community of America was greatly agitated over alleged duplication and overlapping in the civic-protective field.

At the General Assembly of the Council of Jewish Federations and Welfare Funds in 1944, the gathering volume of community demands for an end to what some intemperate persons called "anarchy" in American Jewish life mounted to a crescendo. Feeling against the national agencies was at such a pitch that voices were heard on many sides insisting that a single unitary national agency be created to implement a program of community relations for American Jewry.

The B'nai B'rith has always sought and warmly welcomed the cooperation and collaboration of all men and organizations of good will in the struggle against anti-Semitism and bigotry in all its guises. The imposition of a single centralized control upon the field of Jewish community relations work could not have any but a deleterious effect. Totalitarianism in any form in organizational life, as in political and economic life, produces only stagnation of the individual and stultification of all will to strive or to achieve.

The advocates of a unitary civic-defense agency happily were not

able to carry the General Assembly. More sober counsels prevailed. After a protracted and often bitter debate, President Monsky, among those who sought to develop a machinery for common counsel, mutual examination of problems, accommodation of views, originated the establishment of the National Community Relations Advisory Council. Four national agencies and fourteen local community councils joined together in the NCRAC, for the purpose of "formulating policy in civic-protective work in the United States," but with no jurisdiction over fund-raising."

The NCRAC now numbers six national organizations—the American Jewish Committee, the American Jewish Congress, the Jewish Labor Committee (these three together with the B'nai B'rith constituting the charter national members), the Jewish War Veterans and the Union of American Hebrew Congregations—and twenty-three local, state and regional Jewish community councils (nine more than the fourteen original community members).

The NCRAC must live up to its purpose, as stated by its Chairman, Henry Epstein, to be "not a separate structure, but a particular way for its member agencies to act together."

ACTIONS OF THE EXECUTIVE COMMITTEE

Because of the importance of the principles enunciated in the following motions, they are hereby transmitted to the Convention:

"In the belief that the efforts of B'nai B'rith lodges should be conserved and at the same time joined with other local groups for community betterment, the Executive Committee expresses the following policy with reference to such collaborative effort:

"1. B'nai B'rith Lodges are urged to participate with other recognized local civic, welfare and educational organizations in joint community effort aimed at the improvement of local social conditions, development of interfaith and inter-racial relations, and cooperation in patriotic and philanthropic endeavor.

"2. The establishment of local units of other organizations is the concern of such organizations and B'nai B'rith local units are advised neither to sponsor nor to oppose their establishment."

"The Executive Committee looks with favor upon the creation of programs which would interest young men in B'nai

B'rith activity and approves the organization of the National Veterans Advisory Committee which has been appointed by the President of the Order. It is contemplated that young men's lodges and/or young men's activities in existing lodges will be planned by this Committee and the departments of B'nai B'rith which are concerned therewith."

"The Executive Committee reaffirms the established tradition of B'nai B'rith that the authority for the determination and promulgation of B'nai B'rith's policy on matters of national or international import, rests solely within the province of the Supreme Lodge or its Executive Committee.

"Resolutions on such subjects passed by the subordinate units should be in the nature of memorializing the Executive Committee or the Supreme Lodge. No publicity should be given to such resolutions before the Executive Committee or the Supreme Lodge acts thereon. Only after the Executive Committee or the Supreme Lodge acts favorably upon such memorialization or formulates its policy, should resolutions be implemented by the lodges."

[The various activities of the Order were summarized as embodied in the reports of the departments and are not repeated here.]

DEPARTMENTS OF B'NAI B'RITH

War and Post-War Service

During World War II B'nai B'rith established a record of service for our military forces that ranks high among the major civilian service organizations of America. This was recognized shortly after V-J Day when the War and Navy Departments awarded citations of meritorious service to our Order, first of their kind to any civilian body in this country.

Early in 1946, the National Veterans Advisory Committee was created.

Briefly, the major Post War Service-Americanism activities inaugurated since the cessation of hostilities include the Serve-A-Hospital project; National B'nai B'rith Hospital Tour with the "Singing Sad Sack"; financing of European Aid and Adopt-A-Family program; Hillel service at recently established GI Colleges in New York, Connecticut and Massachusetts; and first major contribution by B'nai B'rith Women to the Nurses National Memorial; National Veterans

Emergency Housing Program and Retraining and Reemployment of Veterans; gifts, parties and entertainments for disabled veterans at Veterans and Military Hospitals; observances of national holidays and patriotic events, "I Am An American Day," and Brotherhood, Americanism and Citizenship Weeks; and "Employ the Physically Handicapped," national government project in which B'nai B'rith cooperated.

NOTEWORTHY HIGHLIGHTS

1. The nucleus of AZA was expanded into the BBYO, since the last convention, including four autonomous youth groups under the banner of B'nai B'rith. The AZA continues as a high school boys' organization; the B'nai B'rith Girls, the high school girls' unit; BBYM, the post-high school boys' group; the BBYW, the post-high school age young women's group. Thus an all-inclusive youth program was launched and functions, harnessed to the B'nai B'rith.

2. The membership of B'nai B'rith's junior group follows:

AZA	581	13,156
BBG	382	8,534
BBYW	131	4,027
BBYM	120	3,311
Total BBYM membership	1,214	29,028

3. A professional staff has been recruited and today comprises the family of BBYO directors. They are permeated with a sense of loyalty to Jewish life, steeped in healthy Jewish background. There are today 37 full-time professional directors. In addition, there are 20 part-time professional workers, and approximately 700 advisors guiding individual chapters, as well as hundreds of volunteer workers serving on Youth Committees in the United States, Canada and abroad.

4. Aside from the traditional perennial activities of the youth program (Annual Sabbaths, Essay and Sermon Contests, Brotherhood rallies, etc.) a series of community service projects were undertaken and continue today.

5. The BBYO has been set on solid ground, decentralizing creative programming, so that each area is self-motivated under the supervision of the National Office, and centralizing administration and finance, in order that complete clarity and well-defined responsibility exist in the National Office.

HILLEL

The six most important developments in the Hillel program during the period from 1944 until the present include the following:

1. There has been spectacular numerical growth. In 1944 there were little more than 125 campuses in the Hillel family. These included a good number of military units which were established only to serve the temporary registration of Jewish students. Twenty-nine of these units were dropped when the war ended. Yet, today, there are 167 Hillel Foundations and Counselorships, reaching more than 90,000 young people.

2. The past three years have been important for the extensive building fund campaigns which have attempted to bring facilities of adequacy and dignity to the Hillel campuses. The goal for these campaigns is approximately three million dollars. Already in hand, or in pledges, is more than one and a half million dollars. When the campaigns are concluded, approximately 40 campuses will own their own buildings. Included in this number will be the B'nai B'rith Hillel Foundation at Northwestern University, made possible by the princely generosity of Mr. and Mrs. Joseph Baumgarten, who have contributed from their personal funds $200,000 for this purpose, the largest single gift in B'nai B'rith history.

3. Hillel has launched a Student Refugee Program which is aimed to rescue gifted young people in European countries or in DP Camps by bringing them to American universities on student visas. This project has been made possible by the cooperation of the National Fraternities and Sororities, B'nai B'rith Lodges and Chapters, warm-hearted individuals who have undertaken to become personal affiants, and friendly officials of UNRRA and the Joint Distribution Committee, who have helped in the screening. There has also been gratifying cooperation from university Presidents who have been willing to make place for refugee students, despite the enormous crowding of present day universities. It is hoped that several hundred young people will be given the opportunity to resume normal living as they are siphoned out of the hell-holes of Europe and brought into normal companionship on the campuses of this country.

4. During the past few years Student Welfare Funds have been created on 44 Hillel campuses. In 1946, approximately $73,000 was raised from the student contributions and the major proportion of the allocations went to the United Jewish Appeal.

5. Hillel's publishing program has made it possible to place valuable resource material in the hands of college students. Hillel cooperates with outstanding publishing firms, and especially with the Jewish Publication Society, in releasing volumes that are especially useful for the Jewish student. The Hillel edition is very modestly priced. Five full-sized volumes have already been issued and several brochures have also been added.

6. Steady progress has been made during the past few years in the establishment of Hillel courses for full credit in the universities. These courses include Hebrew Language and Literature, Jewish History, and many allied subjects. Fifteen universities now offer full academic credit for the Hillel courses and these draw many Christian students, as well as from the Jewish student body.

VOCATIONAL SERVICE BUREAU

On May 1, 1947, the B'nai B'rith Vocational Service Bureau published a 160-page book entitled *Careers in Jewish Communal Service.* Prepared by Dr. Seymour M. Blumenthal and Robert Shosteck, the study was completed after collaboration with more than 200 representatives of national and local Jewish agencies. This unique contribution to occupational literature consists of a chapter devoted to each of the various fields of Jewish communal service. Each field is described with respect to history and nature of work, number of workers, kinds of workers, description of duties, salaries, hours of work, educational requirements, experience requirements, personal requirements, sex preferences, advancement, methods of entry, opportunities in non-sectarian agencies, outlook, advantages and disadvantages, and bibliography.

On March 15, 1946 the B'nai B'rith Vocational Service Bureau published its 347-page book entitled *Careers in Retail Business Ownership,* by Robert Shosteck. The importance of this study is underlined when we consider that before the war more than a half-million business operations changed hands each year, that two out of three new business enterprises closed their doors during the first twelve months, that only one out of five survived the first ten years. The fact that retail business ownership as a career is particularly attractive to large numbers of Jews, many of whom lack the capital, experience and personal qualifications for successful operation of a retail line, made it particularly appropriate that we prepare a comprehensive guide on this subject. The War Department has ordered over a half million chapter reprints and several hundred complete volumes were ordered by the Department of Commerce, Navy De-

partment, U. S. Marine Corps, Veterans Administration, and other agencies.

The B'nai B'rith Vocational Service Bureau has issued three charts that have become world-famous. One relates the training of Army enlisted men to civilian jobs, the second deals with the training of Navy enlisted men, and the third deals with the skills acquired by officers of all of the services. Approximately 55,000 copies of the three charts have been posted in strategic spots throughout the world which are frequented by American military and naval personnel. There is still a steady demand for this literature, which will remain useful and timely so long as this Nation maintains armed forces of considerable size. Though designed as an aid in the civilian readjustment of war veterans, the charts are now also being used for recruiting purposes.

Before the end of May, the B'nai B'rith Vocational Service Bureau will complete its Decennial Census of Jewish College students. This study will answer some of the questions concerning the status of the Jewish college student at a time when the colleges and universities are nearing peak enrollments. We shall know the proportion of Jews among total males, total females, total veterans, total undergraduates, total graduate students, and among total enrollments in 31 fields of specialization. These figures will be compared with the results of a similar census completed in 1936 by the B'nai B'rith Hillel Research Bureau.

Wider Scope

Although it was evident prior to this time, our experience in the year 1946 proved conclusively that the support given by Jewish Community Welfare Funds and Federations to the Youth Service Programs is most inadequate. Analysis and study of expenditures in relation to the volume and scope of services that are being rendered in the Jewish communities by the B'nai B'rith Youth Services indicates that the Jewish Community Welfare Funds have as yet to come around to establishing a *base* of giving commensurate with the expenditures of the Youth Service Programs in their own communities and areas as well as the country. The Jewish communities should and must be stimulated by local B'nai B'rith Lodge and Chapter leadership to a pattern of giving that is commensurate with the needs of the Youth Services. Only by establishing effective machinery can we lighten the existing financial burden now being carried by the B'nai B'rith membership. Because B'nai B'rith nurtures, stimulates and sponsors Hillel, B'nai B'rith Youth Organizations and Vocational Service as services for American Jewish youth and for

the American Jewish community, it does not mean that the membership of B'nai B'rith should support these services out of their own resources alone.

In charting the future course of fund-raising for the Youth Service Programs, recommendation has been made by the Wider Scope Directors to change the name of Wider Scope to the National B'nai B'rith Youth Service Fund. Recommendation has also been made for a National Finance Committee to guide and assist the Department in realizing increased allocations from the American Jewish communities and their Welfare Funds and Federations.

The fiscal and budget report prepared by the Wider Scope Department indicates that the B'nai B'rith Youth Service Programs is a million and a half dollar annual business. The National Finance Committee in its program of work will have the opportunity of rendering a real service to Jewry in raising such a fund.

The response to the emergency appeal has given evidence of the loyalty and the concern that the membership has for our Youth Services. It is reported that over $142,600.00 was realized from this campaign. We as yet have not resolved our financial difficulties. It can hardly be expected that the Jewish Welfare Funds will absorb this total amount in their 1947 allocations to the Youth Services in light of a $170,000,000 U.J.A. campaign this year. We therefore must stand ready with some insurance within ourselves to protect the Hillel, B'nai B'rith Youth Organizations and Vocational Service Programs. Consideration should be given to an increase of the Supreme Lodge per capita to establish a fund whereby the differential necessary to meet the budgets can be provided. This fund is to be established as our own insurance policy. It does not preclude that every energy will not be exerted by the staff and the B'nai B'rith leaders to transfer this responsibility to the Jewish communities where it rightfully belongs, and that this be done as rapidly as possible.

National Membership Department

An increase from 110,500 to 194,800 men—this is the B'nai B'rith membership report for the period of the past three years.

Behind the statistics—and as a result of them—is the story of B'nai B'rith's ever greater impact upon Jewish life. Only in terms of our wider opportunities for service during the war years—our expanding and ever more influential Hillel and BBYO programs—our ability to accept and successfully carry on larger community service tasks—our increasing Vocational Service activities—can and should our membership statistics be evaluated.

A significant development in our membership program has been our realization of the potential inherent in the return to civilian life of hundreds of thousands of Jewish servicemen and our creation of a structure through which large numbers of these men could participate in the total Jewish community through the medium of B'nai B'rith. Our young men's lodge program—only a year ago but a beginning—today embraces close to fifty groups throughout the country. More and more our lodges are realizing the necessity of providing leadership and program opportunities for this class of membership.

Since the last Supreme Lodge Convention, we have created and there is presently operating a National Membership Department. Established to meet the need for greater coordination and more scientific planning in our membership accretion and retention program, the new department will undoubtedly be of invaluable assistance.

A number of major factors, both within and outside of B'nai B'rith, will play the greatest role in determining the future growth of B'nai B'rith. The economic climate, our ability to devise ever more efficient methods of membership retention, our resourcefulness in re-orienting our thinking as we grow and meet new challenges—these are the question marks. We will continue to build and grow consummate with our realization that old patterns must sometimes give way to new ones as social and economic forces necessitate.

Louis H. Harrison is Chairman of an active National Membership Committee which has held annual national membership leader's seminars. Inaugurated by the Secretary five years ago, it has succeeded in an approach to national planning which must still be continued and further implemented. We are now concerned in the retention as well as promotion.

WOMEN'S SUPREME COUNCIL

The Women's Supreme Council reports a membership of 95,488 members throughout the country which represents a 35% gain.

National contributions to B'nai B'rith domestic and overseas projects and community projects total $600,000.00, which represents an increase of $275,000.00 over last year. This is an increase of 110%.

Special projects served by B'nai B'rith Women have been the Children's Aid Program which includes assistance to Refugee Children housed in London and the B'nai B'rith Children's Home in Palestine. Scholarships for the B'nai B'rith Youth Organization

have been established and a special scholarship emergency pool for worthy students has also been arranged.

B'nai B'rith Women reaffirm their support of overseas needs, Children's Aid, and continue their philanthropic, cultural and educational work in the area of Youth, Vocational Guidance and Intercultural Relations.

As a tribute to B'nai B'rith Women in recognition of the work they have done in behalf of disabled veterans, the Women's Supreme Council was appointed a member agency on the National Advisory Committee of Voluntary Service of the Veterans Administration. The Navy Department presented to the Women's Supreme Council, the Navy Personnel Award for services rendered to Navy Personnel.

NATIONAL JEWISH MONTHLY

The National Jewish Monthly is one of several media which B'nai B'rith uses as a Jewish educational influence in the lives of its members and many non-members. Reporting and analyzing contemporary Jewish life the world over, and presenting the historical background of our people, the NJM in a sense does constructive Jewish cultural work among our adults in a manner that in some ways can be compared to the Hillel Foundations and BBYO among our youth.

The NJM is perhaps especially qualified to play such a role because, like B'nai B'rith itself, it has no axe to grind. Thus, it is able to report achievements in all fields—Reform, Orthodox and Conservative, philanthropic, cultural, Palestinian, European, Jewish educational, and others—without in any way championing any one cause or agency or derogating another. By getting qualified writers to handle this space, the magazine inspires while it informs, and in this sense tends to serve not only as a retention agency for B'nai B'rith people, but also as a retention agency for the Jewish people itself.

During the last three years it published such a wealth of material that space does not permit even a bare listing of the feature articles. However, a few outstanding highlights would include its complete series of articles on Jewish life in every Latin American country, by the well-known Ray Josephs; a series of five articles on Jewish education in the United States, by Ben Rosen and Dr. Israel Chipkin; a series of six articles on Jews in Poland and Eastern Europe, by S. L. Shneiderman; a series of staff-written articles and editorials keeping the reader up to date with impartial facts on the Palestine crisis; and the entire June, 1946, issue, which was a

souvenir edition containing a complete and final B'nai B'rith record of war service. In addition, the NJM this year absorbed the Washington News Letter of the ADL as a regular monthly feature.

ANTI-DEFAMATION LEAGUE

Perhaps the outstanding achievement of the Anti-Defamation League over the last several years has been to promote in both the Jewish and the general community recognition of the impending threats to our democratic way of life. The multi-faceted educational program which included radio, motion pictures, billboards, car cards, booklets, seminars, workshops of educators, etc., all led to increasing recognition of the threat to the social and political independence of the whole population implicit in Anti-Semitism. This, in turn, stimulated communities for the creation of activity resulting in a composite of agencies vitally concerned with the elimination of intergroup tensions and the promotion of the American ideal.

It was through the public conscience thus aroused that it was possible to destroy almost aborning the infamous Columbian organization. It was a similar indignant public opinion that led to several states taking the necessary legal action to outlaw the Ku Klux Klan. It was an aroused public concern for the preservation of equal opportunity to high education that led to the ultimate repudiation of the notorious Horner report to a Congressional Committee, which report argued for quotas in the dental schools of our more important universities. It is the same type of aroused public mind which has brought into close collaboration some of the foremost educators of American life in an overall concern over the infamous "numerus clausus", a concern which gives certain promise that efforts will not relax until educational opportunity in America will be equal for all.

The past 15 years have demonstrated how readily threats to Jewish security may burgeon even on American soil. It would be completely fatuous for us, in light of the progress at one time made by hundreds of anti-Semitic groups and the influence wielded by hundreds of anti-Semitic publications, to delude ourselves with the belief that "it can't happen here." Our defenses must never be neglected. Surely, the program of the anti-Defamation League, its careful departmentalization which permits it to work with every important segment of the American people, its overall educational programs, all serve to invest the Amrican total mind with a degree of immunity from sinister, alien philosophies. It becomes the more important that we realize the necessity for such defense in view of the staggering burden which American Jewry is called upon

to assume. Witnessing the rapid acceleration from national quotas of $35,000,000 to $170,000,000 of the United Jewish Appeal, no thoughtful Jew can be other than convinced that the privileged community of the United States bears a colossal burden. The Jewish community, therefore, must be profoundly concerned with warding off any attempt to impair its security, its integrity or its solidarity, knowing full well that any such efforts will lessen its capacity to discharge its great responsibility to the remnant of its people still surviving in Europe.

Significant of the recognition of these facts—the Joint Defense Appeal of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith held a National Conference at St. Louis early in January, 1947. There were in attendance representatives of some 162 American communities located in some 45 states. After two days of careful exposition of the need and the program, a quota of $6,000,000 was adopted for the year 1947 and unanimously accepted by the leadership assembled.

In further recognition of the increasing importance of our program, it is interesting to comment upon the union with the United Jewish Appeal of New York City, of the Joint Defense Appeal, of the American Jewish Committee and of our Anti-Defamation League. This jointure applies only to greater New York, but it recognizes firstly the paramount importance of the defense program, and secondly, the fact that the civic protective work, in which the Anti-Defamation League of B'nai B'rith was the pioneer agency, has now become the second largest national campaign supported by the Jewish communities of our country.

Foreign Activities

Prior to World War II, some 150 B'nai B'rith lodges functioned in 28 countries, excluding the United States and Canada which comprise the seven American District Grand Lodges of the Order. Their membership everywhere was small but compact, except in Germany where the B'nai B'rith District numbered 14,000 members on the eve of the war. In none of these countries did B'nai B'rith assume the proportions of a mass movement that it had become in the United States, the local leadership in each preferring to keep its organization somewhat exclusive based on the standing of the individuals in the community.

During the War Years

It was in Germany that the first overseas B'nai B'rith lodge was established in the year 1882, and it was likewise in Germany that

the overseas units of B'nai B'rith were the first to be crushed by the Nazis in 1937. Shortly thereafter, the Nazis also liquidated the B'nai B'rith in Austria, and Czechoslovakia, confiscated the property and institutions of the Order in those countries, and later followed up with the arrest and murder of its leadership and most of its membership.

With the coming of World War II, B'nai B'rith lodges were wiped out on the entire European continent excepting Great Britain and Switzerland. Among the countries where B'nai B'rith ceased to exist were: Germany, Austria, Czechoslovakia, Poland, Yugoslavia, France, The Netherlands, Denmark, Roumania, Bulgaria, Greece and also in North Africa, Syria and China. Because of the local political situation, the activities of B'nai B'rith in Turkey and Brazil had been curtailed several years before the war.

The only countries where B'nai B'rith lodges continued to function during the war years were: Great Britain, Palestine, Egypt, Anglo-Egyptian Sudan, Switzerland, South Africa, Argentina, Uruguay, Chile and Mexico. While these lodges maintained a greater or lesser activity, in many cases under very trying conditions, new overseas units were established through the efforts of the Secretary of the Supreme Lodge in the United States. Thus, new lodges were organized in Australia, Cuba and Panama.

The Secretary of the Order, in his report, has asked some pertinent questions with reference to this work, to which he has attempted to give the answers.

With the debacle of European Jewish communities and the elimination of B'nai B'rith in almost every part of Europe, how could we assist with the rehabilitation of our people and restore B'nai B'rith over there? As a corollary to that question, should we think only in terms of restoring B'nai B'rith as it was, overseas, which had been a rather exclusive organization, selective in its membership and philanthropic in its objective? While about the business of reorganizing ought we not change that motif and broaden its outlook to take on something of the democratic aspect of B'nai B'rith as we know it in America?

B'nai B'rith's overseas program runs the gamut of assistance to our people abroad, the rehabilitation of B'nai B'rith lodges and members, and the institution of new units in many parts of the world.

New York's Leo Baeck, Liberty and Josef Popper Lodges were responsible for the most dramatic phase of the B'nai B'rith effort. Organized by German, Czechoslovakia, Austrian and other B'nai B'rith leaders who found sanctuary in the United States, the mem-

bers of these lodges, with their intimate knowledge of the European situation, helped the Supreme Lodge establish the European Aid Program. A European Aid Council was organized, composed of officers of lodges from foreign countries who had taken up residence in New York City. A counterpart of this Council was set up in Europe, headed by Rabbi Leo Baeck, Alfred Wiener, Julius Schwab and Oscar Fraenckel.

The London Leo Baeck Lodge blazed the way by extending immediate relief to brethren in those countries most accessible to them. The Swiss lodges had borne the burden of refugee assistance before and during the war, and they intensified their efforts in the post-war period. Copenhagen (Denmark) Lodge, having had the experience of a miraculous rescue by Sweden, immediately upon its resettlement in Denmark began a project for orphan relief.

We utilized the following procedure in the rehabilitation of our brethren and the re-establishment of lodges abroad; first, we ascertained the whereabouts of our members and their families; second, we established B'nai B'rith representation; third, we immediately shipped food parcels and clothes. After tremendous effort on the part of all concerned, we were able to establish B'nai B'rith representation in various parts of the world where contact or communication was not possible during the war period.

B'nai B'rith representatives in various parts of Europe have already located a large number of B'nai B'rith members and their families, whose scant subsistence is being supplemented by food parcels.

The clothing collection of B'nai B'rith added, in great measure, to the self-respect, morale and rehabilitation of the victims of Nazi persecution. The writer had occasion to inspect the B'nai B'rith shipping center in New York City, a thrilling example of B'nai B'rith service.

One must realize that the initial relief and rehabilitation efforts of B'nai B'rith were carried on by correspondence and cables and not by traveling and incurring overhead expense. Monies collected for the War Service and Emergency Relief Funds went directly for relief without such deductions. However, to leave no stone unturned, and to get first-hand information, President Monsky appointed a liaison worker, representing B'nai B'rith, as a member of the Conference team. He was Dr. Horace Marston, then director of the Foreign Language Department of the B.B. Anti-Defamation League, whose report was rendered to the Executive Committee on April 15, 1946.

B'nai B'rith is now located in 27 countries throughout the world; including, of course, the United States and Canada:

FOREIGN LODGES

New Lodges (Organized since 1944)

Melbourne Lodge, Melbourne, Australia.
Sydney Lodge, Sydney, Australia.
Coto D'Azur Lodge, Nice, France.
Budapest Lodge, Budapest, Hungary.
Fred Slogon Lodge, Stockholm, Sweden.
Associacion Benefactora Israelita Boliviano, La Paz, Bolivia
Valparaiso Lodge, Valparaiso, Chile.
Quito Lodge, Quito, Ecuador.
Maimonides Lodge, Havana, Cuba.
Irving Zapp Lodge, Panama, R. P.

Lodges Continuously Functioning

Johannesburg Lodge, Johannesburg, S. Africa.
Basel Lodge, Basel, Switzerland.
Augustin Keller Lodge, Zurich, Switzerland.
Argentina Lodge, Buenos Aires, Argentina.
Pacifico Lodge, Santiago, Chile.
Oriental Lodge, Montevideo, Uruguay.
Espinoza Lodge, Mexico, D. F.
District Grand Lodge No. 14, Palestine.
District Grand Lodge No. 15, England.
District Grand Lodge No. 16, Egypt.

Lodges Rehabilitated

Shanghai Lodge, Shanghai, China
Renaissance Lodge, Shanghai, China.
Denmark Lodge, Copenhagen, Denmark.
Paris Lodge, Paris. France.
Hilleel Lodge, Amsterdam, Holland.
Hollandia Lodge, The Hague, Holland.
Algiers Lodge, Algiers, North Africa.
District Grand Lodge No. 17, Bulgaria.
District Grand Lodge No. 9, Roumania.
Prague Lodge, Prague, Czechoslovakia.
Arze Halovanon Lodge, Beyrouth, Syria.

S.O.S.

The Women's Supreme Council of B'nai B'rith has collected a tremendous amount of relief supplies, including foodstuffs, comfort items and medicines, children's items, and layettes, for shipment overseas through the Joint Distribution Committee. There are many interesting incidents in connection with this drive. One wholesaler, for example, sent 100 dozen diapers, another offered sugar in substantial quantity. But individual donors by the thousands are mainly responsible for the effectiveness of this drive. It is the vast womanpower of B'nai B'rith which makes it possible for so many thousands of individuals to be reached.

Adopt-A-Family

An opportunity is being afforded to every member of B'nai B'rith over here to be of direct service to the B'nai B'rith member in need over there. Instructions to our members here include:

1. Shipment of food packages.

2. Gifts of clothing.

3. Direct correspondence with the B'nai B'rith families over there. In the short span of six weeks, 1,100 families had been adopted by lodges, auxiliaries, or individual members in the United States and Canada. At that time we actually ran out of names of survivors. We were able to trace an additional number so that 5,000 families are being served in the three-fold manner described above. That means a minimum of 20,000 individuals. The list of sponsors is still growing. However, it should be understood that no funds are being requested. Rather, the "Adopt-A-Family" plan was conceived and is being executed under the direction of Hyman Lichtenstein, Director of Special Projects, as an expression of the desire for service on the part of the B'nai B'rith member over here to the B'nai B'rith member or his surviving family over there.

The Dutch Government officially recognized the B'nai B'rith for feeding and clothing the poor in The Netherlands, on January 1, 1947. The citation was presented by G. R. G. van Swinderen, Acting Consul General of Holland, to the secretary of the Order, and to Arthur Cohn, Chairman of the Advisory Committee on European Affairs and Hyman Lichtenstein, Director of Special Projects. The latter two had a large share in the execution of the plan. The citation reads as follows:

"Presented to B'nai B'rith, for the innumerable tangible evidences of brotherly love, by which the people of The Netherlands,

encouraged and strengthened during the time of their greatest need, arising from the devastation of war, were enabled to begin life anew."

Conclusion

With his broad vision and analytical approach, President Monsky epitomized the work of our Order recently, as follows:

"With B'nai B'rith now in its second century, it becomes increasingly apparent how wisely and how well its founders built. They designed a program which successive generations of B'nai B'rith leadership have followed with incalculable benefit to the people of Israel. Created as an agency for the unification and cultural development of the American Jewish community, B'nai B'rith's usefulness has been extended immeasurably as the years rolled into decades and the decades into a century.

"Though rooted in a fundamental policy, B'nai B'rith has been sufficiently flexible to make its program conform to the changing needs of the times. Because of this well controlled, though unfettered approach, and its foresight, the B'nai B'rith program kept pace with the problems of the nation and the Jewish people. Though guided by tradition, tradition has been no restraint in discarding activities that have outlived their usefulness. Avoiding the pursuit of activities already effectively executed by other agencies, B'nai B'rith has remained dynamic by meeting the needs of the Jewish people as they arose.

"Factionalism, dissension and provincialism in Jewish life have left the B'nai B'rith untouched. True to its fundamental purpose to unite Israelites in the promotion of their highest interests and those of humanity, it has always been in the vanguard of the struggle for unity. Kept free from doctrinal differences, B'nai B'rith has afforded a common platform for service on the part of all elements in the Jewish community because it is universal, its objectives of interest to all Jews, and its emphasis upon the positive values in Jewish life.

"The dynamic growth of the B'nai B'rith, the many varied vital causes which it serves, the record of its achievement, and its role in the drama of American Jewish history are effectively mirrored in 'This Is B'nai B'rith'. The story of B'nai B'rith of yesterday and today, pointing to an even more essential service and a more glorious future, is presented in this factual record of consecrated service to humanity."

That concludes the factual report prepared by Secretary Bisgyer from the data in Brother Monsky's file. I assume that this report

will be referred to the Committee on the State of the Order for report to this Convention in such form that selected parts may be referred to the several appropriate Committees.

COMMITTEE ON CREDENTIALS REPORT

Your Committee on Credentials reports that it has conferred with the Secretary of the Order and has ascertained that, based upon membership of December 31, 1946, the various Districts of our Order are entitled to the following representation:

District # 1—103 representatives.
2— 52 representatives.
3—47 representatives.
4— 44 representatives.
5— 26 representatives.
6— 99 representatives.
7— 23 representatives.
9—Roumania, 1 representative.
#14—Palestine, 4 representatives.
#15—Great Britain, 2 representatives.
#16—Egypt, 1 representative.
17—Bulgaria, 1 representative.

The number of representatives designated for foreign districts does not in every case represent the number of representatives such districts may be entitled to, but the number was fixed in accordance with the actual representation of such districts at this Convention, which in fact in each instance is not more than such district would be entitled to.

Under the Constitution of the Supreme Lodge, Section 109, the President of the Women's Supreme Council together with one member from each Women's District Grand Lodge to be designated by such District Grand Lodge shall be accorded the privilege of attending the meeting of the Supreme Lodge with the privilege of the floor but without the right to vote. Your Committee further reports that it has examined the credentials of those entitled to be delegates to this Convention under said section of the Constitution, and finds the following to be the accredited delegates:

Mrs. Abram Orlow. President, Women's Supreme Council.,
#1—Mrs. Sol Schwartz.
#2—Mrs. Hy Kornbleet.
#3—Mrs. Rae Morrison.
#4—Mrs. Leonore D. Underwood.

#5—Mrs. Lawrence Koenigsberger.
#6—Mrs. Louis Perlman.
#7—Mrs. M. A. Temerson.

The Committee, therefore, at this time recommends that the names of the brethren as read by the Secretary for the respective districts be the accredited delegates of this Convention subject to changes which it may be necessary to hereafter make.

RULES ADOPTED BY THE SUPREME LODGE. CONVENTION

The rules of this Convention will be as follows:

(1) The proceedings of the Convention shall be opened each day with prayer.
(2) The Convention shall open each morning at 10 o'clock, unless otherwise ordered at the previous session.
(3) Resolutions shall be presented in writing by the proponent thereof.
(4) All written propositions shall be presented to the secretary to be numbered by him in the order received and be referred to the appropriate standing committee.
(5) Any delegate present, including the presiding officer, who refuses to vote when a vote is taken by ayes and nays shall, unless excused by the convention, be counted as having voted in the affirmative.
(6) The presiding officer shall appoint all committees, except when otherwise directed by the convention.
(7) The presiding officer may appoint a member other than the proponent of a resolution as chairman of the committee provided for by such resolution.
(8) After the vote of any proposition is announced by the presiding officer, three members may call for a division which shall be held forthwith by a rising vote. The secretary shall count those voting for and against the proposition and the chair shall announce the result. If any number of delegates from three different districts demand the votes by ayes and nays it shall be so taken in which event the roll shall be called by the secretary, of all the delegates, using therefor the district delegation lists and the votes shall be recorded and the result announced by the chair.
(9) No member shall speak more than once on any question nor exceeding ten minutes, except by leave of the convention. A

motion to extend the time or for permission to speak again shall not be debatable.

(10) A member desiring to speak shall rise and address the presiding officer as "Brother President" and upon being recognized by the chair such member shall then state his name, home, city and district he is representing at this convention.

(11) Points of order shall be decided by the presiding officer and shall not be debatable, but the decision of the chair shall be subject to an appeal to the convention. A member may appeal from any decision of the chair, and the question of such appeal shall be stated in this form: "Shall the decision of the chair be sustained?" During the discussion of and until the decision on the appeal, the presiding officer from whom the appeal is taken shall vacate the chair, but before so doing he shall designate the Vice President or some other member of the Executive Committee of the Order to preside. Appellant or such delegate as may be designated by appellant may discuss the grounds of his appeal, and the presiding officer whose decision is appealed from may reply thereto. No one else may speak on the appeal. The question shall be determined by a majority vote. To over rule the chair a majority vote shall be required.

(12) The following shall be deemed privileged questions not subject to debate, and shall have precedence in the order in which they are stated: (a) to adjourn; (b) to lay on the table; (c) to postpone indefinitely; (d) the previous question.
A motion to refer to a committee shall be deemed a substitute motion and shall be subject to debate.

(13) When a motion for the previous question has been made all debate shall cease and the presiding officer shall immediately ask, "Shall the previous question be now put?" and if carried by a majority, the presiding officer shall then put (1) any other privileged motion; (2) the substitutes in the reverse order and if such be not carried then (3) an amendment to the amendment; (4) an amendment to an original motion; (5) the original question; provided, however, that the chairman of any standing committee whose report is under consideration, or any one member designated by him in his place may close the debate on its report, ten minutes being allowed for such purpose notwithstanding that the previous question has been ordered.

(14) There shall be but one amendment allowed to the main motion and but one amendment to the amendment. Substitute

motions may be offered to a motion after amendments thereto have been offered, but such substitute shall not be subject to further amendment.

(15) Any member may call for the reading of papers referred to in the subject under consideration; but no paper shall be re-read more than once without leave of the convention.

(16) Fifty members shall constitute a quorum for the transaction of business.

(17) All petitions and resolutions after having been read shall, unless otherwise ordered by the convention, be referred by the chair to the proper standing committee without debate.

(18) The election of officers shall be the first order of business at the afternoon session on Wednesday, May 14.

(19) This will ratify the action of our late President Monsky who appointed the following committees:

a. Anti-Defamation.
b. Americanism.
c. Constitution and Laws.
d. Credentials of Delegates.
e. Department of Information and National Jewish Monthly.
f. Budget and Finance.
g. Fund Raising.
h. Hillel Foundations.
i. Membership.
j. Post-War Service and Veterans.
k. State of the Order.
l. Resolutions.
m. Rules.
n. Social Service and Benevolent Institutions.
o. Vocational Service.
p. Women's Chapters.
q. Youth Organization.

(20) The Supreme Lodge shall not resolve itself into committee of the whole.

(21) The convention may by a majority vote go at any time into executive session and during such session none but delegates shall be permitted to attend.

(22) A member who has discussed a pending question shall not be permitted while holding the floor, either during or at the end of his discussion, to move the previous question, to move to lay on the table, or to postpone indefinitely.

(23) Matters of order not specifically provided for by these rules

shall be determined according to parliamentary usage as embodied in Roberts' Rules of Order.

(24) Unless a member attends each day the sessions of the convention and until its final adjournment he shall not be entitled to receive payment of his expenses, unless his absence is excused by the convention.

(25) All propositions for changes of or amendments to the Constitution, and all matters falling within the province of any standing committee, shall be presented to the convention not later than the adjournment of the Tuesday morning session, unless received by consent of at least two-thirds of the delegates present.

(26) These rules shall not be suspended, repealed or changed, except by a two-thirds vote of the members present; provided that Rule Two may be changed by a majority vote.

(27) All propositions or resolutions submitted or referred to the several committees shall be reported out by each of said committees, indicating the action taken upon such propositions or resolutions, either affirmatively or adversely, in order that the proponents of any such resolutions may have an opportunity to move for consideration of any such resolutions by the convention as a whole.

ADDRESS OF JUSTICE MEIER STEINBRINK OF THE NEW YORK STATE SUPREME COURT AND CHAIRMAN, ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

The Triennial Convention of B'nai B'rith is for all of us a great event, for we all labor in the same vineyard. The convention comes as a high point in our common endeavors; a moment when we come together and pause in our labors for self-appraisal, to judge our achievements and our failures, to plan for the days ahead, to pay tribute to those who have guided us in victories and defeats.

Today, we are drawn together not only by our common cause and by our sense of fraternity, but also by a common grief. Our great leader has fallen. Henry Monsky died as he had lived, working for the welfare of his people, striving for the great ideals which we all cherish. He has passed beyond the veil to eternity and our bootless cries remain unanswered. Yet, Henry Monsky will remain to us an inspiration in furthering that cause for which he laid down his life.

Henry Monsky and I were something more than co-workers in a number of causes, we were friends. When an intimate friend of John Greenleaf Whittier died, he penned a few lines. To these I give voice as I speak to the soul of Henry Monsky.

"Peace be with thee, O our brother in Spiritland
Vainly look we for another in thy place to stand;
Unto Truth and Freedom giving all thy earthly powers,
Be thy virtues with the living, and thy spirit, ours."

B'nai B'rith has suffered severely, for not only has Henry Monsky passed on, but we of the ADL have lost Sigmund Livingston, founder and guiding spirit of the League for more than three decades. It is sad indeed to stand here in his place and talk to you about the work for which, in so large a measure, he was responsible. Many of the things I will tell you tonight are achievements of his regime and it is only the latter portion of this three-year period that comes within my own administration.

I do not intend to burden you with a great mass of detail. Those who desire a summary of our far-flung and varied activities will find it in the report which has been submitted to the delegates of this convention by the ADL, and in past reports which have been submitted regularly and are available to anyone who wishes to read them. I would rather talk to you in broader terms, mindful of the fundamental ideas upon which our labors are predicated.

We began our work back in 1913 with specific and simple goals: to maintain the dignity of Jewish life in America, to guard the good name of Jews against defamation, to disseminate accurate facts about Jews that would kill off the defamatory myths.

Then came that brief but brutal period in world history dominated by the vicious philosophy of fascism and the rise of Nazism. This was an era which gave political significance to the many calumnies of the past and forged anti-Semitism into a weapon wielded by the politically ambitious for our ultimate destruction and, by the same token, for the ultimate destruction of democracy.

As times changed, fashions in semantics changed. No longer did we call our efforts anti-defamation work. A new phrase was coined —civic-protective work. Again the term indicatd a parochial intrest. We were ostensibly busy defending ourselves. But even though our terminology did not keep abreast with our motives, nevertheless, the stress in our work had turned from sheer defense of ourselves to a broader understanding of the problem. We began to comprehend and to preach the idea that an attack upon us—an attack upon any minority group—was, in effect, an attack upon America as a whole, upon its democratic way of life. The term civic-protective is a misnomer for what we have been doing and for what we are doing today.

We are the people of the Book. We have made our contribution to civilization in terms of morals and ethics. Israel provided a sub-

stantial portion of the basic philosophy, the basic religious thought upon which American democracy is built. It is not strange that the early settlers of this country, men and women steeped in the tradition of the Bible, looked upon their wilderness home as the new Israel. It is not strange that the Pilgrims sought to establish a form of government that would be in consonance with ideals derived from the Hebrew Scriptures. It is not strange that the inscription on the Liberty Bell which hangs in Independence Hall in Philadelphia—"Proclaim liberty throughout the land and to all the inhabitants thereof"—was selected by the Founding Fathers from the Biblical text to be found in the Old Testament, Book of Leviticus. And it, therefore, is not strange that Jews have found in America a practical demonstration of those ideals which have been our tradition for thousands of years.

We cannot say that we have achieved the ultimate. We find prejudice and bigotry still marring our way of life. But more has been achieved in the direction of giving practical meaning to the ethical concepts of Israel in this day and in this fair land of ours than in any other time in any other land. And if we, as Jews, are to continue to make a group contribution to American life we must continue to make it in terms of our moral and ethical tradition. Israel still has a message for this sorely troubled world and that message must be expressed in contemporary terms.

In the work of the ADL, we find an expression of the Message of Israel. We feel that we are engaged in a deeply religious work; not in the formalized sense of that word, but in its basic concept and ideology. We are lending our strength to the creation of a moral society that gives substance to the ideal first expressed by Hillel and then repeated in Christian doctrine—"to love thy neighbor as thyself." We talk now about human rights, about intergroup harmony, about fighting bigotry, about promoting equal economic, social and educational opportunities for all. These are practical 20th century applications of the Message of Israel. A religious man would call it establishing the Kingdom of God on earth.

And so, when I speak to you of the practical program which the ADL is carrying on, I would like you to think of them against a background of the Message of Israel, because in that way they assume their true worth and their true grandeur. Without it our activities could degenerate into sheer selfish and primitive defense measures. But we seek not merely to protect ourselves as a group; we strive to make our contribution toward the establishment of an ultimate and fully developed democracy.

This work has been under the direction of Richard E. Gutstadt,

who I am sorry to say is not with us tonight. He desired to be here. In fact as late as last Sunday, immediately after the funeral services of Henry Monsky in New York, I called to see Dick Gutstadt. I emphatically forbade him to come to this convention. His reply was that the next day he expected to see his doctor and would do whatever his doctor ordered, and his physician ordered him not to come to Washington. I have insisted that he shall take a prolonged leave of absence, but have no fear, Dick Gutstadt built our organization with able men about him and our work will go on uninterruptedly and vigorously under the leadership of our assistant national director, Benjamin R. Epstein.

Recently, we have gone through a transition and reorganization. We are ready for the long pull. We are set to promote the broad programs that will implement the Message of Israel as we see it. No longer are we engaged in a mortal battle with a rising anti-Semitic force such as Hitlerism was. We still have our little Hitlers in this country, but they are not the world menace which Hitler and Nazism represented. We are now in a position to make our contribution to the total effort of all Americans in the promotion of democratic ideals and a democratic way of life.

In our work we try to invoke three major powers. First, the power of education. Second, the power of public opinion. Third, the power of law. Our educational program seeks to achieve two things: It seeks to create a climate of opinion favorable to democratic ideals and unfavorable to bigotry and prejudices. It seeks to create those basic attitudes on which good human relations are built. In our contemporary society, it has been pointed out, an individual's opinions and attitudes are formed and hammered into line by converging forces represented by the newspaper he reads, the radio he listens to, the films he sees, the speeches he hears, and those community institutions with which he comes in contact and of which he is a part.

When you read our report you will see how we made use of these media: The vast advertising program of the Institute for American Democracy, the radio programs of the Institute for Democratic Education, the speaker's programs, the newspaper attention to human relations problems, the special stress on foreign language groups, the cooperation with ministerial groups, labor, schools, veterans, community centers and other communal institutions.

The less spectacular phase of this program, but one of tremendous importance in the total picture, is the day by day thoroughgoing job done on a community level. The more spectacular phase is that carried on through the mass media. I am glad to say that

we have achieved a larger measure of success in the latter area within the past year or two than we had expected.

Perhaps you have read the recent report on a free and responsible press prepared by the Commissioner on Freedom of the Press. I should like to quote from this report:

"The modern press itself is a new phenomenon. Its typical unit is the great agency of mass communication. These agencies can facilitate thought and discussion. They can stifle it. They can advance the progress of civilization or they can thwart it."

The report found that the press—and by that word it means all of the mass media of communication, newspapers, magazines, radio, movies—has not lived up completely to the ideal of a free press in a democracy. In its relation to our particular field of endeavor this has been true of the press until recently. The mass media suffered from a complete blind spot in this vital area of democratic development. Today, however, the press is making a major contribution to the solution of the problems raised by bigotry and fomented by prejudice. Within recent years that blind spot is slowly dissolving.

A few years back a film on prejudice was an unheard of rarity. Magazines shunned the subject of group tensions. Radio did not seem to believe that the problems and consequences of bigotry were of interest to its listeners. Perhaps the experiences of the war have caused a change. Certainly a new approach has come about. A novel like "Gentleman's Agreement" sells over half a million copies. The motion picture industry produces a half dozen vital films probing the problems of prejudice. Radio begins to open its channels to dramatic material of this nature, and newspapers, recognizing the gravity of the problem and its vital interest to the people, begin to devote more and more space to community efforts and to discussions of group relations. The moulders of public opinion have come to recognize that here is a task consonant with the ideal of a free press.

The awakening of the mass media to the problems of prejudice enabled us not only to carry on a process of public education through their channels, but also to mobilize the power of public opinion in instances of flagrant violation of the basic tenets of democracy.

There is the story of Washington Heights, a residential area of New York City, which in 1944 suddenly experienced an alarming increase in juvenile delinquency. Perhaps that was to be expected in time of war with its physical and emotional disturbances. Possibly a greater cause for juvenile delinquency stems from the fact that many Catholics, Protestants and Jews have drifted away from their

religious moorings. They must be brought back. But, in this instance, the investigations of the ADL found that more than juvenile delinquency was involved.

Teen-agers, banded together into gangs, roamed the neighborhood desecrating synagogues, and victimizing innocent Jewish children. Here was a sad condition motivated not only by the lack of morality and parental guidance that prevailed during the war, but one abetted by the fact that the minds of these youngsters were poisoned with the virus of anti-Semitism picked up from the Christian Front sentiments they heard in their own homes.

The neighborhood was in a nervous state but police officials seemed unable to grasp the gravity of the situation. "No real trouble here," they insisted. "Just a bunch of wild kids."

To meet the situation, ADL determined to take forthright action on its own. The facts of the case, fully documented, were made public at a special press conference. The story made sensational reading. It was front-paged and followed up in the press day after day. Editorial columns pointedly commented on the social consequences to the city. The concentrated public attention—and, believe me, it had New York talking in angry tones for many weeks—had a spontaneous and highly desirable effect. Civic authorities, educators, social workers, religious leaders and other community-minded persons were shocked.

What happened? Were there mass arrests of the guilty youths? Of course not! But the problem was probed for its deepest causes. Community agencies in the area, ministers, educators, civic leaders, met to correct the situation by thorough-going tested methods of education. Beyond that, the entire city was stirred into action, for what had happened in Washington Heights could have happened as readily in any other neighborhood. Other areas, too, organized programs on intergroup relations to head off threatening outbreaks and the Mayor's Committee on Unity was formed to co-ordinate these efforts. Today, New York enjoys as effective a group relations program as any city in the country.

The New York situation was not an isolated incident. Similar outbreaks took place in Boston and other cities, but this suffices to make the point.

On an entirely different level were our efforts to bring public opinion to bear on the discrimination practiced by many colleges and universities by means of the so-called quota system.

There is nothing more frustrating to youth in search of academic learning than the present widespread use of restrictive quotas. In complete contradiction to the American concept of education for

all who deserve it, many of our educators—individuals whom the community holds in high esteem for their supposed devotion to truth —must be judged guilty of paying little more than lip service—most voluble at commencement day exercises—to their high-held declarations of intellectual freedom. Far from courageous, many of them act not as leaders, but in their own cultured ways, they follow the mob. They deny themselves the true spirit of intellectual freedom for they are shackled in their own chains of prejudice.

Discrimination in education is an insidious form of anti-Semitism. It is not declared openly, not referred to at faculty meetings. But, of course, it exists! How many of us here are aware of deserving Jewish youth whose ambitions are tossed into the winds because a college won't let them in? But, alas, even high scholastic backgrounds cannot balance a minority racial background in the judgment of so many American educators.

Mine was the opportunity to expose these practices to the ordeal of public scrutiny early in 1945 when a report of the Council on Education of the American Dental Association, written by Dr. Harlan H. Horner, was brought under attack by the ADL. That report, in essence, endorsed restrictive quotas in dental schools. We maintained a persistent effort to have that policy reversed, and within the past year the report has been thoroughly repudiated and the Council on Education of the American Dental Association, now headed by Dr. J. Ben Robinson, has gone on record against racial and religious quotas in dental schools. Dr. Robinson and his co-workers deserve great credit for it.

But beyond that, our efforts in this case, have served to focus attention on the whole problem of racial quotas in schools of higher learning. Public opinion has brought about minor reforms in some instances, major reforms in others. Today in many colleges you will no longer find a question about race or religion on college entrance application blanks. I have personally devoted a great deal of time to this problem, because it is close to my heart, and I can report some encouraging trends.

Recently, I addressed myself to a group of medical colleges, which, through their Presidents, called for public funds for their schools. I inquired about their current admissions practices in view of their public appeal. The replies received were gratifying, especially one from my friend, Chancellor Harry Woodburn Chase of my own alma mater, New York University. Dr. Chase pointed out that of 121 medical students in the first normal post-war class 71 per cent come from New York City and 20 per cent from within commuting distance. This is the area N. Y. U. serves. 58 of the students

are Jewish, 35 are Catholic, 26 are Protestant. Two indicated no religious preference. Furthermore, there was an even division as between Jewish and Christian students in all classes since 1940—ample evidence that no discrimination exists here.

We have likewise heard from President Morrill of the University of Minnesota, Dean Wearn of Western Reserve, President Sproul of the University of California and Dean Lapham of Tulane, all of whom have given assurances that no discriminatory practices are to be found in their schools. A number of the other medical schools are still to be heard from and of course the quota situation is not limited to these schools but is present in most of the other professional schools.

Let me give you just one more example of a situation where the focusing of public opinion on discriminatory practices has served to bring about some reforms. I want to dwell on this instance for a moment because it leads us naturally into the third avenue of our program, that is the approach through law. There is the problem of social anti-Semitism, not important some might say, but it manifests itself in such obnoxious practices as the restrictive and discriminatory policies employed in resort areas and in restrictive covenants in residential areas. If any among you—and I doubt this—have not personally experienced this form of social snobbery, I suggest you read "Gentleman's Agreement" and judge for yourself its implications.

The euphemism "restrictive clientele" has been a challenge to common decency for a good many years. Wherever possible ADL has worked on friendly terms with hotel and resort owners to halt this discriminatory tactic. On the other hand, when a friendly approach fails to produce corrective measures ADL has not hesitated to carry its fight to the public. Here again, the public with its inherent sense of fair play responds admirably.

Witness what recently occurred at Miami Beach, Florida. This famous winter playground has long been the locale of flagrant offenses in the matter of discriminating against Jewish visitors and even blatantly utilizing its anti-Jewish policy as a selling point in its newspaper advertising and printed literature. Yet, within the past week, Miami Beach took a historic step. It passed a city ordinance making it a civil crime for any person or group to use discriminatory phrases in resort advertising. Note well, if you will, that this ordinance was originally prepared, and the public's desire for its passage stimulated, by ADL and B'nai B'rith representatives in our Florida Regional Office.

This, of course, is merely the first step. There still remains the

problem—and here our policy of a positive educational approach comes into play—of convincing the hotel owners that by creating exclusion barriers against an entire group they not only violate American principles but in the long run do inestimable harm to themselves as well. Social discrimination will only be completely eliminated when the social climate is changed through education.

From social discrimination to that most serious violation of democratic principles—economic discrimination—is but a short step. No report of ADL activities during the past three years—no matter how sketchy—can reflect the true picture without reference to our constant fight to eliminate the evil of discrimination in employment. We have carried on this effort through educational channels, through the focusing of public opinion, through legislation. We have not been alone in this. Public opinion has been so stirred that FEPC legislation has become one of the major issues of our day. We can take justifiable pride in the part which ADL has played in the success of anti-discrimination legislation in New York, New Jersey and Massachusetts, in our efforts for similar legislation by the Congress and in other states.

I shall not burden you with the details of these past efforts but shall rather spend the next few minutes in outlining to you the kind of legislative program which ADL supports today. And, as an aside, it may be interesting for you to know that the first public intimation of the Ives-Norton-Chavez bill against discriminatory economic practices now before Congress was given by Senator Irving Ives in an address in New York last February at a dinner in his honor given by B'nai B'rith District Grand Lodge No. 1 and the League.

It is a basic premise with us that education and law must go together. Legislation will protect the individual from discrimination, but it does not eradicate prejudice and our basic problem is the eradication of hate! Nevertheless, there are today a number of areas where legislation is called for, where conditions are of such nature that the only corrective is law and where public opinion is at the point where it will accept legislation.

The ADL stands for legislative action in the following areas:

(1) Legislation against racial and religious discrimination in employment.

(2) Similar legislation against discrimination in higher education.

(3) Legislation to protect civil rights of minority groups.

(4) Legislation against restrictive covenants in real estate deeds.

(5) Legislation making mandatory disclosure of origin on defamatory literature.

The ADL is of the firm belief that the need and desirability of federal legislation to curb discrimination in employment on the basis of race, creed, color or national origin are no longer matters for debate. Such legislation is necessary if the basic American concept of equality of opportunity is to be more than an empty phrase. We favor the approach of such proposals as the Ives-Norton-Chavez Bill. We would recommend, however, that consideration be given to extend the bill to include employers who, though not in interstate or foreign commerce, are engaged in the performance of federal contracts. And we further urge the adoption of corresponding statewide statutes and local laws along the lines of the New York State Law Against Discrimination. The operation of the law in that state is cogent support for this position.

In the area of higher education, discrimination on the racial and religious basis is, as I have said before, unfortunately an existing fact and not an item of historical interest. We believe that the failure to provide equal educational opportunity for all, strikes at the very roots of our democracy. Appropriate legislation to assure such equality is feasible and desirable. We favor legislation, subject to possible changes of phraseology, such as the Austin-Mahoney Bill which was introduced into the 1947 session of the New York State legislature. Federal legislation would be applicable to any educational institution which receives federal aid. It should be bolstered by state and local laws to cover such areas where federal law would not apply. In either instance, law should provide for power to determine charges of discrimination and to enforce its decision.

The area of civil rights legislation is primarily a function of the state, since the Federal Civil Rights Act of 1875 was declared unconstitutional by the Supreme Court. Such legislation should prohibit discrimination in such matters as the furnishing of hotel, hospital, theatre and transportation services, on the basis of race or religion. While civil rights laws are on the books in many states, their provisions are not effective because of the lack of adequate enforcement machinery. We urge the enactment of appropriate federal legislation to prevent such discrimination where interstate or foreign commerce or the use of the mails, is involved. We urge the strength-

ening of state laws so as to put teeth into the enforcement provisions.

There is evidence of concerted activity on the part of bigoted realtors in many sections of the country who attempt to exclude certain groups from particular localities by means of restrictive covenants in deeds affecting real property. The common example is a covenant in a deed running with the land, and affecting all successive holders thereof, against conveyance to specified groups. We believe that such covenants violate the fundamental precepts of democracy and that they are against the public policy. It is primarily a problem for action by the states but the Federal Government may also have power to act in cases where a real estate development is financed in whole or in part with the aid of federal funds.

The problem of curbing scurrilous hate publications is one that is involved in great controversy, because of infringement upon the area of freedom of speech. That the systematic defamation of racial and religious groups which has flooded this country in recent years, constitutes a serious threat to our democracy, is beyond dispute. Such defamatory attacks result not only in injury to the particular group defamed and derivatively to the members thereof, but also imperil the state and democracy itself.

The ADL, however, is not convinced that an effective statute can be drawn to curb the evil of group libel that will not also be a threat to freedom of bona fide discussion of public questions. Such measures are in the long run apt to react to the prejudice of the very minority groups which they are designed to protect. Any statute restricting the publication of statements that tend to expose any racial or religious group to public hatred or contempt, would necessarily, prima facie, constitute a threat to legitimate discussion of public questions since it is obvious that many bona fide discussions regarding the activities or characteristics of racial or religious groups have that tendency. In a democratic world men must be free to criticize in good faith, the opinions and activities of all groups which, in their judgment, are detrimental to the public welfare, even though such criticism may create hostility to or prejudice against the groups criticized. Moreover, there is a very real danger that bigots prosecuted on the group libel statutes, may use the courtroom as a forum for airing their propaganda; and that an acquittal or dismissal of the charge. on whatever ground, may be flaunted as a vindication of the defamatory statements, and a conviction held as martyrdom.

The ADL does, however, favor the enactment of legislation both

by the federal government and by the states, which would require such defamatory publications to disclose the names and addresses of the persons responsible for the publication and dissemination of such matter, and declaring that in the absence of such disclosure it shall be a crime to publish such matter. We believe that anonymous scurrilous literature of this type presents a distinct evil which can be treated legislatively without infringing on freedom of expression. We must bear in mind the principle enunciated by Oliver Wendell Holmes when he said, "freedom of speech does not entitle a man to cry 'fire' in a crowded theatre."

To all of B'nai B'rith we say: support us; co-operate with us. B'nai B'rith is strong enough to stand on its own feet, and until the millenium is reached, do not permit any super-organization to weaken us for its own selfish purposes.

EDUCATION, PUBLIC OPINION, LAW: These are the three great weapons in the arsenal of democracy. These are *our* three great weapons in the continuing fight for the eradication of anti-Semitism and for the establishment of better human relations. With their aid we can continue to make our contribution to a better world in the spirit of the Message of Israel.

ADDRESS OF JUSTICE GAD FRUMKIN OF THE SUPREME COURT OF PALESTINE AND PRESIDENT OF THE PALESTINIAN DISTRICT GRAND LODGE

The great privilege which is now accorded to me, that of being the carrier of a message of greetings and good wishes from the Homeland to this distinguished assembly of B'nai B'rith in America is one that seldom recurs. Although in recent days Palestine has unhappily been attracting world attention by the discordant sounds of exploding bombs and the echoes of horror and disaster, for all of us the Holy Land has ever been the focal point to which, from the four corners of the world, our eyes have been turned and our hearts tuned, in joy and in sorrow, from generation to generation. From this center of our glorious past, of our eventful and well-rooted present and of our sure and hopeful future, on behalf of Palestine B'nai B'rith, to all of you assembled here, and to all of those whom you represent, I bring the blessing of Jerusalem.

Interested as no doubt you are in the present political situation in Palestine, and although you might have expected me to give you some survey of this aspect, you will have to excuse me if I am not able to embark on this topic. Instead I will endeavor to present a

very short review of our position in the country. A young woman writing from Los Angeles to her mother in Tel-Aviv, said: "Over there you do not realize in what danger you are". This is how, it seems, Palestine is looked upon from afar; as a nest of terror and destruction, in which no one's life or property is safe. I will not deny that there is some truth in this viewpoint. But actually it is not as bad as it sounds. There may be danger, even humiliation, yet day in and day out every one follows his usual constructive mode of life in spite of the unsettled conditions, which have now been prevailing in one form or another for over a decade. Life follows its normal course, socially, culturally, in commerce and industry, in all fields of construction and cultivation.

Before my departure I made it my business to visit "Moledeth Nachlat B'nai B'rith" named for Senator Alfred Cohen. Without minimizing the results of the relationship between B'nai B'rith and Palestine which began already during the pre-Zionist epoch, I venture to say that in Moledeth I saw in fact the first page of real importance added by B'nai B'rith to the book of the new history of Palestine and I hope to have another opportunity of giving a description of this flourishing young settlement, which reflects great credit both on B'nai B'rith and on its settlers.

My way took me through prosperous settlements established for a quarter of a century, and, by way of contrast I compared them with the latest strongholds which came into existence only a few months ago in the deserts of the Negev—each held by a handful of young settlers surrounded by devastation and danger. I am confident that in 25 years Asluj and Mishmar Hanegev will be as prosperous as Geva and Givat are today, because before all and in spite of all every man and woman in Palestine, young and old, left or right, makes it his business to work and to build, to dig and to plant, to turn Eretz Tzia Ve-Shmama (the Land of Drought and Waste) into Eretz Zavat Halav U'dvash (a land flowing with milk and honey). New defeats bring only a new forging of the spirit; setbacks breed fresh hope and belief that no power in the world will ever undermine the achievements of the past, or be allowed to halt or overshadow our future.

If we in Palestine are troubled in spirit, it is not because we are worried for ourselves. It is because we cannot feel contented in being comparatively safe in the island of our refuge, while on the oceans around us the survivors of world persecution struggle between the devil and the high seas. It is the ambition of every single Jew of Palestine to exert his utmost effort to prepare ways and means for further absorption of more and more of those unfor-

tunates who are in such desperate need of a haven of rest. And for them there can be only one haven: the Promised Land.

This belief is, believe me, no mere idle thought fathered by a wish. It is a conviction logically based on many factors, both subjective and objective. In the first place there is the established and unalterable fact of the existence of a 700,000-strong Yishuv, working and creating indefatigably. Then there is the real need and urgent, claimant desire for revival and redemption on the part of the remnants of the Diaspora, for whom there is no refuge other than absorption in that Yishuv. Add to that the generous unstinted help which is offered by you and by the rest of the liberal world, and there can be no fear that justice will be trodden under by ephemeral interests.

The external factors what must weigh in this account are the fact that in Palestine there are large tracts now desert which are capable of great development, and the fact that the Middle East generally is a vast empty space of undeveloped resources which when utilized could maintain many millions of additional inhabitants. If humanity is really striving for justice and peace based on an equitable distribution of the wealth of the world, and we cannot but believe that it is, it must follow that the first aim will be a just distribution of the surface of the earth between the peoples, and therefore that the Jewish people cannot long be deprived of its right to land, work and creative endeavor in the Homeland which is awaiting it.

The short time allotted me will not permit my giving you a brief account of the activities of B'nai B'rith in Palestine and I have to refer you to the published triennial report, which itself had to be curtailed because of lack of space. But there is one thing which I should say, and it is this: If every single member of the Jewish community in Palestine nowadays sees as his main function participation in the creation of possibilities for the absorption of newcomers, a fortiori Palestine B'nai B'rith, impregnated with the century-old tradition of the Order—everything for your neighbor and nothing for yourself—is left with but one idea: to serve the people, those already in Palestine, those waiting to come, and those who will still have to remain in the Diaspora.

It is this spirit which governs the approach of Palestine B'nai B'rith to B'nai B'rith in America. We do not put forward any claim for ourselves. Rather do we put ourselves at your disposal, offering such services as are in our power to render. We are like pygmies in comparison with your giant force. You are strong in number, and your field of activities, services, resources, and influ-

ence is all-embracing. Indeed we are full of admiration when we view all that you have achieved and all that you are still achieving. Nevertheless, though in proportion we may be few and feeble, we stand upon a pinnacle. If comparisons are to be made, they should be made not on the basis of numbers and of achievements within the Order, but by placing one against the other: the Communities represented by us, the Jewry of Palestine, the Jewry of the United States.

Nazi persecution and the last World War have left our people with but two great strongholds of Judaism; the largest and greatest in America, and the other in Palestine. Upon them, united, in co-operation with Jewry in the British Empire, falls the duty of safe-guarding the less fortunate portion of Jewry and the future of the Jews as a whole. They must, therefore, stand fast together, and hand in hand, complementing one another, they will derive from their union the internal strength required for these heavy tasks.

Palestine and America are thus two poles of one axis. Jewry has to overcome geographical distances and territorial separations, and to be like the limbs of one body, giving to and taking from one another, and cooperating in all matters, spiritual, educational and economic; American Jewry part of Palestine, the Yishuv part of American Jewry.

It is in this light that we in Palestine ask to be looked upon. A center of a great proportion of the intellect and culture of Jewry, we feel that even with our limited resources we have something to offer. In so far as claims are being put to you, it is not for ourselves that we make demands. What we want from you are the means to strengthen the reserves which will enable us to meet the demands made by you yourselves. If I may quote Mr. Churchill: "Give us the tools, and we will finish the job".

What should be the aim of our united efforts? The main target must be to put an end to the European Diaspora. Over mass Jewish graves, there is no room for Jewish reconstruction. The Exodus from Europe was not only a disaster for Jewry, but also a punishment to Europe. The most active constructive and productive element of the peoples of Europe—the Jews—should no longer be expected to lend their hands to those who have put them to destruction. There is one remedy and that is redemption in Palestine. The task falls upon both of us, upon the Yishuv and upon American Jewry. We will discharge it, by new settlements on the land, by further acquisition of land, by the erection of industrial enterprises, by the creation of new centers of absorption—thus facilitating immigration, particularly for the youth.

It is our task to bridge the gulf between the different sections of Jewry, to develop Jewish consciousness, to foster the feeling of common faith, to undertake cultural and educational functions, and to render assistance to the Diaspora. This can be achieved mainly by strengthening Jewish education and by establishing the necessary institutions. Not only in order to create new openings for the redemption of suffering Jewry should the two poles of B'nai B'rith cooperate. A strong well-planned and well-taught cooperation could be used to heal certain ailments within each of the two communities themselves.

It would be invidious on my part, after so short a sojourn in this country, to express any opinion with regard to the future of the Jewish Youth here. I look forward eagerly to opportunities of making myself acquainted with the activities and achievements of the Hillel Foundations and the A.Z.A., whose fame has reached us from afar. I am fully aware of the grand services rendered in this direction. But I am thinking of the hundreds and thousands of the young generation who are not fortunate enough to be able to avail themselves of those services. I am speaking, if I may use the expression, of the "Judaically illiterate". According to statistics, almost two-thirds of the Jewish youth grow up deprived of any sort of Jewish education. This proportion is liable to increase from generation to generation. The child of the present generation, even if brought up with no Jewish education at all, has still in him something subconsciously acquired in his home from parents who grew up in more or less Jewish surroundings. But the offspring of these children will not have even that source to draw on.

I wish to make it clear that I am not thinking of religious education or religious knowledge, nor of Zionist sympathies. I mean purely and simply Jewish consciousness, which, by the way, far from interfering with the Jew's duties to his country of abode, strengthens his ties. The better you are as a Jew, the better you are as a citizen.

Anti-Semitism, ironically enough, does a lot to bring about an intensification of this Jewish consciousness. The more the Jew is granted his emancipation, the more his attachment to Jewry weakens. We, naturally—want emancipation, but, at the same time, we seek to avoid the weakening of Jewry, and this is where B'nai B'rith steps in; to strengthen the ties of Jewry, not by outside pressure, but through love and belief and self-respect and pride. And here again is where cooperation between Palestine and American B'nai B'rith can do much good.

The results produced by propaganda and by education are as

nothing compared to what can be achieved by bringing the Jewish American youngsters into close contact with the Yishuv and Palestine Youth, and by letting him see and feel for himself the renaissance of the Jewish people in his Homeland. A period, however short, spent in the creative surroundings of the land, is sure to give him inspiration, self-confidence, self-respect, and indeed even immunity from any attack on his soul, for the rest of his life. Moreover, not only would he himself acquire this immunity, he would on his return home radiate his enthusism and inspiration to his surroundings. That is why I am proposing the foundation of a Pilgrimage Youth Movement, whose task should be to see that every Jewish youngster at a formative age should be given facilities to spend one year—or less if a full year is not possible—in Palestine.

For this purpose, the impressionable Bar-Mitzvah year, or the year before entering High School, or the year after leaving High School and before entering college, would be the most suitable. Should parents object to having their children lose a year of their studies, an extended vacation of say, six months, would have to suffice. But, whatever be the period of the Youth's visit to Palestine, this visit should, in my opinion, constitute an integral part of his or her education, no less important than going to High School or College.

The start should be made jointly by B'nai B'rith in America and in Palestine. In America, members should be encouraged to send their boys and girls. Each A.Z.A. chapter should provide a traveling scholarship for a selected member showing qualities of leadership, who, on his or her return, would make a good instructor.

Palestine B'nai B'rith will take care of the pilgrims, provide for their spiritual needs and physical welfare from the day they reach the shores of Palestine until their safe return, strengthened in soul, inspired and secure.

This scheme is not intended to replace, but rather to supplement the system, already well-established between the two countries, whereby students of more mature age are interchanged. The continued flow of Jewish students from America and other Anglo-Saxon countries to the Hebrew University must be encouraged by every possible means, and the present experiment of the G.I.'s now at the University must serve as a basis for future endeavors incorporating the necessary improvements learned from experience. Hundreds must be made to follow the scores. In this field B'nai B'rith in Palestine is desirous of playing its part. This applies particularly to students who are sons of Brethren of the Order and members of the B'nai B'rith Youth Organizations. Post graduate schol-

arships at the Hebrew University for young Hillel Directors should also form part of the scheme. We are also anxious for the youth of Palestine to visit your wonderful country and to learn from you. Their intimate contact as students, tutors or instructors with millions of Jews having a great culture, cannot but enlarge their horizons and strengthen the ties between the Yishuv and America.

Of course, under present conditions, the time is not opportune for extensive mass tours in the Holy Land. But just as we are sure that dawn will break after a dark night, so can we be profoundly convinced that the present obscure conditions will soon give way to a new and blessed era, when the gates of Palestine will be opened, and every Jew wishing to enter, either permanently or temporarily, will be received with wide-open arms. I urge B'nai B'rith to give the lead in making it a point that every brother, young and old, should at least once in his lifetime, visit the country.

B'nai B'rith in Palestine is endeavoring to interpret its aims in deeds. For the purpose of serving the Diaspora, we have, for instance, created a home for maladjusted children who have suffered psychologically and physically from Nazi persecution. For the aged, who are homeless, and are sometimes the only survivors of families destroyed in Europe, we are planning a club for the aged. For the hundreds, and later, we hope, the thousands, of young pilgrims, there is a plan for a Youth Center in Jerusalem, and for the "B'nai B'rith Youth Forest" around Jerusalem. Here the young pilgrims will find, during their sojourn in Palestine, a safe home, and a haven of recreation, study and work.

I will not, at this stage, trouble you with details as to those schemes of ours which along with other plans due to arise in taking counsel together will have to be explored and elaborated in committee. I will suggest that among the standing committees there be this time a special committee to consider all matters relating to Palestine and that further there be elected a permanent Palestine Committee to act between conventions. I will also introduce an amendment to the constitution enabling Presidents of non-American Districts to be represented on the Executive Committee by Deputies coming from their respective Districts.

One thing is clear that any plan for action in and for Palestine can only be realized by the united efforts of B'nai B'rith in America and Palestine. If I am to be permitted for one moment to think aloud, I would venture to express my humble view that if B'nai B'rith in America, having successfully accomplished its unprecedented achievement for the war efforts of this great country, will now divert a part only of its huge resources, manpower and ma-

chinery to the war effort of the Jewish people in its Homeland, we could be sure of making great progress in our aim to rescue the remnants of our people and the building of our Fatherland.

Thus, it is within the framework that I have tried to describe to you that I visualize the particular functions of B'nai B'rith in Palestine and B'nai B'rith in the United States. Together we must work to save the Jews of the Diaspora and to preserve our children for Judaism, together we must serve our suffering people and in so doing, we will serve ourselves.

I couldn't sit down without paying Palestine's tribute to our great leader who has so suddenly been taken away from us at this crucial epoch in Jewish history, when his services for the Jewish people were mostly needed. I came over to partake in this convention with the main object in mind to create personal contact with B'nai B'rith leaders in America, and I was particularly anxious to make the personal acquaintance of Brother Monsky. I had a special mission entrusted to me by all the brethren in Palestine to extend to Brother Monsky an earnest invitation to come to pay a visit to Palestine and to tell him how deeply we all in Palestine, not only in B'nai B'rith, but also the Yishuv at large, felt towards him, how we admired his statesmanlike leadership, his devotion and his indefatigable exertion. In communicating my decision to attend the convention, he was good enough to write and tell me that he "was deeply gratified to learn of my plans and that for a long time he had been looking forward to meeting me personally, when we may have the opportunity for a discussion of the situation in Palestine and the relationship of the Supreme Lodge and the Palestine B'nai B'rith."

Many are the thoughts in the heart of a person, and it is the advice of God that comes true. And, so, I came only to learn that Monsky is no longer with us, but, I am sure, that his spirit will guide us in our deliberations, and we will all rise to fulfill his heart's desire to bring about the closest cooperation of all B'nai B'rith in the reconstruction of Palestine.

I have been asked by my District also to extend an invitation to visit Palestine to all the members of the Executive of the Supreme Lodge and particularly to Brother Bisgyer, in whom we always found a friend ready to answer any call made on him by the Palestine District. By paying a visit to Palestine, you will give the lead to our hopes that there shall be no Ben B'rith, from the youngest member of the A.Z.A. to the highest leaders of the Order, who will not have created and experienced that vital personal contact between the two poles of the Jewish axis—the strongest Jewish community,

established here in the New World, and the promising young community now arising in the Ancient Land.

ADDRESS OF M. GORDON LIVERMAN, PAST PRESIDENT DISTRICT GRAND LODGE NO. 15, (GREAT BRITAIN AND IRELAND)

I am very happy to be here today, having passed, since we last met, through an ordeal which I think few of us would have imagined we could have survived. At this time I recall the last occasion when I had the honor of attending your Convention as the sole European delegate, in my capacity as Grand President of the Grand Lodge of Great Britain. When I attended here on that occasion, I was struck with the tremendous energy, earnestness and zeal of a member of your Executive Committee who I met for the first time. His name was Henry Monsky. It was in 1935, a year in which our coreligionists were already commencing their martyrdom, a period of suffering which was to reach its climax in the holocaust of massacre and butchery during the second World War, from which we have now emerged. Our former President, Brother Alfred M. Cohen, who we are so happy to see here, had just crossed the Atlantic on a mission of helpfulness, with our former distinguished Grand Secretary, Dr. I. M. Rubinow, whose memory we honor in our thoughts today.

I come from a country which is suffering to an extraordinary degree from the sacrifices she had to make when she stood alone, before your great Republic accepted the challenge, and fought single-handed in defense of all that is meant by real civilization and to protect human rights. Those were dark days indeed, but no one in England ever doubted that we would win. At the same time, as you can well realize, no section of the British Commonwealth felt the situation so keenly and grimly as did its Jewish citizens. We had with us a large number of refugees from Nazi tyranny—they knew what it meant to live under Hitler and knew what would be our fate if Hitler had succeeded in his long laid plans for invasion. We know now that he had already decreed who were to be the first victims at the hands of his henchmen, and I take some pride in being among those who appeared in the Black List which was discovered after our victory—a list which included many eminent Englishmen as well, showing that Hitler's taste in victims was quite catholic. This perhaps is my chief claim to address an audience on this subject.

Let me briefly indicate the situation during the war and today in England, with a side glance at Europe. During the war we had to submit, as might be expected, to a whispering campaign on the part of those who had successfully evaded arrest and we frequently met with allegations which we had no difficulty showing to be untrue. You know as well as I do, however, that truth plods very heavily behind a lie. With the end of the war came the release of the people detained under 18B, and this is, I think, the right time to refer to the situation today, and also of the background of England and the Continent as it affects our affairs. I need not tell you of our economic position. How our assets have dwindled, how our industries are only now struggling to return to normal, how we are faced with housing problems on a scale which it is impossible for anyone who has not seen the situation himself, to imagine.

We are, as you know, taxed to the hilt and we have enormous financial commitments both in occupied Germany and overseas. There is, therefore, considerable feeling of frustration and disappointment. It was imagined by the optimist that with the end of the war we would get back to normal, at least as far as petrol, food and coal were concerned, but this has not been the case. It would be idle to deny that the sudden and abrupt ending of Lend-Lease came as an unpleasant shock, and it certainly complicated matters. Rationing continues with the consequent queues; shortages of meat, fats, sweets, etc., all contribute to building up a grim way of life and as might be expected, the enemies of the Government, who are, in the majority of cases, the enemies of democracy, are fishing in troubled waters.

The bringing in of D.P.'s and others from Europe to help solve this last problem, is meeting with a mixed reception and is giving a further handle to the anti-Semites and the Fascists.

We have also to face the fact that our country was literally drenched with Nazi propaganda for six years before the outbreak of war and during the whole Hitler regime, and that quite a number of returning Prisoners-of-War have been inoculated in one degree or another with the anti-Semitic virus.

Although I do not want to enter into any controversial problems, I think I might add that the situation in Palestine has inevitably contributed to an increase of bad feeling against the Jewish citizens of Great Britain.

Let me return to the situation in England itself. Mosley, who was released on the ground of ill-health in 1944, has not officially reorganized his party—he is lying low and he has only made one important public reappearance. But there are a number of small or-

ganizations which, we can well assume, are linked up with Mosley. They are not of any great importance—they function only in London.

Before the war there was an organization called the Imperial Fascists League, headed by one Arnold Leese, whose technique and attitude to the Jewish community more closely resembled Streicher than any other anti-Semite in Great Britain. Its membership was small, but what it lacked in numbers it made up for in viciousness. This man, in 1936, was charged with spreading the ritual murder lie, but by an unhappy combination of circumstances he was only found guilty of trying to effect a public mischief, and upon refusing to be bound over he went to prison for six months. On his release he published an even worse pamphlet, but this was not made the subject of a prosecution by the Crown, owing to the comparative failure of the first action. It is, however, of interest to note that in New York State, a little more than a year ago, three American anti-Semitites were charged and convicted for the distribution of this particular booklet.

All these movements run a paper whose circulation is on the whole small and probably all combined have not an eighth of the circulation, if that, of any ordinary English newspaper of importance.

I have now given you a picture of some of our enemies. During the last thirteen or fourteen years, England has been drenched with, as I said, anti-Semitic propaganda, and it is quite obvious that all this could not be without some effect on a people who had for some years between the war been living under strain and stress of involved political forces, with unemployment and disappointment at the meagre results for sacrifices made in the first world war. The result has been, taken it from a broad angle, that anti-Semitism calls for vigilance and a technique which will eventually remove it.

As far as official discrimination is concerned, one can say quite frankly that it does not exist. The Civil Service which in England possesses a character for probity and integrity, probably the highest in the world, has no barrier against members of the Jewish faith and Jews occupy positions of distinction in that service. Not that there are many, but that is not because there is any bar.

As far as social life is concerned, social discrimination is a rare thing. The relations between Jew and Christian are not marked by any clear-cut distinction, as in other countries.

Talking of Christian action, let me refer to a very important component of our work, and that is our liaison with our Christian fellow citizens. I know that in the United States there are numerous organizations on which members of all creeds work in harmony

and unison and that one of the most important is that international organization which makes for better relations between Jew and Christian. In England its counterpart is called the Council of Christians and Jews. This body has as its President the heads of Churches, the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, the Moderator of the Free Church Council and the Chief Rabbi. On its Council sit distinguished leaders of political and social life of both creeds. The aim of the Council is not, so to speak, the combating of racialism in the sense that it fights Fascist and anti-Semitic organizations—its purpose is the betterment and maintenance of good relations between Christian and Jew, and to explain Jew to Christian and Christian to Jew. It is doing a wonderful job of work. There is great scope for such a body and the Jewish Community gives it its whole-hearted cooperation.

Let me now turn to the methods used by the Fascists and anti-Semites. They are the conventional ones. In the years before the war Mosley had perfected a technique of street meetings held largely in the East End where was the largest Jewish population and also conditions of living, work, etc., were such as to provide good soil for his rabble rousing propaganda. These meetings caused considerable disorder as did the processions accompanied by anti-Semitic songs and slogans until checked by the Public Order Act of 1936. In addition he had two journals, "Action" and "The Blackshirt" both containing the usual lying propaganda with which you too are so familiar.

We set up a counter-meeting organization and I am pleased to say that it was so effective as to destroy the effect of this campaign.

On the subject of publications, there are two schools of thought. One argues that all propaganda, challenging statements and allegations made by the anti-Semite, which is on the defensive, produce no effect and should be ignored. One can appreciate, without agreeing, this point of view. I think it is a great mistake to allow lies to pass unchallenged, and though we know that lies travel with seven leaague boots and that it takes truth all its time to catch up with them, yet the fact remains that it is our duty to let people, who still possess a modicum of reason, know the truth, and it is as essential to keep telling the truth as it is for our enemies to plug their lies. Our literature, which was of an informative character—I prefer that word to the term "defensive"—did an extraordinary amount of good and is still very much in demand. Something like three millions of our various pamphlets have been distributed, and this is a big figure for our small country. The other aspect is to publish material attacking our enemies and at the same time of a

positive character by giving a picture of the Jewish way of life. That is an aspect of our work in which we have also played a great part and not only have we published our own material, but we have had the privilege of encouraging publications of all kinds by non-Jewish writers of importance. We had numerous contacts with and in their opinion are not sufficient to create incitement against in Great Britain.

The post-war situation, with our enemies no longer restrained by conditions, found us well prepared. The Board of Deputies of British Jews handles this important work through the Jewish Defense Committee. This Committee is responsible for policy and it was also concerned with much of the administrative side of the work, but as time went on it was perfectly clear that if it was to continue efficiently, it had to be decentralized, and this has been achieved not only throughout the provinces, but in the London area itself. Today there are thirty-eight of these Committees in Great Britain. The work of all these Committees include public relations, distribution of literature, vigilance in its widest sense and other routine duties.

A very important aspect of our work is the bringing of knowledge of Jewry, Judaism and Jewish problems, to non-Jewish audiences. For this purpose there exists a special Lecture Committee. It was for many years associated—in fact it was founded by the B'nai B'rith. It now works under the Defense Committee. It sends lecturers, who handle a wide range of suitable subjects. We find this positive and educational work of the highest chcaracter.

We hold Speakers' classes, where people who show ability in this direction are trained as lecturers as well as speakers for any open-air campaign which we may be compelled to undertake.

In this relation I would like to say a word about the difference between your technique and ours. I have the opportunity from time to time of seeing the material and propaganda published by you and by other American Jewish organizations concerned in this fight. Much of it is outstanding and likely to be effective vis a vis the American scene, but these methods would in many directions completely fail in England. We must use a more subtle method of approach and for that reason we have turned down continual suggestions that we should use the advertising medium to put over our case. The problem of racialism in America is on a vast scale as compared with that of Great Britain, and I fully appreciate that in this country the proper approach is to tie it up with the general problem, but our scene and background are entirely different.

We have thought fit to set up a special organization to deal with

the problem in industry—I refer to the Trades Advisory Council. It has as its purpose the maintaining of good relations between Jew and Christian in trade, industry and commerce, the maintenance of high standards in commercial practice and arbitration as an alternative to legal process and publicity of a character which would not reflect favorably on the community.

One of our tasks is to watch the publications of the various anti-Semitic organizations to which I have referred, which all publish journals of one sort or another. They vary to a degree—some are comparatively innocuous in that they put the greatest stress on such ideological theories as the corporate state, while others are rabidly anti-Semitic. We have repeatedly drawn the attention of our Government and the relevant authorities to these journals as well as to the danger of certain speeches made at public meetings by these organizations, and there is no doubt that they are kept under observation. The present legal position is such, however, that our Law Officers of the Crown, to whom these matters have been referred, have invariably expressed the opinion that, lamentable as they are, they do not come within the ambit of the Sedition Act and in their opinion are not sufficient to create indictment against the Jewish Community. The issue has been raised in the House of Commons more than once. Quite obviously there is a great weakness in the limited legal protection to a community who are constantly being libeled and insulted by Fascist-minded persons and organizations, and accordingly we have urged on the Government to consider a revision of the Law of Libel and Slander, so as to include communities within its ambit. To appreciate our difficulties, you must understand something of the subject of freedom of speech in Great Britain.

"Freedom and Democracy" Program

and

Henry Monsky Memorial Exercises

Monday Evening, May 12, 1947

Program

Invocation.....Rabbi Jerome D. Folkman

Eulogy to Henry Monsky.....Sidney G. Kusworm
Treasurer; Chairman, Americanism Commission

Address.....Earl G. Harrison
Dean, University of Pennsylvania Law School

Message from the President of the United States—
Harry S. Truman
Read by Hon. Alfred M. Cohen, Honorary President

CITATIONS:

Hon. George C. Marshall, Secretary of State
Presented by Frank Goldman, Acting President
Response by Hon. George C. Marshall

Hon. Robert H. Jackson, Associate Justice
United States Supreme Court
Presented by Harry K. Wolff, Vice-President
Response by Hon. Robert H. Jackson

Introduction of Distinguished Guests
By Maurice Bisgyer, Chairman
Convention Program Committee

Address.....Hon. Tom C. Clark, Attorney General
of the United States

CITATIONS (continued):

Hon. Robert P. Patterson, Secretary of War
Presented by A. B. Freyer, Vice President
Response by Hon. Robert P. Patterson

Songs of Freedom.....Mr. Irving Caesar
In Tribute to Henry Monsky

Memorial Exercises—Kaddish.....Taps

Benediction.....Rabbi William F. Rosenblum

The Chairman: Sidney G. Kusworm.

Incidental Music.....U. S. Marine Band

Invocation

Rabbi Jerome D. Folkman of Grand Rapids, Michigan, District Number Six, delivered the following invocation:

We turn to thee with mixed emotions, O Lord.

Although we are convened in the shadow of the tragedy of our homeless and displaced brethren, we are strengthened and comforted by the awareness of thy presence.

Yea, though we walk through the valley of the shadow of death, we will fear no evil, for thou art with us.

Although in thine infinite wisdom thou hast seen fit to take from our midst our beloved president, upon whom our harrassed brethren depended, to plead the cause of justice before the jury of the conscience of the world, we still feel his influence in our deliberations, and we are guided by his spirit as we continue the work to which he gave his life.

Even as we offer our gratitude for the bounty which thou hast bestowed upon us, we pray that the time may not be distant when all men everywhere shall know freedom from want and fear; freedom to express themselves and to worship thee, according to the dictates of their hearts.

Baruch atta Adonai Elohenu Melech Ho'olom Hamotzi lechem min ha'aretz.

Amen.

Address of Sidney G. Kusworm

The great responsibility of speaking to you tonight in place of our late beloved President Henry Monsky is one I devoutly wish Fate had not thrust upon me.

But I would not shirk this task. For not only do I consider it a high honor but a challenge as well; just as the sudden calamity of his death presents a challenge to all of us.

Although Henry Monsky has passed on, the memory of his statesmanlike vision, his driving energy, his winged eloquence and his zeal for the cause of justice will ever be with us—an inspiration to carry on in that same spirit of service which is the watchword of B'nai B'rith.

If I may paraphrase Lincoln:

It is for us the living rather to be dedicated here to the unfinished work which he has thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from this honored dead we take increased devotion to that cause for which he gave the last measure of devotion.

"The unfinished work which he so nobly advanced"—that is the goal which lies before us, that is the spur and the challenge to those he left behind.

In the one hundred and four years since it was organized for the purpose—and I quote—"Uniting Israelites in the work of advancing the nation's welfare, the cause of humanity and the highest interests of the Jewish people," perhaps more than a million members have been upon the rolls of B'nai B'rith.

Among all that number, since the twelve founders, led by an earlier Henry—Henry Jones—first met in a little Essex Street coffee shop in New York, Henry Monsky personified this unifying influence. This was true all through his career of activity in B'nai B'rith, in the lodge of his native city of Omaha, in the district of which he became head, in the national field and, finally in the world councils of Jewry.

He sought unity, not as an end in itself, but as a basis of action and service. In the days of peace he was beating at the doors and the conscience of his compatriots in the cause of community welfare.

"Ours is the responsibility to further everything that is wholesome and constructive in Jewish life," he was saying then.

He called for "A positive program of action" and raised the level of membership of B'nai B'rith to the highest point in its

history up to that time because he said, "It represents a mighty force for good, for culture, for youth training, for social service, for brotherhood."

As the deepening shadows over Europe began to extinguish the light of liberty, he saw the threat to free people everywhere. Like a prophet of old he went among his people, exhorting, pleading, urging, demanding. "The Jew who refuses to assume his share of the burden resting upon all Jews weakens our common power of resistance," he told us. "The time is past when any Jew can regard himself as bigger than Jewry as a whole and hence secure from whatever destiny has in store for the Jewish people."

In the uncertain days that followed in 1940, in a period of confusing propaganda, Henry Monsky's vision was clear and his voice rang out like a clarion call. At a district convention in Detroit that year, he delivered this message of courage and faith:

> "Some are beginning to question the efficacy of democracy to meet the challenge of the times. We of B'nai B'rith are not among such doubters. We have confidence that the dynamics of democracy are far more powerful than any totalitarianism can ever be. We have faith that our democracy will manifest its strength and power of survival if all Americans—of all races, creeds and political convictions—accept the disciplined responsibility that citizenship in a democracy imposes and count no sacrifice too dear if only freedom may prevail."

Here again unity was his theme. And when Pearl Harbor struck our appalled nation, Henry Monsky immediately pledged to the President of the United States that B'nai B'rith stands "ready for any and all sacrifices of blood, treasure, talent, and toil in defense of our country."

Rallying under his dynamic leadership the members of B'nai B'rith rendered a service on the fields of battle and on the home front that earned citations of recognition from the War and Navy Departments, from the Treasury, the Red Cross and other government and private agencies.

I need not dwell upon that record now. It is a glorious chapter immutably written into the history of that war and in conformity with the highest traditions of the part played by the Jews of America in every conflict in which this nation has engaged.

But in the midst of war, in the wisdom of his foresight, Henry Monsky was already looking to the task of rescue of his stricken brethren of Europe, planning for the rehabilitation of the survivors of monstrous barbarity that would remain.

At that time the full extent of the holocaust that swept six million beings to their destruction was unknown; the awful and the gruesome details of the horror camps were yet unrevealed. But Henry Monsky realized that the suffering victims could turn nowhere else than to us, their brothers in America, for a helping hand in their hour of need.

With that indomitable will, yet patient, persevering and tireless effort that was so characteristic, he first rallied support throughout the American Jewish Community, then helped to forge an instrument, the American Jewish Conference, that would meet the need in the years of war and the post-war period. In his campaign for unity and for action, his goal was not to be denied. He stirred the unemotional, he fought the obstructors, he cried down the pettifoggers.

Of his labors you all know—of the hours and days and weeks he gave to conferences, meetings, speeches and travel in every part of the country at the sacrifice of his private practice, his domestic comfort, his health—and yes, his very life.

Did Henry Monsky labor and die in vain?

Is his unfinished work to remain—unfinished?

The answers to those questions depend upon us, the living, whom he so inspired to carry on in his footsteps. For certainly the great tasks to which he devoted himself remain undone.

On Sunday, May Fourth, on Fifth Avenue in New York City, in the hushed reverence of a Temple of God, a Memorial Service was held for Henry Monsky. Friends and associates from all over the east came to pay his memory tribute and to dedicate the liberation of his spirit.

On that very same day, in the little South Bavarian town of Mittenwal in Germany another observance was being held. The Jewish displaced persons, of whom there are 125,000 in camps and 25,000 in surrounding communities, were celebrating the second anniversary of the fall of the Nazi Regime. The occasion, ironically enough for them, was called "Liberation Day."

For two years the war has been over. Hitler, Goering, Goebbels and their henchmen have died under the hangman's noose or by self-destruction, condemned as criminals by the judgment of an international tribunal. And the crime of genocide—the extermination of a whole people—is being written

into the code of world statutes, so that such a colossal tragedy of wholesale murder may never again disgrace the annals of mankind.

But what of the victims? These shadows of human beings—these living dead—who have died many times over in the crucible of terror, still taunt the conscience of civilization as constant reminders of man's inhumanity to man. For almost a decade they have been tossed upon the tide and tempest of fate, a human flotsam and jetsam, torn from their homes, from their families, wandering midst the shambles of a ruined continent. They have lived through the maelstrom of persecution, the diabolic tortures and bestialities of a tyrant's concentration camp, the cruel hardships of war. They have escaped the horrors of gas chambers, the mass burials, the firing squad's guns. But they are still homeless. They are still behind barricades of barbed wire. These men, women—and yes, children who in their lifetime of eight or nine years have never known a home of their own—they are still prisoners. True they are no longer ground under the heel of a conqueror. True they are being given crude shelter and their bodies are sustained with food, by grace of the American Government through its occupation forces. But their spiritual sustenance comes only from within. As long as a callous world confines them to camps, segregates them, keeps them from living a normal life, they will remain prisoners.

Their jailers are the forces of economic imperialism that are rife again in the world and these poor souls remain the pawns in a great game of power politics. How long can this intolerable situation go on? Henry Monsky who fought in their behalf leaves us this legacy of good work to carry on.

These people—individuals, even as you and I, entitled to the God-given freedom to go where they please, to seek a livelihood, to establish homes—"to sit in safety under his own vine and figtree with none to make him afraid"—what sustains them?

Only a tremendous faith which has been sorely tried keeps aflame their will to live, only a tenacious hope saves them from utter moral degradation.

Their faith is in the Lord, who has protected them through all their tribulations, and to whom they pray that he may give the light of wisdom and the spirit of justice to the world's political leaders. Their hope is to be permitted to return to their ancient home of Palestine, the Land of their Fathers, to find the peace and security so long denied them.

Even as we gather here, the United Nations, for which Henry Monsky helped to frame the charter at San Francisco, is considering the Palestine issue.

Will the question be resolved finally in the interests of equity and fair play?

Or will the claims of a long-suffering people be subordinated to considerations of international economic power?

Should the ambitions of colonial empire prevail over human misery?

The forum of the United Nations represents the last recourse of peace, not only for those who suffered most in the last great upheaval, but for all mankind.

Alfred, Lord Tennyson in "Locksley Hall" long ago wrote eloquently of a vision of a time when:

> "The war drums throb no longer and the battle flags were furled,
>
> In the Parliament of Man, the Federation of the World."

The aims of our people but reflect that universal yearning and aspiration of man to enjoy in peace his inalienable rights—in a world cleansed of supernationalism, of the false theories of racialism, the oppressions of economic exploitation, and the prejudices of religious bigotry.

These are the constantly resurging hopes that push us all along the slow and painful path of progress toward our ultimate goal of "brotherhood of man under the Fatherhood of God."

This is the unfinished work of Henry Monsky we shall strive to complete.

And now, distinguished men at this table, men of the highest office in our land, we offer you our felicitations and our salutations. We are extremely happy that you are with us tonight, and we greet not only the brethren of the Supreme Lodge of the B'nai B'rith, but we pay special tribute to the honored rabbis and to the chaplains, whether or not they are of our faith, who have honored us with their presence.

Among those very distinguished guests to whom I allude is a champion of human rights—as a matter of fact all of these distinguished guests are that, but his report on the status of displaced persons stirred the conscience of the civilized world when it was presented to the First Citizen of our land—the distinguished President of the United States—and released with his permission. That champion of human rights is with us this

evening; we are happy to have him with us, a great, a most distinguished American, the Dean of the University of Pennsylvania Law School, the former United States Commissioner of Immigration, Earl G. Harrison.

Address of Earl G. Harrison

Mr. Chairman, very distinguished guests, my friends, I had hoped to be able to come here tonight merely to be present to bear tribute to the great service the B'nai B'rith over the years has furnished to this Government and people—a great Service organization. When a few days ago I was called to the telephone and asked whether I would speak briefly, I thought immediately of one piece of unfinished business of an Omaha lawyer, whom I met for the first time about a year ago, and with whom I sat in a meeting in New York City on December 20th last. So I agreed to depart from the happy role that I thought I might occupy of sitting and merely listening, to speak very briefly on something that Henry Monsky was tremendously interested in.

Your Chairman has spoken eloquently of those who a little more than two years after V-E Day are still living in camps.

As many of you know, I visited some of those camps and when I filed the report I did, I was accused from many different directions of being impatient: things had to be as they were then. I realized that, but I feared that they might continue to be just that for too much longer, and so, a good many months ago, when some people came to me, not B'nai B'rith alone, but representatives of the National Catholic Welfare Conference, representatives of the Federal Council of Churches of Christ in America, and representatives of the Labor organizations, and said: "You simply have to head up a movement for a fight, and it will be a fight, in Congress, to get temporary modification of our immigration laws to permit this country to do its fair share to break up those awful places," in spite of the fact I was occupied as was Henry Monsky in his private practice, I felt I could not do other than say: "Yes."

So, on December 20th last, which was the last day I saw Henry Monsky, the Citizens Committee on Displaced Persons was formed. That Committee has a very simple purpose. It is that we as citizens of this country shall urge upon the Congress of the United States, a temporary modification of

our immigration laws in order that we—one of the great, strong countries, unravaged by war—should permit a reasonable number of the people who are still living in camps, to find a new homeland here or elsewhere.

Henry Monsky sat in that meeting and shortly thereafter, characteristic of him, he took direct action. He wrote to a great many different organizations and he made clear that he was for the purpose, he was in favor of the purpose of the Citizen's Committee that we set up temporary legislation that would apply to all groups. I should like to read a sentence or two from the letter he wrote at that time because to me it is characteristic of the Omaha lawyer as I came to know him all too briefly. He pointed to the fact that legislation had been introduced to permit 100,000 persons of the Jewish faith to enter the United States, and then he said: "It is our view that this proposal, while extremely well-intentioned, constitutes a serious error. It is estimated (he said then, we know now that it is more than estimated, we know that it is the fact) that 80 percent of the displaced persons are Catholics and Protestants, and that only about 20 percent are Jews. To ask for legislation restricting the benefits to Jews is wrong in principle; it is a separatist tactic which is bound to divide Congress and public opinion, alienate the support of those who are already engaged in the campaign for the broad program on behalf of all groups . . ."

The Message of President Truman

CHAIRMAN KUSWORM: The President of the United States, our First Citizen was unable to be with us this evening, but he did send us a message. That message will be given to us by the distinguished Honorary President of the Order, whose years have given B'nai B'rith a rich reward by reason of his outstanding service and devoted leadership—the eighty-eight years young Senator Alfred M. Cohen.

HON. ALFRED M. COHEN: Mr. Chairman, ladies and gentlemen, I have the honor and the pleasure of presenting to you a letter addressed to the Vice President of B'nai B'rith, Mr. Frank Goldman, by the President of the United States, and I am sure you will receive it with equal pleasure and gratitude:

"The White House."

"My dear Mr. Goldman: Please convey my greetings to B'nai B'rith upon the occasion of its Triennial Convention. I am confident that the deliberations of the delegates will be fruitful of results fully in accord with the high standards of community service your Order has rendered in the 104 years of its existence.

"In common with your wide membership I share a sense of regret over the passing of your distinguished president, Henry Monsky, whom it was my pleasure to meet a little more than a year ago to discuss veterans' welfare.

"His long efforts in behalf of humanitarian causes should be a stimulation to continued vigor of B'nai B'rith broad program of benefactions, Youth character building, Americanism, and the promotion of mutual understanding among all religions and racial groups.

"The patriotic and public-service character of such organizations as B'nai B'rith contribute much to the maintenance of that freedom and democracy which are the salvation of our nation.

"You have my best wishes for the success of your convention.

"Very sincerely yours,
(signed) Harry S. Truman."

The Citation of the Secretary of State

PRESENTED BY ACTING PRESIDENT FRANK GOLDMAN

CHAIRMAN KUSWORM: We now turn to a very pleasant part of our program, when awards will be given for humanitarianism and justice to three great outstanding Americans—the great soldier and statesman, Secretary of State George C. Marshall (whereupon the assembly arose and applauded and cheered), the very distinguished Justice of the Supreme Court of the United States who went across the seas to see that those who deserved to be hanged, were hanged—Mr. Justice Robert H. Jackson, (whereupon the assembly arose and applauded and cheered); and the distinguished former Judge of the United States Circuit Court of Appeals, the great Secretary of War to whom this country owes an undying debt—the Honorable Robert P. Patterson. (Whereupon the assembly arose and applauded and cheered.)

It gives me great pleasure and joy to present to you the Acting President of B'nai B'rith, who will present the award to the Secretary of State—Brother Frank Goldman, of Lowell, Massachusetts.

ACTING PRESIDENT GOLDMAN: Mr. Kusworm, distinguished guests, my function here this evening as has been indicated, is a very limited one, and yet one which gives me a great deal of joy.

It is only upon a rare occasion that B'nai B'rith presents to a distinguished citizen one of its gold medals for distinguished service.

It is indeed an honor, Mr. Secretary of State, to be the instrumentality through which B'nai B'rith makes such an award this evening, and accompanying it to read this citation:

"To the Honorable George C. Marshall, Secretary of State.

"As a soldier and a citizen Gen. Marshall exemplifies the spirit of America, a nation of peace-loving people who do not shrink from their duty when the nation is imperilled, or its ideals and principles stand in need of defense.

"He has distinguished himself both on the field of battle, and at the conference table; in uniform and in civilian clothes.

The record of his Army career is one of steady upward progress through the grades of rank. He thus came fully prepared to the onerous task which befell him as Chief of Staff. His was the genius behind the mobilization which with miraculous speed converted America's insignificant Army into the mightiest aggregation of armed force in the history of the world; his was the ingenuity which mapped the overall strategy for the employment of that force to a victorious end with a minimum of human loss.

"And yet, when that end was achieved, when the strife of gruelling campaigns was over, when a life of ease and well-earned retirement beckoned, Gen: Marshall heeded again a call to the service of the nation, first as Ambassador to China, and now in the high post of Secretary of State.

"In that eminent office he is displaying those characteristics of integrity, straightforwardness, deep understanding of the problems of humanity, and of abiding faith in democracy which are the indices of his greatness.

"Gen. Marshall's formal Army record and his many decorations indicate the outstanding greatness of his career, but it is not for those things alone that we offer this citation. We pay tribute to the Secretary of State, the great American, George C. Marshall, one who although he walks among the great, retains the common touch.

"B'nai B'rith therefore presents this medal for his historic contribution to world justice and to humanity."

(Whereupon Acting President Goldman presented the gold medal and the citation to Secretary of State Mr. George C. Marshall, as the assembly arose and applauded vigorously.)

Response by the Secretary of State

HONORABLE GEORGE C. MARSHALL: Mr. Goldman, Mr. Chairman, ladies and gentlemen, I am naturally greatly honored by this award, by this distinction, and by the generous expressions with which it was presented to me. I shall naturally treasure it.

During the war years I had some contact with your organization and was familiar with your work, in particular in hospitals and with the transports with which you lent great assistance. More recently, in my present position, I became involved in the

effort to salvage the tragedy of Europe, and I became more imminently aware of the tragic situation of so many of your people in Germany and in Austria.

I have met and listened to many of your leaders here in the United States, in Berlin, and even in Moscow. I can but assure you of my profound symapthy for that tragic situation in Europe, and I can assure you of both my deep personal and my deep official interest in reaching a prompt solution.

Thank you very much for this honor. (Whereupon the assembly arose and applauded unanimously.)

CHAIRMAN KUSWORM: The award to be presented to Mr. Justice Jackson will be given by Brother Harry K. Wolff, Vice President of the Order from California. (Applause)

Citation of Associate Justice Jackson

PRESENTED BY HARRY K. WOLFF, Vice-President

VICE PRESIDENT WOLFF: Mr. Chairman, distinguished guests, I feel signally honored in being privileged to take part in this program, particularly the pleasurable portion of this evening's historic meeting.

A great philosopher once said that every man is a volume, if you know how to read him. The Supreme Lodge of our beloved Order of B'nai B'rith, in reviewing and appraising the human volume symbolizing a loyal citizen, a talented jurist, a real, courageous man, and one of sincere convictions, and last, but not least, a man of God's choice as a humanitarian.

And, reading his life's record, that Order, Justice Jackson, has honored me in being privileged to speak the word of presentation of this award to you for the justice and humanitarianism which you have fought for and won.

There is accompanying this award, a citation, and I shall read it to you, and through you to this great assembly that they may know too what we all think of you:

"To Honorable Robert H. Jackson, Associate Justice of the United States.

"At the close of World War II, Robert H. Jackson, Associate Justice of the United States, was called from the highest tribunal of our nation to perform a duty for humanity and justice to the world. Justice Jackson was appointed

Chief Counsel for the United States in the prosecution of the Nurenberg war criminals. Faced with the greatest demonstration of crime that a single society has ever produced, Justice Jackson reached out for the elements that are basic and relevant from the point of view of the continuity of our civilization.

"To many lawyers and jurists this situation would have posed psychological and legal difficulties; they would have attempted to apply static rules of law and old concepts to a highly dynamic phenomenon of mass criminality, organized by an entire nation. To Justice Jackson, the Nurenberg war crimes prosecution was a challenge. The proceedings represented the practical effort of four of the most mighty Nations to utilize international law to meet the greatest menace of our times—aggressive war. The cynicism of Nazi criminality challenged the nations which fought for their own survival, and for the very foundation of modern civilization.

"He did not wish to violate the equal rule of law, which is the basis of our society. Justice Jackson met this challenge by grasping the fundamental that aggressive war is an international crime and should be punished. He placed a proper emphasis upon a significant modern phenomenon developed by Nazi Germany, the extermination of entire peoples and nations. This new crime was described as 'genocide' and has the greatest implications for our civilization. As homicide pre-supposes the right of a human being to live, genocide is based upon the principle that ethnic national and religious groups have a legally protected right to exist and to be preserved as a great living force of modern civilization.

"Justice Jackson established the principle that the real plaintiff at Nurenberg was civilization. He put the forces of international law on the side of peace so that men and women of goodwill in all countries may live in a better world. It is for this reason that the B'nai B'rith pays public tribute to Associate Justice Robert H. Jackson and presents this award for his tremendous contribution to world justice and humanitarianism."

(Whereupon the assembly rose and applauded as Associate Jackson received the medal and award.)

VICE PRESIDENT WOLFF (Continuing): Justice Jackson on behalf of this Order I present to you this medal which symbolizes the thoughts that I have expressed to you, and on behalf of the people of our Order and all of our people, I sin-

cerely pray that God will spare you for a long life with happiness and good health and that you may continue on with your good work.

That to me was the Omaha lawyer, interested in the broad problem, knowing that unless this problem is solved for all groups, it cannot possibly be solved for any one group. So one of the last things that he did was to throw himself wholeheartedly into the Citizens Committee, which is now seeking temporary emergency legislation to permit this country to do its fair share toward breaking up the camps in Europe. So the Citizens Committee was formed.

We were all very heartened when the new Secretary of State, the distinguished guest tonight, brought forth his twenty-seven proposals, urgent proposals for action, and he named as Number Three that this country should rapidly join and financially support the International Refugee Organization. That is about to be an accomplished fact.

But Number Six on his list was again the proposal that this country should adopt emergency temporary legislation that would permit the United States among other nations to do its fair share toward solving this problem.

So in that meeting on December 20th we decided we would do what we could to see to it that the people of this country became aware of the fact that this was a tremendously difficult unsolved problem in the post-war era, a problem affecting people of a great many different nationalities, people of a great many different religious faiths, a problem that we were not in position to solve under existing laws.

I need say nothing more perhaps here now, than that our present immigration laws, the quota system, so-called, provides that the magnificent sum of 638 Estonians, Latvians and Lithuanians come in each year. We all know that quotas are not transferable, and we all know that 70 percent of our present quota of 154,000 allocated to three countries, Great Britain, Germany and Ireland, were not used. We all know also that the quota will not be used, and so our present quota laws, ladies and gentlemen are really a laughing stock. We know realistically that they do not permit the entry of people who want to come here and who need the opportunity of coming here, and that is the reason we have had such small, such infinitesimal immigration during the so-called war years. During the years 1940-46, 915,000 visas, permissible under our very restricted immigration laws, were not used. It seems altogether reasonable that this country should offer its contribu-

tion toward the solution of this awful problem, remaining still in Germany and Austria and Italy, that is costing this Government a tremendous amount of money (the Secretary of War is probably much more familiar with the exact figure than I am) but I am told that it runs well over a hundred million dollars, as our share of the bill this year. Our contribution to the solution of that program is simple, very simple, to me. Having had practically no immigration during the war years, it seems to me tremendously important that we should offer to make up a part of the unused visas during the war years. That is why, finally, the Citizens Committee made up of representatives of the Catholic group, of the Protestant groups, of the Jewish group, of the American Federation of Labor, of the CIO, of the Railroad Brotherhood, and so on down the line, all of the groups, are urging the passage of HR2910, known as the Stratton Bill. It is extremely important.

I will close with this: we are not going to solve these problems merely by creating international machinery. It is a fine thing that we have created the International Refugee Organization, but I can assure you as the result of some experience that unless the nations that make up United Nations, by their individual domestic action make it possible for the UN machinery to function, there is little use of our having created the international machinery.

And so Henry Monsky was, and B'nai B'rith, among a great many other individuals and organizations, is now interested in seeing to it that soon the sub-Committee on Immigration at long last will fix dates for hearings upon the so-called Stratton Bill. At that time we shall ascertain whether it is the spirit of the American people that this great nation of ours, so fortunate, having escaped so much, is willing to permit something less than one-half of the number of people who might have come in during the war years, but who were unable to come because of the war, lack of transportation and the like, to come here now and to get off the back of the Army and the War Department that most awful problem with which they are obligated to cope—the so-called D. P. Camps.

It is terribly important: you folks come from all over the country, and I hope that as you go back not only will you write letters to the Judiciary Committee and the sub-Committee on Immigration but, much more important, in some respects, is that you get your friends to do so because this is a problem that affects many others than persons of the Jewish faith. It is terribly, terribly important. It is sound from our stand-

point. It is sound from the standpoint of the UN. The only solution for this, the most awful, in my opinion, remaining problem of the post-war era, the problem of the Displaced Persons in Europe, is that the United States and other countries in position to do so, should keep their immigration doors so reasonably open that we may break up those awful places of Bergen-Belsen that I have visited, and a lot of the other places in which still a great many people, Catholics, Protestants, persons of the Jewish faith are still living. How much longer the UN will stand for it, how much longer America will stand for it, I don't know, but a great deal depends upon the next few weeks in the Congress and the UN.

And so, talking about the items of unfinished business of the Omaha lawyer, your president, the friend of us all, HR2910 represents one of them.

I don't know, but I suspect, that the distinguished guests here tonight, some of them, would be terribly glad to have that Bill passed. It will pass only if the people of America—America that has been built and made strong by immigration—will insist that within the period of the next four years we have reasonable immigration to enable us to break up those places of horror in Germany and Austria.

Response by Associate Justice Jackson

HONORABLE ROBERT H. JACKSON (Associate Justice United States Supreme Court.) Mr. Vice President, Mr. Chairman, I am of course deeply touched at the tribute and the award. It is quite natural that the Jewish organizations and the Jewish people should have taken a great interest in what was done at Nurenberg. The Jewish people stood a good deal of the pain of the Nazi regime, but it was non-Jewish people who must bear the shame of the Nazi regime, and it was the non-Jewish people who needed to square themselves with civilization for the wrongs which had been inflicted, among others, predominantly upon the Jewish people.

I find great difficulty in talking about it, because one is either inadequate or sensational. We have become so numb in this country, so accustomed to these recitals, that we cannot

grasp the enormity of the program of crime that was carried out in Europe. We believe it could only occur in some dark age; indeed it has only occurred in a dark age, because when the story is written, ours is one of the darkest ages of all history. Never has the world seen a program of enslavement that reached so many people; never has it seen a program of extermination, that exterminated so many people. Of all the history of the world, ours in that respect is the darkest age of all times, and it is not a pleasant thought.

When I face an audience like this, I cannot help but think of the comparison: more people than are in this room were exterminated at single gasps in the gas chambers in the Nazi concentration camp at Oscwitz—more than 2,000 at a time. Look about you and see how many souls that really is, and you can see how impossible it is for us to grasp the program. More than four million people—more than a city like Cleveland, almost the City of New York, wiped out by this process, and we in this country find it in our hearts sometimes to complain about the absence of steak or the amount of taxes or some other detail. I confess I have little patience with it.

The trials at Nurenberg represented some effort to square this era with history; to write into the record something that would make clear that the history that records these atrocities must also record that the mass of mankind did not approve of them. We have tried to set up principles by which the second half of this century may redeem its first half, by opening up a better way—but it is a long way to go.

I deeply appreciate the interest that you have taken in this effort, and the expression of appreciation which you have voiced.

Let us hope that the four nations which united in condemning aggressive warfare will unite in carrying through the principles they declared. Let us hope that the rights of minorities which we sought to protect, the right to live, the right to follow their own creed, the right to have their own thoughts and express their own views, that those rights may win broader protection. Those are the things that Nurenberg tried to write into the record to offset as far as possible the record which darkens our time.

(Whereupon the assembly arose and applauded unanimously.)

CHAIRMAN KUSWORM: Because of the fact that we are going on the air at ten-fifteen on a coast-to-coast hookup, with the address of the distinguished Attorney General of the

United States, and because we want plenty of time for the presentation of the next award, we will defer that award until later in the program.

The program of this evening has been formulated by the national convention committee of which Brother Maurice Bisgyer, the National Secretary, is Chairman. It is fitting and proper therefore that to him shall fall the pleasurable privilege of presenting the honored guests who will have no speaking part on the program.

Introduction of Distinguished Guests

MR. BISGYER (National Secretary): Brother chairman, ladies and gentlemen, I may have to stop promptly at 10:14, and will continue the introduction of the honored guests after the broadcast if I do not conclude before then.

To my right, the Chairman of the B'nai B'rith Veterans Committee, Lieutenant Colonel Elliott A. Niles.

Mr. David Coleman, of California, of our Executive Committee.

Judge Samuel A. Weiss, of our Executive Committee.

Mr. Sol Fass, of Virginia, of our Executive Committe.

Honorable T. Lamar Caudle, Assistant Attorney General.

Judge Joseph L. Kun, of Philadelphia, and a member of our Executive Committee.

Mr. Benjamin Samuels, of our Executive Committee, from Chicago.

General C. T. Lanham, a great friend of our people.

Honorable Edward H. Foley, Jr., Assistant Secretary of the Treasury.

General Edward F. Witsell, Adjutant General of the United States Army.

Ambassador to the Philippines, Honorable Paul V. McNutt.

The Associate Justice of the United States Supreme Court—Honorable Harold H. Burton.

Now I take great pleasure in presenting the Chief Justice of the United States—Honorable Fred M. Vinson.

We hope that at our next Triennial Convention we shall have antoher medal for the Chief Justice. He has earned it.

The Chief Justice acknowledges the ovation. Mr. Bisgyer continuing: He accepts it. We promise it.

To my left, another great friend of our people, the Secretary of the Treasury—Honorable John Snyder.

Chief of Chaplains of the United States Navy—Admiral W. N. Thomas.

Chairman of the Anti-Defamation League Commission of B'nai B'rith, Justice Meier Steinbrink.

Justice of the Supreme Court of Palestine, President of the B'nai B'rith District Grand Lodge of Palestine, Honorable Gad Frumkin.

Chairman of the Vocational Service Commission—Leon J. Obermayer.

Mr. John Horwitz, of Oklahoma, Member of our Executive Committee.

Mrs. Abram Orlow, President of the Women's Supreme Council of the B'nai B'rith.

Mr. Abe Glovsky, of Beverly, Mass., member of our Executive Committee.

Mr. Louie Pickus, of Waukegan, Ill., member of our Executive Committee.

Mr. Noah Atler, of Denver, Colo., member of our Executive Committee.

Mr. Isaac Gradman, of Asheville, N. C., member of our Executive Committee.

Honorable James T. Patterson, Congressman from Connecticut.

The next person assisted me greatly in formulating and executing this program—Paul Richman.

Mr. Max J. Schneider, Chairman of the National Administrative Committee of the ADL.

Member of the National Program Committee of this convention—Lawrence Koenigsberger.

Colonel Julius Klein, former Assistant to the Secretary of War.

Colonel A. Robert Ginsburgh, present Assistant to the Secretary of War.

I also regret to inform you that Mr. Bernard M. Baruch could not be here tonight and stated in a telegram:

I greatly regret I find myself unable to come. At the same time I want to say how deeply I appreciate the courtesy with which you have treated me. Best wishes for a successful dinner. B'nai B'rith is doing a noble work.

(Signed) Bernard M. Baruch.

We are on time, Mr. Chairman and ready for the Broadcast.

THE RADIO ANNOUNCER: Ladies and gentlemen, you are about to hear a talk by Honorable Tom C. Clark, Attorney General of the United States. The occasion is the dinner at the Statler Hotel at Washington highlighting the Triennial convention of B'nai B'rith, Jewish Service organization.

Attorney General Clark will be introduced by Mr. Sidney G. Kusworm, National Treasurer of B'nai B'rith.

CHAIRMAN KUSWORM: Distinguished guests, ladies and gentlemen, it is quite fitting that the Freedom and Democracy session of B'nai B'rith's Triennial convention be addressed by an outstanding American—the People's Lawyer.

I take great pleasure in presenting to you the distinguished Attorney General of the United States—Tom C. Clark.

Address of the Attorney General

HONORABLE TOM C. CLARK: Mr. Chairman, Mr. Chief Justice, Associate Justice of the Supreme Court, Members of the Cabinet, and friends of B'nai B'rith, it is not only an honor and a privilege to gather with you here tonight to honor the memory of our friend Henry Monsky, and to recognize the accomplishments of three patriotic, courageous, Godfearing Americans, Marshall, Jackson and Patterson (applause and cheering) three names that shall long be close to the hearts of every American. But tonight on behalf of peoples all over this earth who believe in a living, dynamic democracy, I wish to say to Secretary of State Marshall, and to Associate Justice Jackson and to Secretary of War Patterson: God bless you and keep you.

My friends, it is in a mood of sadness, coupled with deep respect, that I come here tonight to greet the triennial conven-

tion of the Supreme Lodge of B'nai B'rith. I, too, miss Henry Monsky. I miss his smile, his warm handclasp, his kindly, brotherly greeting. Tonight his heart would be filled with deep saitsfaction at this distinguished gathering that honors him.

Henry Monsky's untimely passing is not only a great loss to his people, but also to the entire Nation. It is a personal loss to me, for I knew him well, worked with him often, and loved and admired him for that work. His accomplishments for humanity were many. He recognized no racial barriers. He loved mankind. Tonight I think of him as being here with us, for in the words of James Whitcomb Riley, "I cannot say and I will not say that he is dead—no, he is just away."

He leaves behind him in the flesh the oldest and the largest Jewish organization in the entire world's history.

Nobody knows what freedom is so well as those who do not have it. No Americans are better equipped to cherish and guard their heritage than those who have once known what it is, to endure oppression, to live in the shadow of persecution and under the handicap of unequal opportunity.

American Jewry is versed in the meaning of these injustices, these inhumanities to man. You, the Jews of America, are members of a free society, citizens of a democratic country. But your forebears lived in the house of bondage.

Yes, you know, you understand well. And that is why your forebears, 104 years ago, founded the B'nai B'rith. They founded it "to re-affirm faith in fundamental human rights." Those fundamental precepts of democracy live today incorporated into the Charter of the United Nations Organization.

Yes, like Henry Monsky, Henry Jones and his eleven associates back on October 13, 1843, when they founded your Order, built it on a solid foundation of faith and service, and as their adopted country, America, expanded to the limits of its geographical frontiers, so has your Organization extended it services until you delegates here tonight represent more than 300,000 men, women and young people throughout this earth.

I need not recount to you its active leaders and workers, the superb record of your Order as a cross-section of Americans of Jewish faith in every patriotic national endeavor since your inception. You are familiar, too, with the Organization's participation in every field of activity in the recent war. That record, to which President Truman, the War and Navy Departments, the American Red Cross and other government and civilian agencies have paid merited tribute, needs no embellishment from me. It is written in the pages of history, as are the

names of the more than 500 members of your Organization who gave their lives in World War II for our peace and our security.

Under our democratic form of government we have grown from thirteen colonies, with their sparse population scattered along the Atlantic seaboard, into the world's greatest nation. We owe this to no one faith, to no one color, to no one race. The quest for freedom, for the inalienable right to enjoy the civil and human rights of man, has brought immigrants of every creed from every part of the globe to these shores of ours. They and their children were the pioneers who forged our Nation; they and their children are the citizens who brought us safely through two world conflicts in our own generation. Every faith has played an important part in our history. There is not a single one which has not made a vital contribution to the building of America. It is gratifying to you, I am sure, to know that none exceeded the people of your own faith, and that none has striven more diligently for the principles of unity and humanity without which there would have been no United States of America.

The history of the Jewish people in America goes back to our very founding.

One of the most important figures of the War of Independence was Haym Salomon who came to New York from Poland in 1772. Who will forget Haym Salomon? Some historians estimate that Salomon poured a tremendous sum into the Revolution, and he died impoverished in 1785 at the early age of 45. His reward, like many, delayed over 150 years, came on December 15, 1941, with the unveiling of a monument in Chicago as a joint memorial to George Washington, Robert Morris and Haym Salomon, the funds having been contributed by Americans of all religions and of all ancestries.

In every period of our history, whether in peace or war, prosperity or adversity, members of your faith have played a leading part. When our future as a united people hung by a thread in Civil War days, they served with distinction on both sides of the Mason-Dixon line. One of the greatest men on the side of the South was Judah P. Benjamin—United States Senator—while on the North was Mayer Lehman. It was he who arranged for the shipment of food to the suffering through the blockade of the South.

It is hardly necessary to recall the familiar names of those, who, since the turn of the twentieth century, have labored so unceasingly and so well in the cause of Americanism and the brotherhood of man.

It is no secret that for twenty years or more we have been the target of an adroit, a subtle, but a wholly vicious campaign designed to lull us into a false sense of our own security—to blind us to the dangers from totalitarian forces bent upon conquest of the world and subjugation of all its peoples.

It was Goebbels who said, "No other country has so many social and racial tensions as America. We shall be able to play on many strings there." We fooled Goebbels and we fooled all of his kind.

The military threat from without we met squarely and turned back. But, it is true internal dangers of this nature are still with us; it seems they never cease.

One fact cannot be hurdled by any clear-thinking American today: For a strong nation, a safe nation, loyalty to our government is of the very essence. When asked the question—How many subversives can the United States Government afford to harbor? Our prompt answer is: Not a single one. It is my purpose to make this a living reality.

This can—and it will—be done. We shall eliminate the abuses of freedom, but in so doing we shall not destroy freedom itself. There will be no whitewash. There will be no witch-hunts. There will be an America safe from the fifth column and equally safe from the gestapo. That is the only kind of America that true Americans want.

No law is better or worse than the personnel administering it. And because we are men and women and not robots or stones, we rightly try to humanize our law rather than legalize the human soul.

And so, all of the argument, legal or otherwise, in the world cannot prevail against ideals. It was an ideal, the flaming zeal to make democracy a living fact, which carried our ancestors safely through the trying times of the War for independence. But there is another type, the insidious infiltration of propaganda by the Communist Party, by bigoted fascist-minded groups like the Ku Klux Klan and the Columbians, and by other nefarious organizations which would destroy our unity and with it our way of life. I am very proud of your Organization; it is in the forefront fighting against that type of thing, as so forcefully stated in a recent issue of the National Jewish Monthly:

"We are opposed to Communism in the United States. We are opposed to it because it would substitute for our present social freedoms the dictatorship that would mean the end

of free speech, free press, free religious assemblage. There is nothing wrong with democracy that more democracy won't cure."

Oh—how true—let me repeat—"There is nothing wrong with democracy that more democracy won't cure."

America today is proof positive that democracy works. It works for peoples of different races, religions and nationality backgrounds. Here all classes live together in harmony under the laws of God and the government of their fellow man. In this connection I voice the hope that President Truman's plea for us to accept a fair share of those homeless victims of world cataclysm be promptly heeded. As the descendants of immigrants we cannot now lock the doors of our beloved land to a fair share of those worthy souls that now ask legal entry.

Our country today is the only hope of the world. For democracy to live and work, its peoples must have hope. They must have that same hope that fired the enthusiasm of our ancestors, the hope of peace, the hope of a tomorrow, that hope that kindles, thrusts out fear and destroys want.

The recent plea of President Truman for aid to stricken countries has done much to re-kindle that hope throughout the world. By admitting our fair share of immigrants who have a background not inimicable to our ideals, we strengthen the hope of democracy throughout the world.

All of us—hand in hand—will march on—side by side, contributing each in his own way, not only to the advancement of our own country but to the advancement of the world. In so doing we have the hope of eliminating want and fear and bringing about a permanent peace among all peoples everywhere on the face of the earth—for God intended it so to be.

CHAIRMAN KUSWORM: Ladies and gentlemen, the award to be presented to the distinguished Secretary of War Patterson will be presented by Brother A. B. Freyer, Vice President of the Order, from Louisiana. (Applause)

Citation of the Secretary of War

PRESENTED BY A. B. FREYER, VICE PRESIDENT

MR. A. B. FREYER (Vice President-District No. 7): Brother Chairman, distinguished guests, ladies and gentlemen of the convention assembled, friends of B'nai B'rith. The Order of B'nai B'rith has become generally recognized throughout the civilized world as dedicated to the service of democracy, humanity, liberty, human rights, and what has come to be termed the American way of life.

Serving in these fields, it recognizes like service by others who have made contribution to like causes.

High on the roll of those who love and serve their fellowmen on the worldwide scene of suffering and distress, is a name I have the privilege and honor of bringing to your particular attention tonight—none other than Honorable Robert P. Patterson, the distinguished Secretary of War of the United States.

Mr. Secretary, as Vice President of the B'nai B'rith I have the honor and the pleasure of presenting to you, in its name, and on behalf of its 300,000 men and women and youth, this gold medal which is a symbol of the citation and award I now present to you for your outstanding contribution to world justice and humanity. This citation is addressed to you, and reads as follows:

"The Honorable Robert P. Patterson has devoted his career as a soldier and a statesman, to preserve the American way of life and to champion the right of all people throughout the world, to live in human decency.

"During the war years Secretary Patterson took the lead in organizing America's huge industrial potential and strength to combat world aggression by the Axis powers. He did this in his capacity as Assistant Secretary of War, and later as Under-Secretary of War. In September of 1945 our honored guest was appointed Secretary of War. His was the task of keeping America strong and at peace in an atomic age.

"Secretary Patterson was one of the first to recognize that although the shooting war was at an end, the world was still

confronted with problems which had not ended but merely had been accentuated.

"Uppermost in his mind was the huge mass of displaced persons looking for refuge and shelter throughout the war-torn European continent.

"Secretary Patterson recognized the humanitarian challenge which these grief-stricken and terrorized wanderers presented to a world of decency. He did not pay mere lip service to their pleas; he helped open the doors of displaced persons camps in the American Zone to displaced persons in their crucial hour of need.

"The swift judgment and administrative ability of Secretary Patterson saved the lives of thousands who would have fallen by the wayside in our postwar world.

"It is with deep appreciation that the B'nai B'rith pays public tribute to Secretary of War Robert P. Patterson and presents this award for his tremendous contribution to world justice and humanity."

(The assembly arose and applauded as Mr. Patterson received the award and citation.)

Response by the Secretary of War

HONORABLE ROBERT P. PATTERSON (Secretary of War):

Mr. Chairman, ladies and gentlemen, and friends of B'nai B'rith, I am profoundly moved by the distinguished honor you have given me tonight. To have received it from an Order of the traditions of service and the ideals of service that B'nai B'rith stands for is indeed a great source of satisfaction to me.

I like to think of it, however, as a tribute by you to the men and women of the United States Army. (Applause). Having fought a war on the tremendous scale of World War II, and having with our allies forced the surrender of the German Nazis, the United States Army in Europe found six million enslaved persons, dragged from their places of origin, to work for the so-called master race in Germany. They aided, succored and sent back, the greater part of those persons, but they took care of six hundred thousand remaining and they have extended that succor, aid and assistance to them now for two years, giv-

ing them the necessaries of life, and enabling them at least to live a decent existence.

Of course that is only a stopgap. It is a program of improvisation. The real solution must come in resettlement, with hope for those people in another land. (Applause)

I go along wholeheartedly with what Mr. Harrison has said (vigorous applause); the International Refugee Organization is a step in the right direction but it is by no means the whole distance. It is for the United States of America to show its faith by its own program; to take its share of displaced persons to our own shores. It is a blunder and a mistake and a fallacy to believe that those people will be a burden on us. They will not be. Their mere survival through the years of misery, degradation and hardship, their mere survival proves their stamina. They will bring talents, skills and energies that will be an asset to this nation, and that will make them paying passengers, not deadheads. (Applause)

Until that day comes, the Army will do its assigned duty, and so, as I said in the first place, I prefer to think of it as a tribute from you to the men and women of the United States Army.

(The assembly arose and applauded and cheered.)

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CHAIRMAN KUSWORM: Among the very talented brethren of our Order is a famous songwriter who gratuitously wrote and dedicated to Henry Monsky the "Songs of Friendship" which will be distributed to all of the public schools of the United States.

It is with pleasure that I present to you the distinguished songwriter, Brother Irving Caesar.

MR. IRVING CAESAR: My good friends, I believe you will understand that when I say I would be less than human if first of all I didn't acknowledge this unparalleled opportunity of presenting just two or three of these short songs of human rights. I don't think a greater tribute could be paid to the B'nai B'rith than to say this: that when I conceived of writing songs of human rights, translated into some eight languages: Chinese, Japanese, Russian, French, Spanish, German, and having nothing to do with our own specific problem, the B'nai B'rith through its ADL was the first to virtually embrace them. They have been a source of great strength, and have taken them, for the time being, out of the voice-in-the-wilderness stage.

So, first I would like to sing to the memory of Henry Monsky a song that I am sure appealed to him perhaps most of all, "It Is Always Music to His Ears."

(Whereupon Mr. Caesar sang the indicated song, and then followed it with "Thomas Jeffersky.")

And may I say that in Dade County, Florida, in Alabama, there are thousands of books in the hands of the important people—the school teachers—and these songs were meant for those teachers, and for the still more important ones, those little children who are the peacemakers and warmakers of tomorrow.

Now I want to do, "Let's Make the World of Tomorrow, Today."

(Whereupon Mr. Caesar sang the song he had indicated and was greeted by vigorous applause and cheering.)

Now, ladies and gentlemen, with great reverence I want to do the last song in the book, there are nineteen, but first I must take thirty seconds to say this little story: I was carefully tuning into my radio ten or twelve weeks ago, when I heard a very feeble voice, in effect he was trying to knock on the doors of the world; it was ten o'clock in the morning on a national hookup. There aren't many people up in the morning in big cities anyhow. He was saying: Please, may I come into your room for a moment? I want to tell you three or four things. I speak not only for myself, I speak for many of my associates who know our secret, and I want to tell you this: we want to tell you that soon perhaps many nations will have the atomic bomb. There is no defense against the atomic bomb, and if another war should come—perish the thought—it might easily mean three-fourths of the world destroyed.

That was the voice of Einstein, and he was followed by Harold Urey. And I thought: how futile—sometimes—just words. Unless we can emotionalize the masses, how futile words seem. Fortunately I have a song that in effect says that I am hoping that with the aid of B'nai B'rith and other organizations, who rallied to the point and recognized the tool in this, and with the aid of even some members of our State Department who already have been in touch with me, UNNESCO, etcetera, maybe we can emotionalize the masses and then get them to rationalize and think.

The name of this song is, "This is Our Last Chance for Peace."

(Whereupon Mr. Caesar sang the indicated song and was vigorously applauded.)

CHAIRMAN KUSWORM: This meeting started on a very sad note; it should end that way, and yet it has been a most glorious evening. Words are a little difficult at this time, because it was only last Friday a week ago, that I sat with Henry Monsky, of sainted memory, in the Biltmore Hotel. In the morning he was telling me of this glorious program, the greatest, the most distinguished program in the history of B'nai B'rith, and how thrilled he was at the opportunity of presiding—that was at ten o'clock in the morning. Little did he think that at six o'clock he would be dead, and that I would preside here this evening, and of course little did I think that such would be the case.

So before we end the evening with a Memorial Service to him, I want to express the deep appreciation of B'nai B'rith to this galaxy of upstanding, outstanding and distinguished Americans who have come here this evening, and to thank them for the privilege that we of the B'nai B'rith have been given, to bask in the sunshine of their company. To think that we in this great Order through our works have deserved such a tribute. Having these distinguished men feel that they wanted to be with us is indeed thrilling, is indeed wonderful. It will be an incentive for us to carry on in our great humanitarian way, regardless of race or creed, so that we may continue to merit the affection of the President of the United States, the Chief Justice and the Justices of the Supreme Court of the United States, and the Cabinet Members of the United States. And on behalf of you, my brethren, I want to pledge to them that we will continue to go on and on, up God's hill of sacrifice to the higher loyalties of life that we may continue to show by our works that we are the sons and daughters of the Covenant, and that we are willing to dedicate a substantial portion of our lives and our means to carry on that program.

And now, in this hour of trial and tribulation and sorrow, we turn to God for consolation; in memory of our great leader we shall conduct a Memorial Service to him.

This Menorah, the seven-branched candlestick, is the symbol of our faith; the candles shed the light of faith.

Mrs. Therese Goode, the wife of Chaplain Alexander Goode, one of the four great chaplains who went down on the Dorchester and gave their life belts so that their men would live, will light the candles. Mrs. Goode is a member of the B'nai B'rith staff at Supreme Lodge Headquarters.

Commander Joshua Goldberg, the Chaplain, will officiate and recite the traditional Kaddish Prayer—the prayer for the

dead, the prayer for the repose of the soul of Henry Monsky, and all of our dead ones who have been laid to rest, whether they be Protestants, Catholics or Jews.

After that Kaddish Prayer, taps will be sounded by members of the United States Marine Band.

After taps have been sounded we will please remain standing for the benediction to be given to us by Brother Rabbi William F. Rosenblum of New York City.

(The Memorial Exercises proceeded in the order announced.)

The Benediction by Rabbi Rosenblum follows:

Our God, and God of our Fathers, we began our deliberations this evening by invoking thy blessing.

We pray thou sendest us forth with thy benediction.

May all the memories of this hour and the words of sanctification we have spoken abide with us, and leave an impress upon our hearts that will make of this night not one so much of lament as of dedication to the labors of the future; not so much of requiem as of resolve to carry on the tasks of the man whom we commemorate; and not so much to feel bereaved or bereft as to be enriched by the record of the life that was dedicated to the sacred task for which our Order stands.

And may every word of benediction spoken in thy name become a guardian and a guide on the highway of all the future to those who now take up the torch and the task, so that there will be for the world a three-fold blessing, through us and all men to our people, our nation, and our world.

Yevorech'ha Adonai veyishmerecho. Thus may the Lord bless you and keep you. May the Lord let the light of his countenance shine upon you and be gracious unto you. May the Lord lift up his countenance upon you and grant you peace, now and evermore.

Amen.

The Convention adopted the committee reports as they appear herein, except where referrals were made and are so noted.

Parenthetical statements are important addenda by the Convention.

Highlights of Sessions, May 13, 1947

Tribute paid to Archibald A. Marx, former Vice-President of the Order, who attended his first Supreme Lodge Convention forty-seven years ago, and the response of Brother Marx.

Frank Goldman's expression of appreciation to Sidney G. Kusworm for the excellent manner of his presiding over the Freedom and Democracy Program, and his response.

Presentation of plaque by Cinema Lodge to the Secretary of the Order and vote of thanks to Cinema Lodge, Arthur Glixon, Frank Gallup, Barney Balaban, Max Klein and others for their production of "This is B'nai B'rith". Announcement of method of distribution of the film to B'nai B'rith units.

Address of Dr. Abram L. Sachar wherein he stressed that "if the American Jewish Community is giving service, the means for supporting it will be there," nor should B'nai B'rith service be frozen.

Presentation of Judge Albert Cohen, former President of District No. 1, a Justice of the Appellate Division of the Supreme Court of New York and a delegate.

Telegram of felicitations to Richard E. Gutstadt on occasion of his 59th birthday.

Telegram of felicitations to Brother Emil Nathan of St. Louis on celebration of his 80th birthday.

Presentation of check for $13,535 by Mrs. Abram Orlow, President of the Women's Supreme Council to Alexander Eliash, Treasurer of the Palestine District Grand Lodge, for the B'nai B'rith Home for Children in Palestine, of which amount Women's District Grand Lodge No. 4 contributed $8,000.

Committee on Vocational Service

Your Convention Committee carefully considered the three-year report of the National Director of the B'nai B'rith Vocational Service Bureau as it appears in the printed preliminary proceedings of the Convention and as further supplemented by the Director in oral remarks and comments. Your Convention Committee on Vocational Service wishes to go on record as fully endorsing the very fine work which is being done by the Vocational Service Bureau under the capable leadership of its National Director, Dr. Max F. Baer and his staff. We herewith record our sincere appreciation and gratitude for this very important and pioneering work in the direction of helping solve fundamental problems which are confronting our Jewish youth and adults with respect to their occupational and professional careers. It is here recalled by your Committee that the work of Vocational Service had the very deep and intense interest of our late lamented leader Henry Monsky. He followed the

development and unfolding of this program by his unfailing personal attention and encouragement of every detail. Your Convention Committee also wishes to express thanks for the cooperation given by our National Vocational Service Commission to the National Director, Dr. Baer and his co-workers in bringing to its present state of high achievement the work of this Department of B'nai B'rith.

The Committee has taken cognizance of several highly significant research projects which have recently been completed by the Vocational Service Bureau or are now in various stages of progress. Foremost among these is a nationwide study of discrimination in admissions on the part of colleges and Universities which has been jointly planned by the Anti-Defamation League, the Hillel Foundations and the Vocational Service Bureau and which is being executed under the direction of the Vocational Service Bureau. This week the Bureau has issued a book entitled "Careers in Jewish Communal Service"—the result of two years of original research. The Bureau has virtually completed its decennial census of Jewish college students the results of which are eagerly awaited by the President's Commission on a Higher Education and other interested agencies and individuals. Last year the Bureau issued its classic study "Careers in Retail Business Ownership" which blazed a new trial of enlightenment in a hitherto neglected area of occupational research.

The Committee has noted with great satisfaction the establishlishment of group Vocational guidance programs under B'nai B'rith auspices in seventeen areas of the country. Through these programs young Jewish people and adults receive realistic and authentic information on the fast changing world of work with particular reference to the difficulties facing Jewish youth in obtaining training and employment.

In furtherance of the work of Vocational Service your Convention Committee unanimously makes the following four recommendations. These recommendations were arrived at after an all-day discussion of ways and means for furthering and developing our B'nai B'rith program of Vocational Service:

Recommendation Number One:

Your Committee recommends to this Convention that in the direction of intensifying a program of public relations within the fold of B'nai B'rith with respect to Vocational Service work that there be carried on by the National Vocational Service Commission a vigorous campaign to acquaint the members of B'nai B'rith with the work of Vocational Service and furthermore, that the respective districts of B'nai B'rith give their full cooperation in this regard.

Recommendation Number Two:

Your Committee recommends that the National Vocational Serv-

ice Commission further encourage the establishment of individual guidance facilities under the auspices of B'nai B'rith or of local Jewish communal organizations in communities where it is indicated and desirable.

Recommendation Number Three:

Your Committee recommends that the National Vocational Service Commission be encouraged to continue and extend its program for stimulating the establishment by Federal, State and local Governmental agencies of Vocational Service Programs within their respective jurisdictions.

Recommendation Number Four:

Your Committee recommends to the National Vocational Service Commission that B'nai B'rith should extend professionally directed programs of Vocational Service to the smaller Jewish communities on a regional basis.

Committee on Department of Information and the National Jewish Monthly

The Committee considered carefully the reports submitted by the Editorial and Advertising Departments of The National Jewish Monthly and the B'nai B'rith News and the head of the Press and Radio Bureau.

The National Jewish Monthly

The NJM's status in the Audit Bureau of Circulations was discussed. At present, the magazine is listed as an association journal "non-deductible from dues". To the average advertiser, this means it is not paid circulation. It would be of immeasurable help in procuring advertising if this status could be changed to "deductible from dues." This can be accomplished very simply, and it is, therefore, the sense of this Committee that we recommend to the Supreme Lodge that all local lodges be instructed to put on their invoices sent to their members the following: "The sum of 75 cents of your dues goes for payment of your year's subscription (entirely voluntary) to our official organ, The National Jewish Monthly."

[The Executive Committee of the Supreme Lodge at its Convention meeting voted as follows on deductibility: "On the request from Ed Grusd to change the classification of the National Jewish Monthly from 'non-deductible' to 'deductible', in order to show the advertisers that the circulation is not forced and that the members may deduct the cost of the National Jewish Monthly from their dues if they so desire, it was moved, seconded and carried that the permission requested be granted."]

The Editorial portion of the report was read. The following recommendation resulted:

It is the sense of this Committee that as soon as paper becomes

more available, consideration be given to extending the circulation among libraries, institutions of higher learning and the clergy. At present, copies are distributed to the various 128 Veterans' Administration Hospitals and all the Army and Navy posts in this country.

Advertising Department—

It is resolved that it is the sense of the Committee that all B'nai B'rith members should lend their efforts in supporting those firms who advertise in The National Jewish Monthly. Also, that members of the B'nai B'rith should cooperate in using their influence directly or indirectly with advertising agencies to place advertising in The National Jewish Monthly.

The Committee wished to go on record as to commenting on the growth and fine work done by the Advertising Department under the direction of Miss Ann Mazer.

B'nai B'rith News

The Chicago B'nai B'rith Council resolution presented to the Committee referring to the B'nai B'rith News is as follows:

"WHEREAS, the Chicago B'nai B'rith Council deems the B'nai B'rith News to be of inestimable value in publicizing the activities of the order and a worthwhile educational medium for the officers and actve leaders of the respective lodges of B'nai B'rith in facilitating their membership and conservation endeavors:

"NOW THEREFORE BE IT RESOLVED, that the Supreme Lodge in Convention assembled take such action as may be appropriate and effective to cause the B'nai B'rith News to be mailed to all officers and members of the Executive Committee of all B'nai B'rith Lodges."

In acting upon this resolution, it was recommended by the unanimous vote of the Committee to have the B'nai B'rith News mailed to all officers and members of the Executive Committee of all B'nai B'rith Lodges.

Department of Information—Report of Press and Radio Bureaus

The following recommendations were accepted:

"1. That the radio media be exploited more fully on both a national and local basis. This could materialize, in the very near future, through the interchange of scripts, transcriptions, programming ideas, and correspondence in regard to progress.

"2. That a monthly newsletter (mimeographed) be prepared by the Department of Information for the Women's Supreme Council and the publicity chairman of the lodges and chapters and the editors of lodge and chapter publications.

"3. That the B'nai B'rith departments, except ADL and Vocational Service Bureau, which prepare their own brochures, pamphlets, etc., route their material through the Press and Radio

Bureau. This plan would not only aid in coordinating advance publicity but would carry with it advice on make-up, typographical and professional matters.

"4. That the director of the Press and Radio Bureau be made a full-time position. This recommendation is based on the need to encompass the untapped potential of publicizing B'nai B'rith service in a wider sphere. It is further predicated on the successful, but incomplete, experiment of the current bureau created on a part-time basis."

Film

The Committee, thrilled by the motion picture, "This Is B'nai B'rith," strongly urges every lodge and chapter to avail itself of this film by procuring it for showing at special meetings designed for membership promotion.

Committee on Women's Chapters

The Women's Chapters of B'nai B'rith have been in existence for approximately 40 years. From an inauspicious inception, confronted by doubts, indifference and resistance to the establishment of constituent units, they have now grown to 494 chapters with a membership of approximately 95,000.

The last decade was the period of their greatest growth. This was due in a great measure to the deep interest, whole-hearted cooperation and espousal of their movement by our late lamented President, who recognized their tremendous value to the work of our Order and who left no stone unturned to further their development. They are now a well-organized body with chapters in every American District and 5 foreign countries, operating under their own District Grand Lodges.

Seven years ago, it became evident that a superior body would have to be organized to coordinate the work of the District Grand Lodges, with the result that a Women's Supreme Council was formed. In addition to the Women's Supreme Council, they now have a National Director of Women's Activities, representatives on all of the National B'nai B'rith Commissions, and they have been accorded the privilege of attendance with limited rights at our Supreme Lodge Triennial Conventions.

The value of Women's Chapters has been established beyond any question. They have become a potent and vital factor in the work of our Order. They have supported and contributed to every B'nai B'rith project and endeavor. They have accelerated the growth of the men's lodges and have helped make B'nai B'rith a stronger and more effective force in Jewish life.

As Mrs. Jean Laufman, National Director of Women's Activities, pointed out in her excellent report, "Traditionally dedicated to Serve Humanity, B'nai B'rith Women have been cognizant of the practical needs which must be met to give meaning and purpose to

their Services. Here, too, with the same passionate devotion they disclosed when serving our people and our country during their zero hour, B'nai B'rith Women have demonstrated once more, their realism and keen understanding of all human needs by their magificent financial support of B'nai B'rith Projects, at home and abroad since the war ended, and have manifested their complete understanding of their responsibilities to their communities by their generous contributions on the local level." Since we last met, in addition to the intangible contributions made by the women, they have contributed to B'nai B'rith and other communal causes the sum of $1,250,000.

We salute those Daughters of Israel whose vision, courage and far-sighted leadership contributed so greatly to the building of this structure to which its present leaders and membership are adding immeasurably.

We signal attention to the spendid work of the President of the Women's Supreme Council, Mrs. Ida Cook Farber, her predecessors, Mrs. Lenore Underwood, Mrs. Rose Turner, and Mrs. Jean Laufman, and their officers, whose guidance, zeal and devotion have helped make our Women's Chapters a source of pride, strength, power and influence to our great Order. Appreciation is also extended to Mr. Maurice Bisgyer, National Secretary, for his sympathetic understanding of their problems, and his constant guidance and counsel.

The following resolutions were submitted by the President of the Women's Supreme Council and the National Director of Women's Activities for our consideration.

1. "I recommend that the women delegates attending the Supreme Lodge Convention be given vote as well as voice."

The Committee approved this recommendation that the women representatives who have the right to attend the Supreme Lodge Triennial Conventions be given the status of accredited delegates. On motion of Chairman Soffer, recommendation 1 was referred by the Convention to the Committee on Constitution & Laws.

2. "I recommend that the Supreme Lodge in Convention assembled cognizant of the unprecedented growth in numbers, and contributions of B'nai B'rith Women, make provision to appoint the President of the Women's Supreme Council as an official member of the Executive Committee and the Central Administrative Board of the Supreme Lodge, with full power to vote, thus giving recognition to the outstanding contributions to B'nai B'rith and the causes it sponsors made by B'nai B'rith Women."

The Committee unanimously approved this recommendation. [Same reference as "1" above.]

3. "Recognizing that the privilege of enjoying a large membership carries with it an added responsibility to retain members,

I recommend that the Supreme Lodge delegates consider ways and means for improved Public Relations on the local, Council, and District levels, and that media for channelling information to the mass membership be seriously considered."

It was our considered judgment that wherever possible Seminars, Leadership Training Programs, Fire-Side Chats, Study Groups, and Motion Pictures be fostered and utilized for the purpose of educating and informing the mass membership of the work of the Order.

4. "I recommend that in order to husband the funds raised under the aegis of B'nai B'rith, the Supreme Lodge delegates consider a formula to govern the diversion of such funds to communal activities. This formula should take the form of a percentage of the total funds raised locally by B'nai B'rith units, and when established, should become a National Policy. It is desirable that a study be made of actual sums contributed to community activities in order to reach satisfactory conclusions. (Note: In the contributions to Community Projects by Women's Chapters, approximately 9.5% of the total contributions have been diverted. On an individual District basis, this reaches about 14% in some instances.)"

The Committee agrees in principle with the above recommendation. However, we cannot stress too strongly the fact that funds raised under B'nai B'rith auspices should be used for B'nai B'rith activities. There are some token contributions that are inescapable for the identification of the Chapters with basic community and national welfare. We deem this principle sufficiently important to urge its serious consideration by the men's lodges as well.

5. "It is recommended that the Supreme Lodge delegates pledge to cooperate with the Women's Supreme Council in aiding in their expansion work by considering the appointment of local committees in lodges where there are no existing Women's Chapters, these committees to spearhead the organization of new groups."

The Committee regrets the fact that in some communities there is still some resistance to the formation of Women's Chapters. We earnestly urge that every restriction in any District or Lodge be removed and that the formation of Women's Chapters be encouraged to the end that each Lodge ultimately organize a Women's Chapter.

Committee on the State of the Order

The Committee recommends that the Convention send the following telegram to Richard E. Gutstadt:

> The Supreme Lodge Convention deeply regrets your absence and expresses its fervent prayers and best wishes for your speedy and complete recovery and your return to full and active direction of the important work of the Anti-Defamation League.

That the Resolution passed by the Executive Committee of the Order pertaining to the great loss in the passing of Sigmund Livingston be approved and adopted as the sense of the Supreme Lodge Convention.

At the outset, we must perforce explain that the function of the Committee on the State of the Order presents an entirely different situation at this Triennial Convention, due to the sudden and tragic death of our illustrious leader Henry Monsky on the eve of this Convention. His untimely death prevented the presentation of his President's Message for the Convention and in its stead a masterly report was delivered by the Acting President, Frank Goldman, from factual information obtained from the files of our lamented President and gathered together by our Secretary, Maurice Bisgyer.

A deep emotional feeling of sadness permeated the gathering when the eulogy was given by our Honorary President, Alfred M. Cohen, who paid tribute to the valiant efforts of our late President Henry Monsky and who so sincerely recounted the strength of character, the wisdom and his many activities as the dynamic leader of B'nai B'rith during the past three years that have been fraught with historic significance to Jewry throughout the world. We are proud of the record of the B'nai B'rith in Post-War Service, which merited awards from both the Army and Navy Departments of the United States Government.

The vital energy of the B'nai B'rith springs from its membership and we delight to observe that our roster comprises more than 315,000 men, women and members of the Youth Organization.

Hillel now embraces 167 Hillel Foundations and Counsellorships, serving more than 90,000 students. Astounding indeed is the progress of the B'nai B'rith Hillel Foundations Building Fund. In the last three years, there has been contributed or pledged to this Fund approximately two million dollars, of which Mr. and Mrs. Baumgarten gave the princely sum of $200,000. All this has been possible through the dynamic leadership and influence of the Director of the Hillel Foundations, Dr. Abram L. Sachar.

29,028 constitute the membership of the Aleph Zadik Aleph, B'nai B'rith Girls, B'nai B'rith Young Women and B'nai B'rith Young Men, who are directed by 37 full-time and 20 part-time professional workers, with volunteer workers numbering approximately 1,000. We look forward with great confidence to the influence these young people will wield upon the American Jewish community of the future and our Order, in particular.

The National Jewish Monthly is a very effective means of disseminating current information and exerting influence on the Christian and Jewish community, and we noted with pleasure the commendation on this publication by the Honorable Tom C. Clark, Attorney General of the United States, in his magnificent address to the Convention.

The Vocational Service Bureau supplies the Jewish youth with tools to carve a career despite discrimination. Their publications

and charts have received public acclaim by various educators, the War Department, the Veterans Administration and other Government agencies.

One of the outstanding achievements in the work of B'nai B'rith has been the Anti-Defamation League, in its great work of promoting in both the Jewish and the general community recognition of the dangers to our democratic way of life, and exerts itself effectively in promoting better understanding between Christians and Jews.

The subject of creating a new District Grand Lodge in Central and South America has been called to the attention of this Committee. In view of the fewness of existing lodges and their very widely scattered locations, and difficulties incident thereto, we advise that, at least for the present, the creation of such District Grand Lodge be deferred.

In this period of reconstruction, it may be opportune to call to the attention of our Lodges overseas, the laws and practices of the Order and we urge upon them the democratic procedure in admission of members.

The suggestion came to this Committee that the Order set up a European Office in Paris to strengthen the B'nai B'rith on the Continent. The Committee advises that this await more tangible developments and that the Executive Committee keep it in mind.

Too much praise cannot be bestowed upon our overseas brethren, who, despite tremendous difficulties, are exerting themselves in the re-establishment and spread of B'nai B'rith membership and influence.

To expedite the business of our Triennial Conventions, we suggest that roll calls be taken by placing in the delegate's kit a sufficient number of cards for this purpose, which, upon any occasion of a required roll call, be gathered by the respective District Secretary or designee and delivered to the Secretary of the Order.

We recommend that a copy of the Rules of the preceding Convention be enclosed in each delegate's kit and that the motion on the subject shall be for the adoption of such rules, subject to amendments.

We cannot conclude this report without expressing, on behalf of the Order, our esteemed gratitude to the great man, our lamented President Henry Monsky, for his unlimited devotion and service to B'nai B'rith and humanity. Nor may we refrain from expressing the gratitude of B'nai B'rith to his dear wife, but for whose sacrifice it would have been impossible for him to give so much of himself, yes, even his life, to the cause we hold so dear.

[The report was submitted with the understanding and consent of Brother Gordon Liverman of England, who suggests that the consideration of the European office be for London rather than for Paris.]

Committee on Social Service and Benevolent Institutions

The Convention Committee on Social Service and Benevolent Institutions has met and begs leave to report as follows:

We have studied the reports of the Social Service Committee, the Leo N. Levi Memorial Hospital Association of Hot Springs, Arkansas, the National Jewish Hospital at Denver, and the Mayo Clinic, and we urge that the historic attitude of B'nai B'rith, expressing its allegiance to the ideals of philanthropy and service, be maintained to the fullest extent consistent with the available facilities of the Order.

We highly commend the administration of the National Jewish Hospital at Denver for its accomplishments during the past three years, especially in so far as its program of research, education, rehabilitation and treatment is concerned. We urge that the allocation by B'nai B'rith to this Institution be as liberal as possible, in view of the expansion of the Hospital's program coupled with considerably increased costs of operation.

We likewise express our warmest commendation on the accomplishments of the Leo N. Levi Memorial Hospital whose comprehensive program is profoundly impressive. Here likewise we urge that the Supreme Lodge be as generous as circumstances permit in view of the fact that the Hospital now has a substantial operating deficit, means to eliminate which must soon be found.

With regard to both of these Institutions, initiated and fathered by B'nai B'rith over a period of many years, we desire to commend their policy of continuing to serve stricken humanity regardless of all considerations of race, color and creed.

The attention of your Committee was directed to the program of the National Arthritis Research Foundation, an offshoot of the Leo N. Levi Memorial Hospital. This Foundation has embarked on a national campaign to raise a substantial sum of money for research purposes and we recommend that B'nai B'rith give its heartiest endorsement to the objectives of this Foundation.

We approve the report of the Mayo Clinic indicating that the work at that Institution is being carried out in a satisfactory manner under the supervision of District Grand Lodge No. 6, and recommend that it be continued along the same lines.

With regard to the Social Service Committee, we submit the following recommendations:

1. That the Supreme Lodge continue its Social Service Committee which for many years has been under the able chairmanship of Brother Rabbi E. W. Leipziger, and charge it with a continuation of activities in stimulating support of Institutions which have been initiated, sponsored and supported by B'nai B'rith.
2. That religious and social personal service should be extended by all appropriate means in all the Districts.

3. That sponsors of the many special projects specifically mentioned in the report of the Supreme Lodge Committee on Social Service be commended and felicitated, and that these projects be reported at all the Districts for emulation, with an added recommendation that Social Service Chairmen in Districts and Lodges be on the alert to address themselves to unmet needs. Furthermore, that every effort be expended by Districts and Lodges to insure that such unmet needs are met either by direct B'nai B'rith effort or through the utilization of the vast B'nai B'rith manpower and womanpower by the creation or stimulation of outside agencies to take care of these needs in furtherance of traditional B'nai B'rith policy.

4. That the Supreme Lodge Social Service Committee be charged with the continuing and imperative duty of stimulating cooperative relations between Welfare Funds and B'nai B'rith institutions and services.

5. That the Supreme Lodge Chairman of Social Service be instructed to keep in touch with changes and new trends in the care of the Aged, of children, of the tubercular, and of the leprous, and report such changes and trends to the Social Service Chairmen of the Districts with the view to stimulating activities in and throughout their respective Districts.

6. That the work of the Supreme Lodge Social Service Committee be implemented by the appropriation of necessary funds for secretarial and other incidental work, and for that purpose we recommend that the Committee on Finance allocate the sum of $1,000 for the forthcoming triennium. [The Finance Committee's recommendation for an allocation of $500.00 for the Social Service Committee during the forthcoming triennial period was approved by the Convention.]

The Convention Committee on Social Service has received and carefully considered the resolution of El Paso Lodge No. 509 urging that there be presented to the Supreme Lodge a proposed survey to consider the possibility of the establishment in El Paso of a national program on a non-sectarian basis in connection with certain skin diseases believed to be varying forms of dermatitis with the view in mind of inaugurating a three-fold program:

1. A research center wherein such diseases can be thoroughly studied by trained personnel.
2. The establishment of facilities whereby sufferers from the diseases can be properly housed, cared for and treated.
3. A vocational training center for sufferers wherein they could be taught useful lines of endeavor which would make them self-supporting and therefore independent of public aid.

Your Committee, imbued with a full recognition of the century-old pioneering tradition of B'nai B'rith, has given this proposal its earnest and sympathetic consideration, but has reached the conclusion that because of the inadequacy of the information at pres-

ent available, it is not in a position to recommend any specific action at this time.

We, therefore, propose that El Paso Lodge be notified that for the foregoing reason no action can be taken along the lines of its recommendation.

Membership Committee

The membership Committee herewith reports upon the subject matters which came to its attention in the report of the National Membership Department and by voluntary suggestion of members of this committee.

We are happy to note that as of December 31, 1946 there were 194,841 men in B'nai B'rith, a number greatly in excess of the 1944 total of 110,410. In as much as the National Membership campaign was not concluded until the end of last month, we are confident that the total membership at the close of the first quarter of 1947 and the total on next June 30 will prove to be well beyond 200,000.

1. With respect to the subject of assisting lodges generally and young men's lodges in particular with their program problems, our committee recommends that the National Membership department be directed to emphasize the importance of sound programming by lodges and to devise a plan which will implement this subject, in collaboration with all B'nai B'rith departments.

2. Deeming the subjects of membership expansion and retention to be of the utmost importance to the strength of B'nai B'rith, your committee unanimously voted to recommend to this convention the creation of a National Membership Commission. It is contemplated that this commission shall be composed of the President and Secretary of the Order, the President and Membership Chairman of the Women's Supreme Council, one representative from each District Grand Lodge and some additional members to be selected by the chairman of the commission. Upon the adoption of this recommendation the matter should be referred to the Committee on Constitution and Laws for proper phrasing.

3. Heretofore various plans have been in effect whereby a rebate of 50¢ per member was given to all Districts except District #1 for membership gains if certain forms, and complicated requirements were met. In lieu of these former plans the committee recommends the following:

That 50¢ per member rebate be given to all districts except District #1 for their net gain in membership for each calendar year hereafter, with the proviso that the monies thus realized by the districts be utilized entirely for membership promotion and/or retention purposes. [An amendment was passed by the Convention so that the Executive Committee is authorized to make such further allocation as in their judgment they feel advisable.]

4. Your committee also recommends that the executive committee be directed to establish a standard national B'nai B'rith emblem.

The fifth and last recommendation of the Membership Department was regarded as being a duplication of the first recommendation and therefore no action was taken upon it.

5. The members of your committee had the privilege, as did all delegates who attended the luncheon meeting of May 12 to view the premier showing of the film "This Is B'nai B'rith". It was also our privilege to have Brother S. Arthur Glixon serve as a member of the committee. We unanimously hailed this eloquent and dramatic moving picture as a great contribution to membership efforts in B'nai B'rith and we recommend that the National Membership Commission be directed to explore and to expand the use of films for membership and retention purposes.

6. The rule has hitherto been adopted by this Supreme Lodge that exservicemen who joined B'nai B'rith within one year of their discharge from the Armed forces need pay for the first year of their membership only one-half the amount of dues they would normally pay. Recognizing that many such exservicemen are attending schools or taking training under the privileges of the G.I. Bill of Rights, your committee recommends that this period during which the exservicemen need pay only one-half dues shall be extended until the conclusion of his G. I. schooling or training.

7. Excepting for the last mentioned provision, your committee believes that special privileges for the membership fees of exservicemen should soon be abolished. The great majority of exservicemen received their discharges from the Armed Forces by the middle of 1946 and therefore the one-year period in which they might join B'nai B'rith on special terms will soon be at an end. For the sake of uniformity and for clearer understanding your committee recommends that as of June 30, 1947, all special privileges heretofore adopted with respect to the membership and dues of exservicemen shall be considered as being no longer in effect.

8. The subject of the conflict or confusion which has arisen in some communities between B'nai B'rith lodges and BBYM chapters by reason of the maximum age limit of BBYM being four years beyond the minimum age limit of B'nai B'rith was brought to the attention of the committee. We were advised also of the compromise which has been worked out by the special committee appointed under the direction of the executive committee, headed by Brother Leon J. Obermayer. In view of the careful consideration and long study which has been devoted to this problem by the committee, your membership committee voted to endorse the findings of the afore-mentioned special committee and we recommend that the report and recommendation of the special committee be adopted.

9. While there has been much attention given in recent years to campaigns for membership growth, your committee believes that for the next few years greater emphasis must be placed upon membership retention techniques. We therefore recommend to the convention that the National Membership Department be directed to give serious consideration to the development of plans for membership retention and to the promulgation of these plans to all districts

and all lodges, so that they may give greater emphasis to the conservation of our expanded membership.

Committee on Hillel

The Convention Hillel Committee notes with gratification the splendid progress which has been made during the past three years in the development of the B'nai B'rith Hillel Foundations. Hillel service has been extended qualitatively and quantitatively in line with its traditional policy of welcoming within its orbit every wholesome expression of Jewish life. The committee recognizes that the growth of 167 Hillel units has been accomplished not only because of the desire of the National Hillel Commission to meet its responsibilities, but more so because of the enormous pressure from communities who have insisted upon having their children served. Vastly increased Jewish registration has created many new Jewish campus communities. Since the B'nai B'rith Hillel Foundations have virtually preempted the Jewish college service, the National Hillel Commission has properly responded to the appeal for service. The Hillel Committee commends the National Hillel Commission for combining a high sense of responsibility with courage to face the tremendous demands for Hillel service.

The Hillel Committee calls the attention of the Convention and its delegates to the crucial financial needs of the B'nai B'rith Hillel Foundations. The present budget of approximately $800,000 is a large one, but the needs are growing and the Hillel Committee urges the delegates to bring back to their constituencies and to the communities in which they live, the importance of interpreting the Hillel program, the sustained service which it renders, and the great need for even wider and more generous support.

The Hillel Committee is deeply gratified to note the newest trend in Hillel service which relates to the establishment of Chairs in Judaic studies at the universities, and especially in those universities where there is opportunity for graduate study of the Christian ministry. These chairs are an extension of the earlier well-established program of obtaining university credit for courses taught in the Hillel Foundations. The Committee is glad to report that negotiations are successfully proceeding to establish such chairs at Emory University in Georgia, the University of Miami in Miami, Yale University at New Haven, Adelphi College in New York, and several other outstanding universities.

The Committee heartily recommends to the delegates that they encourage private subventions and benefactions to bring about the establishment of such Chairs. The committee also recommends that District Grand Lodges and other B'nai B'rith agencies render such assistance as is practical in bringing about the establishment of such Chairs.

B'nai B'rith historically has always had a warm and vital interest in the upbuilding of Palestine. Many projects, reaching back to the

1860's, have been sponsored by B'nai B'rith in Palestine which have been in complete harmony with the traditions of B'nai B'rith. A decade ago Nachlat Alfred M. Cohen was established in Palestine as a token of esteem for our illustrious Honorary President. Later, Nachlat Henry Monsky was established in Palestine as a tribute to the leadership of our now late lamented President. Other Nachlahs have been established in Palestine. The Hillel Committee has noted with gratification the interest of the B'nai B'rith Grand Lodge in Palestine in establishing a Youth House in connection with the Hebrew University on Mt. Scopus in Jerusalem. Such a Youth House will serve the students of the Hebrew University as a Hillel Foundation and it may also serve normal youth needs of Jewish young people in the area. The committee notes that the National Hillel Commission has unanimously approved the participation of B'nai B'rith in establishing such a Youth House. The committee endorses the principle in the cablegram which was sent by our late President Henry Monsky to Justice Gad Frumkin, President of B'nai B'rith Grand Lodge in Palestine. The cable is as follows:

> "We shall submit positive recommendations to our Executive Committee B'nai B'rith Youth House at Mount Scopus to include Hillel Foundation activities. Finances to be explored further as to ratio of support from this side and inside Palestine. All arrangements in Palestine to be handled through Palestine District Grand Lodge. Since Youth House will serve community needs it is contemplated that community-wide board may be established by B'nai B'rith in Palestine."

The Hillel Committee unanimously recommends that this principle be adopted and that the National Hillel Commission proceed to complete its negotiations so that a complete financial plan may be presented to the Executive Committee, and is further authorized and empowered in its discretion to implement such program.

The Hillel Committee recommends the following constitutional amendment to amend Article IX, Section 71 and 72 to read as follows:

Section 71

The B'nai B'rith Hillel Commission shall consist of the President and the Secretary of the Order, one (1) member from each American and Canadian District, to be nominated by the representatives to the Supreme Lodge from such District, and to be elected at each Triennial Convention of the Supreme Lodge; Eight (8) members to be appointed by the President of the Order, with the approval of the Executive Committee thereof; at least one of whom shall be a woman; Eight (8) members elected by the commission, at least one of whom shall be a woman; and one (1) member appointed by the President of the Order from the Women's Supreme Council with the approval of the Executive Committee of the Order.

Section 72

The members of the commission shall hold office between regular conventions of the Supreme Lodge and until their successors are elected and qualify. The eight (8) elected by the commission shall hold office until the next regular convention of the Supreme Lodge following their election. If a vacancy shall occur among the members of the commission representing Districts, such vacancy shall be filled by the General Committee of that particular District Grand Lodge. Any other vacancies shall be filled in the manner provided for in the original appointment or election. [The Convention referred the Constitutional changes to the Committee on Constitution and Laws.]

In our great pride in the magnificent achievements of the B'nai B'rith Hillel Foundations, we must not fail to accord proper recognition to the devotion and self-sacrifice of that beloved leader in the cultural life of America, whose genius has made the Hillel dream a reality.

The impact of the statistics represented by 167 Hillel units staggers the imagination. The administrative responsibility involved in the supervision of this vast educational program has imposed a superhuman burden upon its National Director. Nevertheless, his dynamic and magnetic personality has been poured forth without regard to self, toward enriching the spiritual values of his people and our country.

On this, the completion of 20 years of Hillel service, this committee welcomes the opportunity of expressing the great warmth of the love, affection, devotion and admiration which B'nai B'rith and America extends to our distinguished leader, Dr. Abram L. Sachar.

Committee on Youth Organization

1. This Committee recommends to the Convention the establishment of the memorial to Henry Monsky in Palestine in the form of a forest which shall include a Recreation Center, Youth Hostels, Special Youth Recreation Centers and that the Executive Committee be asked to adopt such plans as may be necessary to effectuate this memorial and that all units of the B'nai B'rith be asked to collaborate. [Referred by the Convention to the Executive Committee and to the Special Committee on Henry Monsky Memorial.]

2. This Committee recommends that the Convention urge upon the B'nai B'rith membership to exert every possible effort, as groups and as individuals, in their communities in order to procure meeting facilities for the chapters of the B'nai B'rith Youth Organization.

3. This Committee concurs in the report of the Special Committee on BBYM age limits. *

* Note: The report of the Special Committee is that the BBYM shall be permitted to solicit and retain members, AZA alumni, veterans or other-

4. This Committee recommends that the Convention urge all lodges and members of B'nai B'rith to take cognizance of the need for proper advisors to BBYO chapters, that every effort be exerted to secure such advisors, and that BBYO Chairmen in Lodges and Chapters shall be selected carefully and judiciously.

5. This Committee goes on record as favoring the establishment of a national camp for leadership training for the B'nai B'rith Youth Organization.

Your Convention Committee on B'nai B'rith Youth Organization moves the adoption and approval of this report and the reference of the age limit provisions to the Committee on Constitution and Laws. [See following report of Special Committee on Age Limits adopted by the Convention.]

Special Committee on Age Limits of Membership in B'nai B'rith Youth Organization and B'nai B'rith Lodges

The Committee appointed by President Monsky to consider the age limits for membership in the BBYO and the B'nai B'rith Lodges is glad to render a unanimous report as follows:

"The Committee met with Rabbi Amram Prero, National Director of the BBYO and other representatives of the BBYO, with young men representing the BBYM, who submitted a brief of their position, with Harry E. Brager, Director of the National Membership Department, and also with members of the Order interested in organizing and developing B'nai B'rith lodges, and also conducted considerable correspondence on the subject and considered the age and statistical status of BBYO groups. The Committee recommends the following:

"(1) That B'nai B'rith shall continue to solicit all persons 21 years of age and up.

"(2) BBYM shall be permitted to solicit and retain members, veterans, AZA alumni or otherwise, until January first following their 23rd birthdays, at which time said members shall automatically become alumni and shall not enjoy any rights or privileges as members.

"(3) The 23-year-old age ceiling for BBYM shall go into effect immediately following appropriate action on this question by the Executive Committee and/or the Supreme Lodge.

"(4) Those members of BBYM who shall be over 23 years of age and under 25 years of age at such time as this proposal goes into effect shall be permitted to remain in BBYM until the January first following their 25th birthday. All others shall become alumni in accordance with the terms of this proposal.

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wise up to the January 1st following their 23rd birthday. All members in BBYM 23 or over at the time this recommendation is enacted shall be permitted to retain membership through their 25th year of age.

"(5) The BBYO shall strictly enforce the terms of this proposal."

Fund-Raising Committee

The following actions were taken by the committee:

On the recommendation of the National Post War Service-Americanism Commission the following action was taken:

1. Resolved that the present National Post War Service Fund inaugurated by the Order immediately following Pearl Harbor and carried forward through World War II years be the last of the series. This action is in line with the general consensus of opinion among B'nai B'rith leaders that the Order should not make an appeal for Post War Service funds for the implementation of the various national Post War Service projects on local levels. It is further recommended that the Executive Committee establish an annual budget for Post War Service-Americanism-Veterans with the beginning of the 1948 calendar year.

2. On the basis of resolutions submitted by District No. 6, a discussion was had on the complaint and objection of a large part of the membership because of the numerous and separate appeals for funds made to the lodges in behalf of various B'nai B'rith activities, such as Hillel, BBYO and Vocational Service, and the consensus of opinion was that it was most desirable to weld these various fund-raising efforts into a single and concentrated appeal on behalf of the activities mentioned. The point was also made that up to the present time there has not been an over-all official fund-raising structure for what has been known as the Wider Scope Fund, but we have depended on the stimulation given to these causes by the Associate Directors of the Wider Scope and officers of District Grand Lodges and lodges to accomplish these purposes. The discussion resulted in the following resolution:

That the Supreme Lodge Convention establish a National Finance Council to direct a unified appeal for funds throughout the country for the support of the Youth Service Program. The National Council shall be constituted on the organization of District Finance Councils to be established in each of the seven Districts of the United States, under such rules and regulations as may be set up by the Executive Committee. The functions of these Councils shall be to provide the machinery for raising all the funds necessary to adequately support on a national and regional basis the entire B'nai B'rith Youth Service program.

3. Considerable comment was made in committee on the lack of appropriateness of the non-descript term, "Wider Scope" which has been for some years to describe the program referred to and there was a consensus of opinion that it was inadequate in defining the real purpose and function of this B'nai B'rith activity of raising funds for the purposes mentioned and it was thought that it would

improve our situation in this respect considerably if the purpose was properly defined. Accordingly, it was

RESOLVED, that the name of the Department of the B'nai B'rith charged with the responsibility of raising funds for what has been heretofore referred to as the "Wider Scope" be changed to "B'nai B'rith National Youth Service Appeal."

4. In connection with the foregoing, inasmuch as heretofore there has been included as a beneficiary of the Fund the Mayo Clinic Social Service Program which cannot be properly included as a Youth Service, it was

RESOLVED, that beginning with 1948 the allocations to the Mayo Clinic Social Service Program shall not be made from the funds realized through the B'nai B'rith Youth Service Appeal, but shall be charged to such other funds as the Executive Committee may direct.

5. The reference to this committee of the relevant portion of the Secretary's report bearing on the matter of fund raising, drawing attention to a deficiency of $100,000 which exists in the amount necessary to carry on the work of the Youth Services on the basis of the 1946 level provoked much discussion in the committee lasting for several hours. The over-all problem presented several questions, namely, the extent of the program, whether it was possible or desirable to curtail it, and more particularly with reference to the ways and means that might be adopted to meet the deficiency in view of the fact that it is proposed that the emergency appeal is not to be made this year.

The extended discussion resulted in the following:

1. RESOLVED, that there be no curtailment in the over-all Youth Service Program [Language embodied in the original report of the Committee on Fund Raising, following the word "Program" was deleted by action of the Convention].
2. The discussion on the ways and means of taking care of the deficiency referred to resulted in an impasse in the committee so that it was finally

RESOLVED, that three alternative proposals for meeting the deficiency be presented to the Convention for consideration as follows:

A. That the Districts be charged with an assessment on the basis of 50¢ for each member in the District for one year.

B. It was the general opinion of the committee that it was desirable to go beyond providing ways and means for meeting the immediate deficiency. A plan of giving by the Districts to the Youth Service Fund should be devised on the basis of the membership of the several Districts that would be equal and adequate to meet the needs.

The committee could not possibly, because of time limitation and inability to get the detailed records of the present Districts giving and breakdown thereof, resolve this to a sum certain, but it was indicated that perhaps $1.75 or $2.00 a year per member would be sufficient to meet the present deficit and put the operations on an adequate basis.

C. That there be a flat per capita increase of $1.00 per member to be used for the Youth Service program exclusively.

[The Convention ordered that items A, B and C be referred to the Executive Committee with power to act.]

6. On behalf of the Joint Defense Appeal which is presently conducting its 1947 National campaign for $6,000,000 it was

RESOLVED, that this convention voice its approval of the JDA campaign and that it call upon all lodges and chapters affiliated with B'nai B'rith to aid the campaign as follows:

1. Each Lodge and Chapter is urged to form immediately a JDA committee to cooperate fully with the campaign officers.
2. Each Lodge and Chapter is urged to influence their respective Welfare Funds to accept the JDA quota requested of Welfare Funds.
3. In communities where there is no Welfare Fund, each lodge and chapter is urged to sponsor an independent JDA campaign to rally the utmost community support for this laudable purpose.

Committee on Budget and Finance
(Preliminary Report)

The motion passed by the Executive Committee, at its meeting held on January 19-20, 1947, regarding the per diem for delegates to Supreme Lodge Conventions, was amended by the Committee on Budget and Finance to read as follows:

"It was moved, seconded and carried that the Executive Committee recommend to the forthcoming Supreme Lodge Convention that the delegates, *including the representatives of the Women's District Grand Lodges and the President of the Women's Supreme Council, shall receive the same per diem as was allowed at the 1944 Supreme Lodge Convention, as follows: A per diem of nine dollars per day for the period of their attendance and a per diem of five

[*The reference to women representatives was deleted from the report at the time of the submission of the report to the Convention. Subsequently by motion of the Convention, the representatives of the Women's District Grand Lodges and the President of the Women's Supreme Council were allocated the same per diem and travel allowance as the delegates (men).]

dollars per day for the time required for direct travel from their homes to the Convention and return by rail; also the equivalent of actual railroad fare by direct travel from their home to the convention and return; also the equivalent of the cost of a lower berth or pullman chair from the home of the delegate to the convention and return."

It is recommended that a refund of $1.50 for buffet supper be given to delegates upon request. We have assurance that the Washington Reception Committee will stand the expense.

It was moved, seconded and carried that the request for an appropriation of $1,000.00, submitted by the Women's Supreme Council, for participation in the International Exposition, be denied.

The Committee on Budget and Finance did not concur in the following recommendation adopted at the meeting of the National Post War Service-Americanism Commission and the National Veterans Advisory Committee, February 17 and 18, 1947:

"That the Supreme Lodge consider the engagement of a Director, and/or Assistant Director differentiating between the work in the Veterans field and the Americanism and Community Service field, and channeling the work accordingly under the supervision of the Department Director."

The Committee declines a request transmitted by the National Post War Service-Americanism Commission and the National Veterans Advisory Committee for a subvention from the National Post War Service Fund for a proposed hobby building at the U. S. Marine Hospital in Chicago.

It was moved, seconded and carried that the request submitted by Brother Alexander Eliash of Palestine for an allocation of a sum of at least $10,000.00 toward the building fund of the B'nai B'rith Home for Maladjusted Children, be referred to the Executive Committee for consideration.

It was moved, seconded and carried that the requests from Brother Alexander Eliash for $40,000.00 toward a building to be erected at Mt. Carmel as a home for the aged, and an unspecified sum for an immigration hostel, be denied. B'nai B'rith finds itself at present unable to make such an appropriation.

In view of the fact that the Executive Committee of the Order has recommended the establishment of a special Henry Monsky Memorial Committee as a subcommittee of the Executive Committee to consider a proper memorial to our late President, it is recommended to refer to the Executive Committee the request from Brother Eliash for an allocation of $100,000.00 over a period of four years for building improvements and the establishment of a Youth Forest in the name of Henry Monsky.

The Committee passed on the following annual budgets for the triennial period 1948, 1949 and 1950:

GENERAL FUND

Supreme Lodge Dues (based on membership of 175,000 at $2.00 per capita)	$350,000.00	
Subscriptions—Non-members	1,500.00	
Advertising—The National Jewish Monthly	45,000.00	
Interest from Investments	5,000.00	
	$401,500.00	

Expenditures

The National Jewish Monthly	$115,400.00	
Membership Field Service—District (A)	32,500.00	
Membership Field Service—City Offices (B)	13,500.00	
Membership Bureau	30,000.00	
Membership Retention	5,000.00	
Membership Promotion Per Capita to Districts...	10,000.00	(see note)
Mailing Department	11,000.00	
Department of Information	26,000.00 *	
"THIS IS B'NAI B'RITH" Manual	2,600.00	
Americanism	3,000.00	
Administrative Expense	43,500.00	
National Jewish Hospital	12,000.00	
Leo N. Levi Memorial Hospital	12,000.00	(see note)
B'nai B'rith Youth Organization—Supreme Lodge Appropriation	3,500.00	
B'nai B'rith Hillel Foundations—Supreme Lodge Appropriation	3,500.00	
Vocational Service Bureau—Supreme Lodge Appropriation	3,500.00	
Travel—Executive and C.A.B. Meetings	6,700.00	
Independent Jewish Press Service	1,200.00 **	
Jewish Telegraphic Agency	1,200.00 **	
Lodge Programs and Speakers	5,000.00	
Radio Programs	1,000.00	
Women's Supreme Council	20,000.00	
Retirement Insurance Expense	5,000.00	
Provision for Convention	20,000.00	
Provision for Depreciation—Furniture & Fixtures	700.00	
National Council on Naturalization and Citizenship	$200.00	
Social Security, Federal Unemployment and District Unemployment Taxes	5,000.00	
President's Contingent Fund	1,000.00	
Pool for Salary Increases	4,000.00 ***	
	$398,000.00	

[* The Finance Committee corrected the allocation to the Department of Information from $31,000 to $26,000 and the correction was adopted by the Convention as follows: "In our preliminary report of yesterday, it was our intention that an item of $5,000 be included for the use of the National Membership Bureau for retention of membership. We, therefore, amend the report to give the Department of Information $26,000 and the retention of membership $5,000. This does not increase the total of the General Fund Budget as presented to you.]

** The allocations to the Independent Jewish Press Service and the Jewish Telegraphic Agency are subject to the discretion of the President and the Secretary.

*** Pool for salary increases to be allocated at the discretion of the President of the Order

The Committee recommends that the subject of a special fund for national membership retention purposes, be referred to the Executive Committee.

Note on Leo N. Levi Memorial Hospital. It was moved, seconded and carried that the $18,000.00 advance made to the Leo N. Levi Memorial Hospital for 1947 and 1948, be cancelled, and an annual appropriation of $12,000.00 be granted for the triennial period 1948, 1949, and 1950. For the year 1947, an allocation of $9,000.00 which was the previous annual grant, be referred to the Executive Committee for action, with a recommendation that they supply these funds.

National Jewish Hospital. The National Jewish Hospital request for a fund from $5,000.00 up for the purpose of a permanent memorial to Henry Monsky in the hospital, was referred to the Special Committee on Henry Monsky Memorials referred to above.

Committee on Budget and Finance
(Final Report)

Supplementary to the report submitted yesterday, we have the following:

We are asked by the Social Service Committee for an allocation of $1,000 for the coming Triennial period. We are approving this item at $500.

We have a request from the Synagogue Council of America for $1,000. We are referring this to the Executive Committee for action.

We have a request from the B'nai B'rith Youth Organization, Western Pennsylvania Council, District #3, for an allocation of $10,000 to be used for the sole purpose of paying expenses of each youth delegate to the National A.Z.A. and B.B.G. Conventions, to be expended under a plan to be formulated by the B'nai B'rith Youth Commission. This matter is referred to the B'nai B'rith Youth Commission without recommendation.

In our preliminary report of yesterday, it was our intention that an item of $5,000 be included for the use of the National Membership Bureau for retention of membership. We, therefore, amend the report to give the Department of Information $26,000 and the retention of membership $5,000. This does not increase the total of the General Fund Budget as presented to you.

See Budget of Youth Services on next page

We recognize the fine work that has been done by these Departments and that these expenditures are entirely justified. However, in view of the fact that this budget is based on deficit financing, this committee, therefore, recommends that the Executive Committee appoint a special committee to review the rapid expansion of these departments and the expenditures connected therewith.

We respectfully suggest that in the future that the Finance and Budget Committee be furnished with an advanced detailed report of the financial operations of the Commissions embraced by the

B'nai B'rith National Youth Service Appeal at each Triennial Convention.

We request that the Executive Committee direct the Executive Secretary to submit the annual auditor's report of the Supreme Lodge, its commissions and agencies, to the Grand Secretary of each District in the United States and Canada each year.

B'NAI B'RITH NATIONAL YOUTH SERVICE APPEAL

Income	
From Welfare Funds and Federations	$205,000.00
District Grand Lodges	45,000.00
Emergency Appeal (from those lodges and auxiliaries which have not responded yet)	50,000.00
ADL allocation from Joint Defense Appeal	200,000.00
Post-War Service Fund (to Hillel for veterans' service in colleges)	25,000.00
Cash Reserve (from Welfare Funds and Emergency Appeal, carried over from 1946)	35,000.00
Total	$560,000.00
Expenditures	
B'nai B'rith Hillel Foundations	315,751.00
B'nai B'rith Youth Organization	142,183.00
Campaign and General Expenses	35,000.00
Vocational Service Bureau	91,000.00
Mayo Clinic	5,200.00
Total	$589,134.00

Committee on Postwar Service and Veterans Affairs

Your Convention Committee on War Service met to analyze and appraise the program and activities of the Department of War Service of B'nai B'rith since the last Supreme Lodge Convention held in 1944. It reviewed with thrilling and pardonable pride the activities of B'nai B'rith for the three years now closing. The statistical data covering the activities of this department are too well-known to requre delineation in this report. In the past three years, approximately $350,000 was contributed by the men's lodges and women's chapters to this fund.

Your Committee, however, takes cognizance of the fact that the dramatic activities embarked upon and accomplished must not be considered only in terms of monies raised and expended. If it could be estimated what these monies purchased in goods and services, it could be fairly stated that an amount of many times the figure mentioned would be proper. Moreover, the intangible spiritual by-product that ensued from these activities will remain as a priceless experience to every member of the Order who participated in this program. The glowing satisfaction that inured to all of us

from a job well done compensated each member of the Order. The public relations aspect will forever stand us in good stead. The many honors that have come to B'nai B'rith from the various high governmental officials, the Department of State, the military forces, and from the President of the United States, have been most gratifying and have come from sources that pay tribute not lightly to genuine loyalties and good citizenship.

In thorough consonance with the policy of B'nai B'rith to remain ever flexible in its program of dynamic action, the War Service Committee immediately converted to postwar service and activities after VJ-Day. In full recognition of the fact that the return of the veteran to civilian life gave our Order the opportunity of assisting in the re-integration of the veteran to his former way of life, and to utilize and benefit directly from the serviceman's point of view, the Postwar Service Committee in the Spring of 1946 organized the Veterans Advisory Committee to the Postwar Service Committee. This Advisory Committee consisted of two veterans of World War II from each District and stressed the appointment of veterans who have had combat experience, the purpose being to have these veterans participate in the formulation of a program that would appeal to the returning veterans. This Veterans Advisory Committee was instrumental in helping plan programs that would find a responsive chord in the veterans who were incapacitated as well as in those returning to civilian life. Your Convention Committee looks with favor and recommends to the proposed incoming committee to be known as the B'nai B'rith National Committee on Veterans Affairs, programs on the District, Council and lodge level which will manifest a continuing interest on behalf of the postwar requirements of the veteran. Your Committee takes cognizance of the fact that wherever possible on the local lodge, Council or District level, every aid and assistance be given to the veteran in the important matters of housing, on-the-job training programs, and any other projects that will inure to the benefit of the veteran.

ACKNOWLEDGMENTS

Your Committee wishes to commend the members of the National War Service and Postwar Service Committee, and the Veterans Advisory Committee, especially Lt. Col. Elliott A. Niles, who has been indefatigable in his effort to implement the veterans advisory program.

Your Committee particularly wishes to commend the director of this department, Brother Abe Kapplin, whose selfless and intelligent direction of this program made our present achievements possible.

Your Committee wishes to thank and commend Brother Maurice Bisgyer, Secretary of the Order, for his over-all interest and assistance in directing the activities of this department to fruitful results.

RECOMMENDATIONS

Your Convention Committee respectfully makes the following recommendations:

1. That inasmuch as the activities of the Postwar Service Committee will largely deal with the needs of veterans, that the former title of the committee, Postwar Service, is now obsolete and hence recommends to this Convention that the committee to be organized shall be called the *B'nai B'rith National Committee on Veterans Affairs*. The function of this committee shall include all activities which promote the welfare of the men and women who are now serving or who have served in the armed forces.

2. That the members of this Committee shall consist of two members to be designated by each of the 7 District Grand Lodges and one member to be designated by each of the Women's District Grand Lodges, plus members at large to be appointed by the President of the Order in his discretion, and that at least one of the two members to be designated by each of the 7 District Grand Lodges should be a veteran of World War II.

3. That in the appointment of these members consideration should be given to the services of men who achieved valuable experience as members of the War Service and Postwar Service Committee and the National Veterans Advisory Committee, in order that this experience should not be lost.

4. That the Supreme Lodge appoint a director or assistant director who shall be specifically concerned with veterans affairs.

5. It is the opinion of the Convention Committee on Postwar Service and Veterans Affairs that the formation of new young men's lodges, including veterans, does not come within the scope of the B'nai B'rith National Committee on Veterans Affairs, and that any monies incidental for membership work in the formation of such lodges be referred to the committee on membership. Your Convention Committee therefore recommends that all monies necessary for membership work, formation of new young men's lodges, including veterans, be paid from Supreme Lodge funds which are allocated to membership.

6. That the matter of a subvention for the proposed hobby building to be erected by the West Rogers Park Lodge in Chicago, at the U. S. Marine Hospital at Chicago, be referred to the incoming Executive Committee for disposition.

IN MEMORIAM

The devastating news of the death of our beloved President has shocked us beyond the adequacy of words to express our sorrow. Henry Monsky was the titular head of B'nai B'rith, and in that capacity, he drove himself to a tempo of activity beyond human endurance. It was his alertness to the needs of America in time of crisis that motivated his calling to Washington in the Spring of 1941 men of B'nai B'rith, to organize the then National Defense

Committee, which subsequently became the B'nai B'rith National War Service Committee. This action occurred many months prior to "Pearl Harbor," and evidenced our President's awareness of the portents of those evil days.

As national chairman of this important committee, he inspired its personnel, and through it, the entire B'nai B'rith membership to practical deeds of true valor on the home front. The laudations through official governmental citations which came to B'nai B'rith can be largely adduced to his inspirational leadership.

Henry Monsky had a way, a manner, an ineffable spirit, that motivated people to deeds of humanness. His title of President rested lightly on his manly shoulders. He was never overawed by it. He was big enough to be aware of its responsibilities to the general membership, but always he was human, kindly and neighborly. We admired his sincerity of purpose even though we may have at times disagreed with his pronouncements.

We shall miss a great leader and a good friend. We who truly respected and admired him, can best indicate our gratitude for his rich contributions in our behalf, by rededicating ourselves anew to the articulation of the program which meant his very being. May the memory of his deeds remain as a hallowed benediction in our midst.

Committee on Anti-Defamation

Your Committee has examined the reports of the Anti-Defamation League and of its Director. We note with a profound sense of comfort and assurance the great work which has been done by this arm of B'nai B'rith in protecting and preserving the fundamental principles upon which this nation is founded.

Since last we met in Triennial Convention, the enemies abroad have been vanquished. We note with satisfaction that at home there has been a marked decrease in organized anti-Semitism and that this is the result of the impact of the educational efforts of the League and other communal agencies in arousing public awareness to the basic threat to American principles inherent in the activities of the anti-democratic forces. We realize full well that serious forms of prejudice and bigotry still prevail and that prejudice and discrimination of a social, economic, and educational nature present us with tremendous problems in the years ahead.

We have an understandable pride in learning that the Anti-Defamation League along with every other department of our great Order made valuable contributions to our country in time of its greatest need, and we are further comforted by the knowledge that the men who consecrate themselves so readily as members of the Anti-Defamation League Commission together with the trained men and women who constitute the staff and the thousands of volunteer workers from the lodges and chapters are dedicated to carry on the

apparently never-ending struggle for democracy, and the great tasks which must be accomplished ere all Americans whatever their faith, color, or national origin can enjoy fully and completely the benefits and privileges of citizenship as is intended in this great land of ours.

It is with pride and great satisfaction that we have heard Justice Meier Steinbrink, who in the course of his first report as Chairman of the Anti-Defamation Commission gives a keen analysis of the problems which face the world and particularly the problems which perplex the Jewish people. This analysis demonstrates that Justice Meier Steinbrink brings to his important task knowledge, experience, resourcefulness, and great courage. Experience demonstrates that as time passes we are confronted with changing situations and new problems in our quest for rights to enjoy the status of citizenship. We note with particular gratification that in his message Chairman Steinbrink manifested full knowledge of these important developments as evidenced by the recommendations contained in his five-point legislative program designed to curb anti-minority discrimination. These five points are as follows:

1. Legislation against racial and religious discrimination in employment.
2. Similar legislation against discrimination in higher education and a complete repudiation of "quota" systems in colleges and universities.
3. Legislation to protect civil rights of minority groups.
4. Legislation against restrictive covenants in real estate deeds.
5. Legislation making mandatory the disclosure of the origins of defamatory literature.

To this program the Committee gives hearty approval and recommends its adoption.

Your Committee is conscious of the tremendous financial needs that the broad and encompassing program of the Anti-Defamation League involves. Your Committee, therefore, urges the passage by this Convention of the following resolutions:

"WHEREAS the Joint Defense Appeal is now conducting a campaign throughout the United States to raise funds to support the program of the Anti-Defamation League in its fight against Anti-Semitism and in its effort to eliminate defamation of the Jews to advance better understanding among all groups comprising American Life, and to preserve and translate into greater effectiveness the ideals of American democracy,

AND WHEREAS the Anti-Defamation League has over the years demonstrated its usefulness in achieving these democratic objectives,

AND WHEREAS every Jewish community throughout the country is benefited by the program of the ADL, enabling American Jewry to function in peace and security to plan for the future welfare of our children and our children's children, and

to adopt measures of assistance for our stricken brothers overseas who are the tragical victime of anti-Semitism;

BE IT RESOLVED that this convention call upon all B'nai B'rith lodges and chapters to aid in every way possible in the success of the current campaign of the JDA,

BE IT FURTHER RESOLVED that all lodges and chapters are urged to appoint a JDA committee immediately which will supervise and guide a practical program to help the Joint Defense Appeal campaign;

BE IT FURTHER RESOLVED that these lodge and chapter committees make it their primary duty to secure allocations from their local welfare funds that represent a just and fair contribution toward the $6,000,000 campaign;

AND BE IT FURTHER RESOLVED that in those communities where there are no Welfare Fund, the Joint Defense Appeal committees of the lodges and chapters, in cooperation with other organizations and groups undertake to conduct separate and independent campaigns to raise additional support for the 1947 Joint Defense Appeal campaign."

Your Committee is proud of the position that the women of B'nai B'rith have played in its growth and the fulfillment of its programatic effort. No small part of the implementation of the Anti-Defamation League program is due to the work of B'nai B'rith Women. Our attention has been directed by the Women's Supreme Council through recommendation by it of the desire of the women to be of even greater service to the Anti-Defamation League. After due consideration your Committee recommends the following resolution proposed to it by the Women's Supreme Council:

"Wherever possible and feasible the National Women's Program of the Anti-Defamation League shall be distributed and channeled through the Women's Supreme Council and through it to the Women's District Grand Lodges and its chapters, and wherever feasible and possible the Women's Supreme Council shall be the medium for cooperation with other groups.

"It is further suggested that the Anti-Defamation League office add the Anti-Defamation League Chairmen of each chapter to the mailing list for distribution of the Anti-Defamation League Newsletter Bulletins."

Due consideration was given again to a proposal that has recurred time and again for a change in the name "Anti-Defamation League." There has been a feeling on the part of the proponents for this change that the present name had a negative connotation quite aside from the difficulties that are attendant to the frequent erroneous versions of the words "Anti-Defamation." It has been urged that inasmuch as a large segment of the program of the League is devoted to the positive aspects of education for democracy the League's name be changed to one which would have all the connotations of such effort implicit therein. Your Committee gave this

matter considered thought and felt that the name Anti-Defamation League of B'nai B'rith had attained over these many years such widespread renown and was in the minds of so many synonymous with a bulwark against the forces of hate that it would be unwise to make any change. Therefore, the motion to effect this change was defeated.

Your Committee notes with grateful satisfaction the progress the National Community Relations Advisory Council has made towards effecting coordination of the major Jewish Defense Agencies and the Community Relations Councils throughout the nation. The Anti-Defamation League has collaborated toward the formulation of general policy in many important areas of the NCRAC's activities. We feel that "through an exchange of information and points of view within the NCRAC there has developed a better understanding on the part of both the national and community agencies, of the basic issues involved in matters of major concern to the entire Jewish community."

Your Committee took under consideration the recommendation of the Anti-Defamation Commission that there be constitutional revision of the present structural composition of the Commission.

The conclusions of your Committee were referred to the Committee on Constitution and By-Laws of this Convention and further action on these proposed changes will have to emanate from that Committee. Included among these proposals was a change of manner of selection of part of the membership of the Commission, and a proposal that the tenure of all officers of the Commission other than the National Director and members of the Executive Committee be limited to six consecutive years.

A proposal that all members of the Anti-Defamation League Commission must be members of B'nai B'rith was defeated.

Your Committee further recommends in the interest of closer integration of activity and understanding of programming between the Anti-Defamation League and the B'nai B'rith membership, that the Chairman of the Anti-Defamation Committees of the Districts be invited as guests to the meetings of the Anti-Defamation League Commission.

The test of a man's stature is not his wordly possessions, which he leaves with his last heartbeat; but what footprints he has left upon the sands of his time.

Sigmund Livingston's great and scholarly intellect—aside from raising him to signal heights in his profession—was placed on the altar of service to the defense of Jewry.

In advance of his time and with prophetic vision he sensed the need of forging a weapon against the oncoming attacks upon the Jew. Almost single handed he formed the Anti-Defamation League of B'nai B'rith, nourishing its early days and its later phases with the magic of his voice and the brilliancy of his writings. The Anti-

Defamation League—for all that it is and what we hope it to be—is a lasting monument to his memory.

Therefore, we in this Convention assembled, do express hereby our loss and the loss to our people occasioned by his death—grateful that all mankind was the beneficiary of his great talents and pledged to the sacred resolve that the work he so lovingly and effectively accomplished shall go forward to better and greater heights, changed and fitted to the needs of time.

The wide orbit of Henry Monsky's life and influence can not be too heavily emphasized or underscored—since the facets of his great talents touched every field of communal service.

The greater part of his life was dedicated to the service of all arms of B'nai B'rith—a service held closest to his heart. Yet, when the demands of time called he was a pillar of strength to the Anti-Defamation League on whose National Commission he served with characteristic zeal and vigor. His death leaves a void in the Anti-Defamation Commission which will be difficult to fill.

Therefore the Anti-Defamation Committee of this Convention expresses its sorrow at his untimely death, which constitutes a loss not only to the Anti-Defamation Commission, to B'nai B'rith, and to Jewry, but to all humanity. His name will forever be an heroic legend in the annals of B'nai B'rith. May he rest with ineffable peace in the citadel of our hearts.

We recognize how generously and effectively Richard E. Gutstadt, its Executive Director for more than 15 years contributed to the organization, growth, expansion and spirit of the Anti-Defamation League.

Taking over the executive leadership of the League when it was still in its formative stages, Dick Gutstadt breathed into it a fresh aggressive militancy for the protection and preservation of our democratic life and ideals. Wherever hate mongers, bigots, and purveyors of illiberal action raised their ugly heads, the Anti-Defamation League under Mr. Gutstadt's superb generalship was in the forefront of the champions of our civil and religious liberties guaranteed under our Bill of Rights.

Be it resolved, therefore, that the Supreme Lodge extend its wholehearted gratitude and appreciation to Brother Gutstadt for the tremendous service which he has rendered to our Order through the Anti-Defamation League; that we express the hope that he be restored speedily to health and vigor so that he may soon return to the work with which he has been so intimately and effectively associated for so long.

Your Committee recommends the adoption of the foregoing report.

Highlights of May 14th Sessions

(1) Address on the Joint Defense Appeal by Max J. Schneider, New York City

(2) Memorial to the Late Louis Fabricant

A moving ceremony was held on Wednesday, May 14, in memory of Brother Louis Fabricant, former Vice-President of the Order, who passed away on the evening of Tuesday, May 13, while the Convention was in session.

Brother Joseph Rosenzweig and Brother Rabbi Jerome Folkman participated in the moving memorial services.

The following resolution was adopted by the Convention:

"With feelings of infinite grief, we record the sudden and tragic death of our dearly beloved former District President and Supreme Lodge Vice-President, Louis Fabricant, Olav ha-Shalom. Even as he was engaged in the work of our Order, he has been called by the Great Architect of the Universe to the meeting on high, there to join his friend and President, Henry Monsky of revered memory.

"To us who remain, he leaves the memory of a beloved sweet soul, a lover of man, a cultured, a charming gentleman, a great leader in Israel, one who magnificently exemplified by his life a great tenet of our Order: Zedek, Zedek, Tirdof . . . . Justice, Justice, Shalt Thou Pursue.

"To his beloved wife and family, we, his brothers in B'nai B'rith, extend our heartfelt sympathy in these sad hours. We pray that they may be somewhat consoled by the memory of a fine life, dedicated to the service of God and man, and that they be given strength to bear their great loss. Adoshem Nosan, Adoshem Lokach, Boruch Shem Adechem: The Lord giveth, the Lord taketh away. Blessed be the Name of the Lord. Amen."

Resolutions Committee

Resolution No. 4

The following resolution was presented by Mr. F. M. Catzman of Toronto, Canada, May 13, 1947:

BE IT RESOLVED: That with the maturity of American Jewry, the structure of communal life has been developed and organized so as to require a corps of trained personnel in the fields of communal planning, public relations, fund raising and vocational service;

AND WHEREAS: B'nai B'rith, through the agency of its youth organizations and Hillel Foundations is close to the reservoirs wherefrom to draw potential civil servants for local Jewish communities and through agencies such as the Anti-Defamation League, Vocational Service, Post War Service and Americanism Bureau controls the facilities for training such personnel in their respective fields of activity;

BE IT THEREFORE RESOLVED: That the Executive Committee study the possibility and advisability of establishing a training school (with field experience) for the instructon of personnel to qualfy as civil servants in Jewish community organizations, and, if found advisable, to implement the findings of such study.

It was the consensus of the Resolutions Committee that the action of this committee is that since we, in principle, are in favor of the Training School idea now in the process of formation, and of which B'nai B'rith is now a participant, and that having contributed to it and having shown by our action that we are in favor of it, there is no need to take action on this resolution.

Resolution No. 5

The following resolution was presented by Mr. Alfred A. Fredler of Omaha, Nebraska:

WHEREAS, Henry Monsky began his international B'nai B'rith zeal, devotion and ideals in Omaha Lodge # 354 at his home in Omaha, Nebraska, and

WHEREAS, Omaha Lodge #354, desires to rename their lodge as a memorial to "Henry Monsky Memorial Lodge", and

WHEREAS, undoubtedly, many other B'nai B'rith lodges, new and old, will apply to name or rename their lodge "Henry Monsky Memorial Lodge", and

WHEREAS, it is the desire that Omaha Lodge #354 by virtue of its earnest, sincere wishes to perpetuate his sainted memory in his own lodge, should be the only B'nai B'rith lodge permitted to the use of the name "Henry Monsky Memorial Lodge",

BE IT FURTHER RESOLVED by the Supreme Lodge that Omaha Lodge # 354 be and hereby is granted the right to rename its lodge to "Henry Monsky Memorial Lodge."

BE IT FURTHER RESOLVED by the Supreme Lodge that Omaha Lodge # 354 shall be the only lodge of B'nai B'rith entitled to the use of the name "Henry Monsky Memorial Lodge."

This resolution is endorsed by the Resolutions Committee with the suggestion to Omaha Lodge that it delete the word "Memorial" from the proposed name.

Resolution No. 7

WHEREAS, the Jewish population of Latin-America is now estimated at approximately 750,000, and

WHEREAS, an increasing number of our people there have expressed a desire to become associated with the B'nai B'rith and to have a full understanding of it;

THEREFORE BE IT RESOLVED, that we recommend for consideration by the Executive Committee of the Supreme Lodge the creation of a Latin American Bureau with headquarters in Washington, D. C. for the purpose of promoting B'nai B'rith activities and growth in the aforementioned area involved.

Resolution No. 8

WHEREAS an informal luncheon meeting was called of Council representatives of the seven American Districts on Tuesday, May 13, and such meeting was attended by 35 Council Presidents, Past Presidents, Secretaries and other officers of such groups, and,

WHEREAS, they have unanimously agreed that there has been developed in the United States local Councils, Associations and Conferences which have become extremely important to the growth and development of the Order, and are and can be of inestimable value in furthering the B'nai B'rith Program in the light of present developments, and,

WHEREAS, Councils, Associations and Conferences of lodges throughout the Order have implemented successfully the Supreme Lodge and District Grand Lodge programs by coordinating the activities of their affiliated lodges on their respective levels and have accomplished outstanding results in ADL, BBYO, Hillel, Americanism, War Service, Membership and Conservation, Joint Defense Appeal, Wider Scope, and Community Cooperation, and,

WHEREAS, the problems of these groups are generally identical throughout the country, not only in metropolitan centers but in smaller communities to the extent that uniformity of enabling legislation is thoroughly possible on a national level, and,

WHEREAS, there has been no definite and uniform manner of creating activity and financing such groups which, nevertheless, have greatly stimulated the activities and growth of the Order, and,

WHEREAS, it is essential that for the good of the Order some action should be taken by the Supreme Lodge to recognize the value of such groups and to encourage and implement their activities and integrate them more closely into the framework of the respective District Grand Lodges and Supreme Lodge,

NOW THEREFORE BE IT RESOLVED, that this Supreme Lodge request the Executive Committee to make a full and complete survey and study of these associations of lodges variously known as Councils, Associations and Conferences, so that there may be developed legislation which would recognize such groups as an integral functioning part of B'nai B'rith, and that the Executive Committee be empowered by this convention to implement their findings by appropriate legislation at the earliest possible date.

Resolution No. 9

WHEREAS, the plight of displaced persons of all faiths in Europe today, victims of Nazi persecution and brutality, who continue to exist in camps notwithstanding the cessation of hostilities more than two years ago, is a blot upon civilization and represents an urgent claim upon the conscience of the world, and

WHEREAS, Americans are directly concerned with the fate of these displaced persons, who have been uprooted from their homes and country as a result of events subsequent to the outbreak of World War II and are unable or unwilling to return to the country

of their nationality or former residence because of persecution or fear of persecution on account of race, religion or political opinions, and

WHEREAS, many Americans, civic, service and labor organizations, interested in the fate of these displaced persons, as well as relatives of such persons, are interested in assisting in the resettlement of a fair share of these displaced persons in suitable American communities without having them become a charge on the United States or the community, and

WHEREAS under present immigration laws a system of quotas is created, the larger proportion of which quotas are unused because of their nationality distribution and the low quota available for victims of Nazi barbarism,

NOW THEREFORE BE IT RESOLVED BY THE SUPREME LODGE OF B'NAI B'RITH IN CONVENTION ASSEMBLED that it urge Congress by House Bill #2910 and other appropriate bills, to adopt emergency legislation, making available these unused quotas, admitting during a fixed and limited period of time a maximum amount of such displaced persons to the United States so as to enable the rescue and the rehabilitation of victims of war, persecution and oppression and thus maintain our proud tradition as a haven for the oppressed and a refuge for the homeless and distressed.

Resolution No. 10

B'nai B'rith's interest and participation in the development of Palestine dates from the year 1865. Since then B'nai B'rith has rendered spiritual, material and cultural aid to the ancient homeland of the Jewish people. Such aid has met with the approval of the recognized leaders of the Palestinian community and of those agencies which have since been created in Jewish life to deal specifically with the establishment of a Jewish homeland in Palestine. With the termination of World War II hundreds of thousands of Jews have found themselves homeless with no place to go except Palestine. Conditions since the end of the war have so materially affected the present growth of the Jewish community in Palestine that there are certain fields of endeavor in which B'nai B'rith, in cooperation with other organizations, can take common ground. The promulgation of the White Paper in 1939 thwarted the natural and normal flow of Jewish immigrants to Palestine. It is the generally accepted view that the issuance of this White Paper was a violation of pledges theretofore made. The restrictions imposed upon the Jewish people and the Jewish community in the matter of land purchases have seriously handicapped the normal development of the country and have hindered the Jewish community in performing those tasks which it has gladly and universally assumed.

B'nai B'rith has, throughout its more than a century of existence, provided a platform upon which Jews of every persuasion could unite for the solution of Jewish problems. With the creation of a number of national and international organizations intended to

deal specifically with the political phases of Palestinian life and existence, the B'nai B'rith, in accordance with its established policy, deems it improper to encroach upon the functions of these long-established and well-recognized organizations and agencies insofar as they deal with phases of a purely political character. We nevertheless feel that we must give expression to our views concerning matters which affect the very lives and existence of our brethren.

THEREFORE BE IT RESOLVED,

1. That B'nai B'rith in Convention assembled, urge the immediate abrogation of the White Paper;
2. That the doors of Palestine be opened immediately for the unrestricted immigration of Jews;
3. That limitations dealing with the purchase of land by Jews in Palestine be removed.

IT IS FURTHER RESOLVED,

That B'nai B'rith commend Harry S. Truman, President of the United States and the Congress of the United States for their forthright efforts in furthering the foregoing objectives, and we appeal to the President of the United States, the State Department, and the Congress, to maintain a continued interest in the matter of Palestine to the end that the age-long yearnings of the Jewish people may be fulfilled and the tens of thousands of homeless Jews, the remnants of the Jewish people of Europe, may at long last find a haven of permanent refuge, peace and security to which every normal human being is entitled.

IT IS FURTHER RESOLVED,

That we call upon the nations of the world and the conscience of the peoples whose representatives are at present assembled in the United Nations to keep faith with the Jewish people according to the oft-repeated declarations avowing the intent to facilitate the establishment of a homeland for Jewish people in Palestine.

Adopted by the Resolutions Committee.

[The Convention ordered that a copy of the above resolution be sent to the President of the United States, to the Secretary of State, to each member of Congress, and to the United Nations Organization.]

The following resolution was presented by Quincy I. Abrams, of District #1, May 13, 1947:

In these times of crisis not only for our people but for the nation and the world, the spiritual message of Judaism which the Synagogue Council of America interprets is of paramount importance and help to American Jewry.

B'nai B'rith, therefore, recognizes the place and contribution to American Jewry of the Synagogue Council of America as the representative voice of the united religious bodies in American Israel.

And, awards an annual grant of $1,000 towards its maintenance and the perpetuation of its influence as a dignifying and unifying influence in the American Jewish community.

WHILE THIS RESOLUTION WAS REJECTED as being outside the scope of this Committee, it was finally referred to the Executive Committee.

Resolution No. 13

Submitted by Dr. Floris Van Minden, District No. 6.

WHEREAS, the greatest disaster in its long and tragic history has befallen the Jewish people as a result of the Nazi-Fascist assault against humanity and civilization; and

WHEREAS, the Jews were the first people against whom this attack has been directed ever since 1933, until over six million of our brethren have been killed in cold blood, after suffering the most barbaric and cruel tortures; and

WHEREAS, this unprecedented mass murder of millions of innocent people, only because they were Jews, is an ineradicable blot on civilization, which cannot be atoned or forgotten, but should be remembered forever as a crime never to be committed again,

THEREFORE BE IT RESOLVED, that the Executive Board of South Side Lodge, B'nai B'rith No. 1214 in regular session assembled, go on record as recognizing the need for the annual commemoration of this enormous calamity, by setting aside a day of public mourning in honor of our fallen brethren, so that we surviving Jews may pay our humble respects to those martyrs who died for us and glory their memory and sacrifice in suitable manner, and,

BE IT FURTHER RESOLVED, that this Resolution be spread on our minutes and when adopted by South Side Lodge, B'nai B'rith No. 1214 it be presented to the Chicago B'nai B'rith Council for concurrence, with the request that it be transmitted to the General Committee of District Grand Lodge No. 6, petitioning it to memorialize the Supreme Lodge of B'nai B'rith at its Triennial Convention in 1947 for its approval, so that B'nai B'rith may take the initiative and provide the leadership in dedicating and solemnly consecrating such an annual day of Jewish mourning.

The foregoing resolution was passed by the Executive Committee of South Side Lodge, concurred in by the Chicago B'nai B'rith Council and the General Committee of District Grand Lodge No. 6.

Same is hereby transmitted in accordance with its terms to the Supreme Lodge for its consideration and action.

The Resolutions Committee wished to go on record as approving this resolution, with the suggestion that it be submitted to the Synagogue Council of America for appropriate action.

Resolution No. 12

BE IT HEREBY RESOLVED that this Convention express its appreciation to the National Convention Committee for the splendid program and arrangements made for the conduct of the affairs of this Convention, and,

BE IT FURTHER RESOLVED that we express our gratitude to the officers, members and lodges of District Grand Lodge # 5 for their hospitality, and,

BE IT FURTHER RESOLVED that we express our profound thanks to all who participated and contributed to the program and various events held in connection with the Convention, and,

BE IT FURTHER RESOLVED that the Supreme Lodge of B'nai B'rith express its deep appreciation to The Honorable Tom C. Clark, Attorney General of the United States; The Honorable George C. Marshall, Secretary of State; The Honorable Robert H. Jackson, Associate Justice of the U. S. Supreme Court; The Honorable Robert P. Patterson, Secretary of War; The Honorable Earl G. Harrison, Dean of the University of Pennsylvania Law School, for their inspiring messages to the Convention; and to The Honorable Fred M. Vinson, Chief Justice of the United States; The Honorable Harold H. Burton, Associate Justice of the U. S. Supreme Court; The Honorable John W. Snyder, Secretary of the Treasury; The Honorable Paul V. McNutt, Ambassador to the Philippine Islands; Rabbi Joshua L. Goldberg, Chief of Chaplains, U. S. Navy; and to Irving Caesar, for an inspiring rendition of his "Songs of Friendship", and other distinguished guests for gracing this occasion by their presence, and,

BE IT FURTHER RESOLVED that we acknowledge with thanks the fair and impartial reports appearing in the press of the deliberations and proceedings of this Convention, and to Station WMAL and the 131 other radio stations, for the use of their broadcasting facilities.

Resolution No. 6

WHEREAS, the American Jewish Conference at its February, 1946 plenary session, resolved to terminate its existence at its next plenary session, and,

WHEREAS, such session of the American Jewish Conference has been called for September, 1947 for that purpose and for the consideration of the creation of a new permanent body,

NOW THEREFORE BE IT RESOLVED, that, upon the termination of the said stated session, the participation of B'nai B'rith in the Conference being then terminated, the Executive Committee of B'nai B'rith, together with five representatives of each of the seven American Districts, selected by the Presidents with the approval of their respective General Committees and five members of the Women's Supreme Council, selected by the President of the Women's Supreme Council with the consent of the Executive Committee (officers of the Council) are hereby empowered to determine the action to be taken by B'nai B'rith upon any proposed plan for a new organization submitted to it.

Americanism Committee

1. We commend the fine work done by the Americanism Department during the past three years, under the able and dynamic leadership of its Chairman, Brother Sidney G. Kusworm.

We likewise commend the able direction and accomplishments of A. B. Kapplin, the National Director, and his staff.

The Order is now revitalized beyond the point of American boundaries. We are now active in 22 countries. It is, therefore, necessary that the previous work of the Americanism Committee be enlarged so that other countries, as well as our own, may receive the full benefit of its direction, guidance and programming of civic and communal activities. Requests along this line have been made by delegates from Canada and other countries.

The activity of the Order in certain designated national fields deserves the attention of this convention. We recommend that that activity be continued. B'nai B'rith has taken its place informally perhaps, but directly in the field of the adjustment of the youth of our communities who find difficulty to adjust themselves under the existing criminal laws. For want of a better name, the program has been called a program in the field of juvenile delinquency. The work of the late President of our Order, with the Attorney General's Committee set the standard for the interest of B'nai B'rith in this field of civic endeavor. Brother Monsky acted as the Chairman of the conference called by the Attorney General of the United States, and while there has been some action in this field by some lodges, your committee believes that the field of adjustment of the growing youth should continue to be a project of the Order.

In the field of American citizenship the work of the Order is not too well known to the membership of this convention. Brother Monsky was made a member of the Attorney General's Committee on Citizenship. The work of that committee begins with the entry into the United States of the prospective citizen and seeks to educate the alien into the benefits of citizenship and to its high privilege, to its duties, to its responsibilities, and to an appreciation of what the new country to whom the alien has assumed allegiance stands for. The work of that committee is about to begin and the standard of activity should be a cooperation with the committee on the complete national level. The mechanics of that cooperation can well be left to the National Director of this work, but the standard has been set and the activity commends itself to a national participation.

For the second time, B'nai B'rith, as an organization, was invited to send representatives to the National Conference on Citizenship sponsored by the National Education Association. That conference held just this past week in Boston was attended by Brothers Abe Orlow and A. B. Kapplin, who were appointed by the President of the Order as our representatives. More than twenty organizations

were represented. Of the more than 100 invited, B'nai B'rith was requested to forward the details of its program in the field of civic activity for the use of the organizations who were present at this conference. The occupational groups represented, including the labor organizations, the community organizations, the Lions, the Kiwanis, all indicated an interest in the program of our Americanism Committee and are having material forwarded to them.

B'nai B'rith has cooperated with the National Council on Naturalization and Citizenship. Brother Kusworm and the late Brother Monsky were members of the Advisory Board. That cooperation resulted in a grant to that council which made possible the publication this year of a study intending to lead to the amendment of the Nationality Act to alleviate the loss of citizenship by persons who had remained abroad and who were expatriated mostly for no cause of their own, but primarily because of conditions arising out of the war. B'nai B'rith's contribution to the council made it possible to organize and publish the report and constitutes another form of national activity which shows the interest of B'nai B'rith in the whole field of American citizenship. These activities indicate spheres of action by B'nai B'rith in the last three years beyond the original purposes which caused the creation of the Americanism Committee.

There is need, as is obvious, for the reorganization of that committee into a permanent Commission on Civic, Constitutional and Communal activities to develop the same type of work throughout all of the Order, no matter in what country our membership may be found, in order to promote the highest ideals of citizenship and loyalty of the membership of the Order to the respective countries in which they live.

At the annual joint meeting of the National Post-War Service—Americanism Commission and the National Veterans Advisory Committee held in Washington, D. C. in February, 1947, the following recommendations were referred to our Committee for consideration and action:

(a) That the Supreme Lodge create a Commission to embrace Americanism and Community Service activities now being directed by the Department to be composed of members of the present Americanism Commission in order to set up a comprehensive program outside the scope of the proposed Committee on Veterans Affairs, the title to be determined by the Supreme Lodge. A suggested title was National Americanism and Community Service Commission.

[The Committee, after consultation with the head of the Anti-Defamation League, amended its original report and recommended that the name be changed to Americanism and Civic Affairs Committee. The report to this point was adopted by the Convention.]

(b) That the matter of the creation of a standard or uniform B'nai B'rith medal or certificate to be presented by a lodge or council each year to an outstanding citizen of the community be referred to the Supreme Lodge for action.

(c) That the Supreme Lodge create a committee to study the advisability of extending the objectives of the Americanism Commission to B'nai B'rith lodges in other countries throughout the world in order to promote the highest ideals of citizenship and loyalty to their respective countries.

2. We favor the establishment of a uniform standard citation award for work in Civic and Communal Activities to be presented by the lodges and chapters for such outstanding services as shall be outlined by the Americanism Department. We recommend that the details of this award be worked out on a uniform basis by the Americanism Director.

The following items, numbers 3 and 4, were referred to the Executive Committee upon recommendation of the Committee and action of the Convention.

3. We recommend that a Commission on Americanism and Civic Affairs be created as a Constitutional Commission to take the place of the Americanism Commission and National Post-War Service Committee.

It is our recommendation that this Commission be constituted as follows: The President and Secretary of the Order, one representative from each District Grand Lodge, one representative from the Women's Supreme Council and such additional representatives at large as the President shall see fit to appoint, not to exceed seven. It is our hope that in the selection of the members of this Commission, the Districts will avail themselves of the experience of members already on the Americanism Committee.

If the convention concurs in the foregoing recommendation, we move that this matter be referred to the Committee on Constitution and By-laws for the purpose of preparing such amendments as may be necessary in order to put the same into effect.

4. We recommend that the foregoing Commission be set up with a comprehensive program embracing Americanism, Civic and Communal Activities, and Community Services, outside the scope of the proposed Committee on Veterans Affairs.

We recognize that Veterans Affairs should be administered by the Veterans Committee appointed by the President. We recommend, however, that the work of the Veterans Committee be handled through the professional director of the new Commission for the purpose of economy and for the purpose of expediting its work.

We recognize the necessity of integrating into our programming an emphasis on Jewish values and intensifying the ideology of ethical Jewish concepts as a pattern for democratic living. Recognition of cultural and traditional values makes for loyalty to country and good citizenship.

The following officers of the Supreme Lodge were elected:

President—Frank Goldman
Honorary President—Alfred M. Cohen

Vice-Presidents:

Benjamin Samuels
Sol Fass
William Gerber

Representatives of District Grand Lodges on Executive Committee in addition to above Vice-Presidents:

District No. 1
Benjamin D. Reisman
Horace R. Cohen
District No. 2
I. W. Garek
Sidney G. Kusworm
District No. 3
Hon. Samuel A. Weiss
District No. 4
Harry K. Wolff
David Blumberg
District No. 5
Edward Rosenblum
District No. 6
Philip M. Klutznick
District No. 7
A. B. Freyer
Leo Bearman

Treasurer—Sidney G. Kusworm (elected by Executive Committee)

Appointment

Secretary—Maurice Bisgyer (appointed by Executive Committee)
(All District Grand Lodge Presidents are members of the Executive Committee)

The following elections were held by Districts:

Anti-Defamation Commission

District No. 1
Judge David A. Rose
District No. 2
Joseph Cohen
District No. 3
John J. Untermann
District No. 4
I. B. Benjamin
District No. 5
Joseph A. Wilner
District No. 6
Aaron Droock
District No. 7
Maurice Dannenbaum

Court of Appeals

Chief Justice: Adolph Weiner

Associate Justices:

District No. 1
Charles Horowitz
District No. 2
A. J. Granoff
District No. 3
Frank R. S. Kaplan
District No. 4
M. I. Finkenstein
District No. 5
Jesse Fine
District No. 6
Harry Lashkowitz
District No. 7
George Fagin

Hillel Commission

District No. 1
Joseph Paradise
District No. 2
Noah Atler
District No. 3
Dr. Louis Gershenfeld
District No. 4
Hon. Edgar C. Levey
District No. 5
Judge Emanuel Lewis
District No. 6
Harry Frankel
District No. 7
Dr. H. J. Ettlinger

Youth Commission

District No. 1
Hyman Chipkin
District No. 2
Lloyd Schwenger
District No. 3
Harry Schneeberg
District No. 4
J. J. Lieberman
District No. 5
Maier Triest
District No. 6
Benjamin I. Morris
District No. 7
Wm. M. Nathan

Vocational Service Commission

District No. 1
Edward Freudenheim
District No. 2
Max Soffer
District No. 3
Hon. A. L. Wolk
District No. 4
Oscar A. Mathews
District No. 5
Howard A. Burman
District No. 6
Myron E. Herzog
District No. 7
Louis Cohen

Committee on Constitution and Laws

Your Committee on Constitution and Law has completed the consideration of the matters which have been submitted to it from various sources and reports on the several items as follows:

ITEM 1—This item comes to the Committee by reference of the Convention Committee on State of the Order with relation to the matter of per diem as contained in the report of the State of the Order and as recommended by the Executive Committee of the Supreme Lodge.

Inasmuch as this same subject matter has been referred to the Finance Committee and inasmuch as we do not appreciate that it is contemplated that any constitutional change be made, with regard to the subject matter, the Committee does not deem it necessary to make any recommendations with regard to this item.

ITEM 2—This item relates to the proposed constitutional amendment presented to the Convention and to this Committee in the form of resolution adopted by the National Post War Service Americanism Commission at its annual meeting in February, 1947, proposing the constitutional creation of a Commission to be known as B'nai B'rith Americanism and Community Service Commission.

After considerable discussion of the matter before the Committee and careful consideration the following motion was made, seconded and carried, and the approval thereof by the Convention is recommended:

> "In view of the fact that the functions which have been and are being discharged by the present committees of the Supreme Lodge, have not yet crystallized, by reason of the changing scene following the end of the war; therefore it is the sense of this Committee that there is no necessity for the establishment of Americanism and Community service Commission at this time and that the matter be referred to the Executive Committee of the Order for further study, survey and consideration and recommendation to the next Supreme Lodge Convention."

ITEM 2a—Comes to this Committee as a recommendation of the Convention Americanism Committee, proposing the creation of a Constitutional Commission on Civic and communal activities to take the place of the Americanism Commission and National Post War Service Committee. The Committee appreciated the appearance of the Chairman of the Convention Committee on Americanism and his presentation of the recommendation of that Committee on this subject matter, as well as the presentation of views of the Anti-Defamation League. After discussion and consideration the Committee reports unfavorably on the recommendation which comes to it from the Convention Committee of Americanism, for the reasons set forth with reference to item 2 above.

ITEM 3—This item comes to the Committee from Brother Arthur Cohn, Chairman of the Advisory Council on European Affairs of B'nai B'rith submitting proposed amendments to the constitution creating a European Affairs of B'nai B'rith Commission.

The Committee had the pleasure of the presence of Brother Arthur Cohn, Chairman of the Advisory Council on European Affairs of B'nai B'rith before it, who made a most interesting and informative report for the Advisory Council. The matter was given considerable consideration and was the subject matter of discussion. The Committee, with full accord of the Chairman of the Advisory Council, submits to the Convention the following recommendations on this subject matter:

That the Supreme Lodge declare its firm decision to rebuild B'nai B'rith in the liberated countries by creating, on a democratic basis, B'nai B'rith lodges as peaceful centers of spiritual and moral life where Jews from the East and the West, regardless of origin, shall meet together and work together for the best interest of their countries and for Jewry.

In order to implement the sentiment above expressed, the Committee recommends that the Convention approve the appointment of the Advisory Council by President Monsky in 1943 and recommends that it continue to function as a Committee of the Supreme Lodge, reporting, through its Chairman, at each meeting of the Executive Committee, its deliberations, together with its recommendations which recommendations and report will be considered and acted upon by the Executive Committee.

ITEM 4—This item relates to proposal for constitutional changes in the Vocational Service Commission as now constituted which comes to us by recommendation of the Vocational Service Commission.

The reference of this matter to this Committee directs the Committees' attention to the wording of Section 80 of our Constitution, relating to this subject matter. The Committee is of the opinion that no action on its part is necessary or contemplated on the matter submitted to it, which is the proposed by-laws of the Vocational Service Commission.

However, the Committee recommends to the Convention that Section 80 of the Constitution be amended so as to read as follows:

> The Commission shall enact its own rules and regulations for its Government and the administration of its affairs subject to the approval of the Executive Committee of the Order and shall elect such officers as may be necessary.
>
> If this recommendation is adopted by the Convention the Committee further recommends that the by-laws of the Vocational Service Commission, submitted to the Committee, be referred to the Executive Committee.

ITEM 5—This item relates to the proposal which grows out of discussion on similar matters before the Committee with the pro-

posal that Section 81 of the Constitution be amended by inserting the words "reports and" in the third line of the Section following the words "shall submit their annual."

The Committee recommends that Section 81 of the Constitution be amended as above stated.

ITEM 6—This item relates to the subject matter of Commissions generally and proposes the addition of a Section to be numbered 83a to provide that no person can be Chairman of more than one of the National Commissions concurrently. In relation to this matter the Committee recommends that Article XII be amended by adding thereto Section 83a to read as follows: "No person shall be Chairman of more than one National Commission concurrently."

ITEM 7—This item relates to the proposed amendments to Section 107 and the repeal of Section 108 and 136 of the Constitution relating to the Women's Supreme Council, as recommended by the Executive Committee of the Order and related subject matters which come to us by way of recommendations from the Women's Supreme Council.

Full consideration and discussion of the subject matter was had and the Committee recommends that the title of Article VIII, part 3 of the Constitution be amended so as to read as follows: "Women's Supreme Council".

The Committee further recommends that Section 107 be amended so as to read as follows: "There is hereby recognized as a part of the constitutional structure of the Supreme Lodge, the Women's Supreme Council, as chartered under the authority of the Supreme Lodge, which Supreme Council shall function and administer its operations under its constitution, by-laws, regulations and established national policies, with jurisdiction over its District Grand Lodges and Chapters; all subject to the prior approval and continued supervision of the Supreme Lodge or its Executive Committee.

The Committee further recommends that Section 108 and Section 136 of the Constitution be repealed.

ITEM 7a—This item is a related matter to the subject matter of item 7 above. The Women's Supreme Council presents a proposal to the Committee that, in lieu of the recommendation of the Executive Committee that Section 109 remain as now written, Section 109 be amended to read as follows: "The incumbent officers of the Women's Supreme Council, all women who have served such Council as President, and one member of each Women's District Grand Lodge, to be designated by such District Grand Lodge, shall be accorded the privilege of attending the meeting of the Supreme Lodge with the privilege of the floor but without the right to vote and without obligation of the Supreme Lodge for any expense in connection with their attendance at such meeting."

The Committee recommends that Section 109 of the Constitution be amended as hereinabove set forth.

The following brethren request that their name be recorded as voting "No" on this motion:

A. J. Granoff, District # 2, with a reservation that he may file a minority report.

Carl Vetsburg, District #2.

[During the discussion the number of incumbent officers was defined as seven.]

The other recommendations and suggestions coming to this Committee from the Women's Supreme Council were graciously withdrawn.

ITEM 8—This item relates to the subject matter of making further provision for waiver of dues, assessments, etc. of veteran members who are in veterans hospitals and who are attending institutions of learning under the GI Bill of Rights. These two matters come to the Committee as recommendations and proposals from District Grand Lodge #2 and District Grand Lodge #6 which were presented to the Executive Committee of the Order and by it referred to the Convention.

The Committee recommends that sub-section (b) of Section 131 of Article III, part 4, of the Constitution be amended so as to read as follows:

> "(b) members who enter the armed forces of their country in times of national emergency; members who are honorably discharged from the armed forces of their country and who are receiving treatment in a veterans hospital while receiving such treatment, or who are attending colleges or universities under the provisions of a national law or governmental regulation, while so attending may be exempted from payment of all dues and assessments to their lodge, and to the District Grand Lodges of the Supreme Lodge for such members."

ITEM 9—This item comes to the Committee in the form of a memo from the Supreme Lodge Secretary incorporating the suggestion of a staff member that the Constitution should be more specific with reference to non-payment of expenses of delegates of Districts located outside the United States whether elected from among their membership or as designated from among the membership of the seven districts to represent other Districts. The Committee recommends that Section 23 of the Constitution, part 2, be amended so as to read as follows:

> "The Supreme Lodge shall defray such expenses as it determines only of the representatives who are elected by the District Grand Lodges in the United States of America and Canada; provided, however, that at least 90 days before the sessions of the Supreme Lodge the Executive Committee shall advise the District Grand Lodges and the representatives to the Supreme Lodge of the amount available to defray expenses of the representatives, subject, however, to such changes as may be made by the Supreme Lodge."

ITEM 10—Relates to a matter submitted to the Committee from the report of the President of District Grand Lodge #14 of Palestine proposing an amendment to Section 26 of the Constitution to enable the Presidents of non-American-Canadian Districts to be represented by deputies at the Executive Committee.

After a full discussion and with benefit of the views of Judge Frumkin, President of District #14 of Palestine, the Committee recommends that Section 26 of the Constitution be amended by inserting therein a provision to read as follows:

> Presidents of District Grand Lodges other than those Districts in North America shall have the privilege of being represented at meetings of the Executive Committee by a deputy appointed by him from among the officers or general or Executive Committee of the District Grand Lodge of which he is President.

ITEM 11—Comes to the Committee in the report and recommendations of Judge Frumkin, President of District #14 of Palestine, proposing the creation of a permanent Palestine Committee to act between Conventions and to include Palestine members. The proposal and recommendations referred to in this item have been withdrawn by Judge Frumkin from the consideration of this Committee with the requested suggestion that it would be given consideration by the incoming Executive Committee. The Committee therefore recommends that this matter be referred to the incoming Executive Committee.

ITEM 12—Comes to this Committee from the Executive Committee of the Order having been referred to it from District Grand Lodge #2 proposing that the Executive Committee of the Order be increased. The proposal suggests an increase by adding at least two additional members from each District. The Executive Committee has referred it to this Committee without recommendation for or against the proposal. On consideration of this item it was moved, seconded and carried that Section 26 be amended so as to read as follows:

> "The Executive Committee shall consist of two members from each District in North America. The members of the Executive Committee shall be elected by the Supreme Lodge at its regular Conventions, provided that the District from which either of the vice-presidents is elected shall have one additional member on the Executive Committee. The presidents of all Districts shall, by virtue of their office and while holding the same, be members of the Executive Committee. Past Presidents of the Supreme Lodge shall be members of the Executive Committee."

ITEM 16—Relates to a proposal which comes from your Chairman suggesting the amendment of Section 14 with reference to the constitutional right vested in the lodges to nominate candidates for election by the Districts as representatives to the Supreme Lodge.

The Committee recommends that the last two sentences of Section 14 of the Constitution be amended so as to read as follows:

"Such nominations shall be made at a meeting of the lodge held at least 60 days prior to the annual Convention of the District Grand Lodge at which the representatives are elected and the names of candidates so nominated shall be transmitted by the Secretary of the lodge to the District Secretary at least 30 days prior to the District Annual Convention. Additional nominations may be made from the floor of the Convention at its meeting at which its representatives of the Supreme Lodge are elected."

ITEM 17—Comes to the Committee from its Chairman suggesting the amendment of Section 96 by striking therefrom the words "first vice-president", "Second Vice-President" and substituting therefore the words "two or more vice-presidents".

The Committee recommends that Section 96 of the Constitution be amended by striking therefrom the words "first vice-President", "second vice-President" and substituting therefor the words "two or more vice-Presidents, who may be designated as first, second, etc. vice-Presidents". The Committee further recommends section 100 of the Constitution be amended by eliminating from line 3 thereof the words "first and second".

ITEM 18—Comes to this Committee from the Anti-Defamation Commission of the Order proposing certain constitutional changes with reference to that Commission.

The Committee has had the pleasure of having with it the Chairman of the Anti-Defamation Commission, the Acting National Director thereof, and the Chairman of the Convention Committee on Anti-Defamation League, who gave the Committee full and complete information with regard to the purposes of the recommendations which come from those two sources. The Committee fully discussed the matter and recommends that Section 66 be amended so as to read as follows:

"The Commission shall consist of the President and Secretary of the Order; one member from each American and Canadian District to be nominated by the representatives to the Supreme Lodge from such District and to be elected at each Triennial Convention of the Supreme Lodge; eight members to be appointed by the President of the Order with the approval of the Executive Committee, one of whom to be appointed by the President of the Order from the Women's Supreme Council and 14 to be elected by the Anti-Defamation Commission, with the advice of the President of the Order.

"A majority of the members of the entire Commission shall be members of the Order."

There is also presented to this Committee, by the Anti-Defamation Commission and the Convention Committee on Anti-Defamation League, a proposal that the Constitution be amended to provide a limitation of the tenure of office of all officers of the Commission,

with the exception of the National Director and members of the Executive Committee of the Commission, not to exceed six consecutive years.

The Committee recommends that Article VIII of Part II of the Constitution be amended by adding thereto a section designated 66a to read as follows:

"No person who has been elected as an officer of the Commission (with the exception of the National Director, who may also act as Secretary, and the members of the Executive Committee) for six consecutive years shall be eligible for election to succeed himself."

ITEM 19—Comes to the Committee from the Convention Hillel Committee recommending amendment to Section 71 and 72 of the Constitution relating to the membership of the Hillel Commission.

The Committee had the privilege and pleasure of having before it Rabbi Arthur Lelyveld, Associate National Director of the Hillel Commission, who explained the purpose of the proposed change. The Committee recommends that Section 71 and Section 72 be amended so as to read as follows:

Section 71

"The B'nai B'rith Hillel Commission shall consist of the President and the Secretary of the Order; one (1) member from each American and Canadian District, to be nominated by the representatives to the Supreme Lodge from such District, and to be elected at each Triennial Convention of the Supreme Lodge; eight (8) members to be appointed by the President of the Order, with the approval of the Executive Committee thereof, at least one of whom shall be a woman; eight (8) members elected by the commission, at least one of whom shall be a woman; and one (1) member apointed by the President of the Order from the Women's Supreme Council, with the approval o! the Executive Committee of the Order."

Section 72

"The members of the commission shall hold office between regular conventions of the Supreme Lodge and until their successors are elected and qualify. The eight (8) members elected by the commission shall hold office until the next regular convention of the Supreme Lodge following their election. If a vacancy shall occur among the members of the commission representing Districts, such vacancy shall be filled by the General Committee of that particular District Grand Lodge. Any other vacancies shall be filled in the maner provided for in the original appointment or election."

ITEM 20—Comes to us as the proposal of a member of the Committee that Section 44 be amended with reference to the requirement of qualification of members of the court of appeals of the Order. The Committee recommends that the second line of Section 44 of the Constitution be amended by eliminating therefrom the words "past president of".

ITEM 21—Comes to the Committee in the form of a resolution from District Grand Lodge #6 proposing that the President of the Supreme Lodge, during and following his incumbency, shall be a representative at large to the Supreme Lodge for life and be entitled to all rights and privileges of representatives regularly elected.

The Committee recommends that Section 12 of the Constitution be amended by adding an additional paragraph to read as follows:

"The President of the Supreme Lodge, during and following his incumbency, shall be a representative at large to the Supreme Lodge and be entitled to all the rights and privileges of representatives regularly elected under the provisions of the Constitution."

ITEM 22—Comes to the Committee from the Executive Committee of the Order recommending the amendment of Section 12 of the Constitution with relation to the number of representatives from the Districts.

The Committee recommends that Section 12 of the Constitution be amended, in accordance with the recomendation of the Executive Committee of the Order, so as to read as follows:

"The Supreme Lodge shall consist of representatives elected by the District Grand Lodges, one (1) representative for every eight hundred (800) members and for a majority fraction thereof, based upon the membership of the District, as officially reported to the Executive Committee as of the 31st day of December preceding the date of the meeting of the Supreme Lodge, but in no event shall the representatives of any District be less than fifteen (15)."

ITEM 23—Refers to the proposal for an amendment to Section 30 of the Constitution with reference to the office of Secretary of the Supreme Lodge recommending a change in the Constitution so that he will be elected by the Executive Committee instead of appointed by the President subject to confirmation of the Executive Committee.

The Committee recommends that Section 30 of the Constitution be amended so as to read as follows:

"The Secretary of the Order shall be appointed by the Executive Committee of the Supreme Lodge at its meeting held immediately subsequent to the regular meetings of the Supreme Lodge in Convention and shall hold office during the pleasure of the Committee, which shall fix his compensation. He shall perform such duties as are required of him by the President and the Executive Committee."

ITEM 24—Comes to us through the Central Administrative Board, the Executive Committee, and District #4 proposing constitutional change to provide that the Central Administrative Board

shall consist of one member of the Executive Committee from each District in North America and further provide that the Central Administrative Board shall not have any power to establish or determine matters of policy.

[The convention adopted an amendment to Section 123 of the Constitution by the addition of the phrase "of good moral character" so that the section now reads "Members of the Order must be men of the Jewish faith, of good moral character and at least twenty-one years of age."]