

REVIEW OF THE YEAR

REVIEW OF THE YEAR

CONTENTS

PART I. THE UNITED STATES

THE UNITED STATES	189
-----------------------------	-----

PART II. FOREIGN COUNTRIES

I. THE BRITISH EMPIRE	
1. Great Britain	233
2. Canada	237
3. Union of South Africa	240
II. OTHER WEST EUROPEAN COUNTRIES	
1. Belgium	244
2. France	248
3. The Netherlands	252
4. Switzerland	254
5. Denmark	257
6. Norway	258
7. Sweden	259
III. GERMANY	261
IV. CZECHOSLOVAKIA	268
V. HUNGARY	278
VI. ITALY	285
VII. POLAND	291
VIII. DANZIG	306
IX. BALTIC COUNTRIES	
1. Estonia	308
2. Latvia	309
3. Lithuania	310
Memel	314
X. ROUMANIA	315
XI. OTHER BALKAN COUNTRIES	
1. Bulgaria	323
2. Greece	325
3. Yugoslavia	325
XII. PALESTINE	328
XIII. LATIN AMERICAN COUNTRIES	
1. Introduction	353
2. Cuba	355
3. Mexico	356
4. Argentina	360
5. Brazil	364
6. Uruguay	366
XIV. OTHER COUNTRIES	
1. Finland	368
2. Soviet Russia	369
3. Turkey	371
4. Other Near Eastern Countries	373
XV. THE REFUGEE PROBLEM	374

REVIEW OF THE YEAR 5699*

PART I. THE UNITED STATES

BY MORRIS FINE

A review of the activities of the American Jewish community during the period under review reveals the same trends noted in previous years — concern over the tragic events in Europe and mobilization of organizational and financial resources to cope with the constantly recurring overseas emergencies. American Jews again directed their chief attentions to events in Germany; they were forced to meet the new conditions created by the extension of Nazi territory and influence; and they viewed with amazement and consternation Italy's acceptance of Nazi anti-Semitism. In addition, they continued to provide unstintingly for the relief and rehabilitation of the Jews of Eastern Europe, although Poland and Roumania remained in the background of the news. Finally, they were deeply shocked and disappointed at the decision of the British Government to create an Arab-dominated Palestine, with Jews as a permanent minority.

At the same time, the increase in anti-Jewish agitation at home served to keep the American Jewish community mindful of its own problems, for it was greatly disturbed at the growing boldness of Jew-baiting groups and individuals. This trend was offset by the growing realization manifested by Americans of all creeds of the threat to democracy of Nazi-imported propaganda, and by their intensification of efforts for better understanding between, and harmony among all groups.

In their attempts to cope with the various problems created by events at home and abroad, the Jewish communal agencies showed a gratifying tendency toward closer cooperation and greater coordination of effort.

*The period covered by this review is from July 1, 1938 to June 30, 1939. It is based on reports in the Jewish and general press of the United States and a number of foreign countries.

A. OVERSEAS INTERESTS

1. Reaction to Events in Germany

As in previous years, events in Nazi Germany had widespread repercussions in the United States. Americans deeply deplored the victories of the Nazis in the international arena, the tremendous increase of their influence and domination of central and southeastern Europe, their continued persecution of Jews and other minorities, and the addition of many more thousands of homeless fugitives to the already grave and complicated refugee problem. This thought was expressed by President Franklin D. Roosevelt, who, in an address by radio to *The New York Herald Tribune* Eighth Annual Forum on Current Problems, on October 26, 1938, declared: "There can be no peace if national policy adopts as a deliberate instrument the dispersion all over the world of millions of helpless and persecuted wanderers with no place to lay their heads."

The single event which shocked American public opinion more profoundly than any other occurrence, since the rise of Hitlerism, was the campaign of pillage and destruction let loose against the Jews of Germany, on Thursday, November 10, 1938, after the murder in Paris, of a German Embassy official by a crazed Jewish youth; and followed by the imposition of a fine of one billion marks, (\$400,000,000), upon the Jews of Germany. As the details of the unprecedented savagery and cruelty of the anti-Jewish excesses became known, during the week-end following this "Black Thursday," newspapers of every shade of opinion in every section of the country featured editorials expressing their horror and indignation. The press found it difficult adequately to express its sense of shock and revulsion at these outrages, which they regarded as deliberately planned by the German government and as the logical outcome of a regime committed to ferocious intolerance and persecution. These events were looked upon by newspapers everywhere as "The Blackest Day in German History." One press comment of special significance was the editorial, published on November 15 by the *New Yorker Staats Zeitung*, foremost German-language daily

in the United States, which had hitherto remained silent on events of a controversial nature in Germany. The editorial, entitled "Cold Terror," declared that there was no longer any hope that the Nazis would let up in their reign of terror and concluded with the appeal ". . . in the name of our dear ones do we protest against desecration of the German name through fanatics in the ranks of the party in power who are trying to drag a great people into the mire of their degradation."

From every part of the country came statements of protest and horror at the Nazi outrages, and of sympathy for the victims. Prominent Americans in all walks of life, religious organizations of all faiths, and labor, civic, patriotic and legislative bodies were unsparing in their denunciation. Innumerable resolutions were adopted by organizations large and small at meetings held throughout the country. A declaration to set aside November 20-21 as days of prayer was issued by the National Conference of Christians and Jews, with the endorsement of the Catholic and Protestant churches, and organizations representing the three wings of American Judaism. The significance of the nationwide reaction was well summed up in a statement issued on November 13 by the General Jewish Council, reading in part as follows: "In the midst of our grief, we derive a measure of solace from the fact that the world has come to realize that the barbarism directed against the Jews is violence against the whole of humanity. All Americans — Protestant, Catholic and Jew alike — have reacted to these hideous accounts from abroad as to a national calamity."

The nationwide response to the Nazi horrors was climaxed by the outspoken protest of President Roosevelt himself, in words generally considered to be the severest rebuke to a foreign nation delivered by an American President. In making this statement the President also revealed that he had called Hugh R. Wilson, our Ambassador to Germany, home for "report and consultation." Speaking at a White House press conference on November 15, the President declared: "The news of the last few days from Germany has deeply shocked public opinion in the United States. Such news from any part of the world would

inevitably produce a similar profound reaction among American people in every part of the nation. I, myself, could scarcely believe that such things could occur in a twentieth century civilization."

The President's condemnation of the Nazis was widely supported by public opinion. At the same time the recall of our Ambassador was approvingly hailed as an official rebuke to the German government — the severest possible move short of severance of diplomatic relations. Indeed, this final step was urged in many quarters. In the meantime, boycott demonstrations, mass meetings, and resolutions of protest continued with renewed vigor, with radio networks participating in arranging national platforms for the protests. Streams of messages also flowed in to the State Department, urging economic sanctions and other forms of rebuke to the German government.

An interesting sidelight to the American reaction to the Nazi excesses was a campaign by Christians to raise a fund for the legal defense of Herschel Grynszpan, the assassin of the German official, who was to be tried in the French courts. This fund was initiated by a Journalists' Defense Committee, under the leadership of Dorothy Thompson, prominent American publicist, assisted by General Hugh S. Johnson, William Allen White, Hamilton Fish Armstrong, and John Gunther. A radio appeal by Miss Thompson for contributions only from non-Jews evoked a wide response.

The government of the United States also took other steps, both at home and abroad. Shortly after the outrages, the President announced that he had extended for six months the visitors' permits of about 15,000 German and Austrian Jews in the United States, which were due to expire on December 30. Upon the arrival in Washington, at the end of November, of our Ambassadors to Germany and Italy, the President went into extended conference with them on the situation affecting Jews abroad. On December 7, the State Department again made representations to the German government, asking assurances that American citizens would be exempt from the provisions of the Nazi decree for the confiscation of one-fourth of the property of Jews in Germany. A reply to this note, receipt

of which was announced on December 14 but not made public, was apparently unsatisfactory, for on the same day, the government sent another note to the Reich demanding assurance that the rights of American Jews would be respected. This note, made public by Acting Secretary of State Sumner Welles and described as very important in the history of German-American relations, pointed out that German nationals are not discriminated against in the United States, and asserted that our government would not countenance the arbitrary division of American citizens into special classes.

Scarcely had the news of this note been made public when our State Department became involved in another incident with Germany over an address delivered by Secretary of Interior Harold L. Ickes. Addressing the Hanukkah dinner of the Cleveland Zionist District, on December 18, Mr. Ickes denounced Hitler as "a brutal dictator robbing and torturing thousands of fellow human beings," and criticized at the same time Charles A. Lindbergh and Henry Ford for accepting decorations from the German government. A formal protest against this slur on the Nazi Chancellor, submitted several days later to Acting Secretary Sumner Welles by Dr. Hans Thompson, German Chargé d'Affaires, was rejected by Mr. Welles in terms of unprecedented sharpness. Mr. Welles declared that the condemnation by Mr. Ickes of the German government certainly represented the feelings of the overwhelming majority of the people of the United States, who had been profoundly shocked by recent events in Germany; and that any protests from the German government came with distinct impropriety, in view of the many vituperative and unjustified attacks in the German press and by German officials against President Roosevelt and high American officials.

In a note to the State Department, made public on January 13, 1939, the German government rejected the principle of non-discrimination as between American citizens, on the basis of race or religion, as insisted upon in the American notes, offering to exempt American Jews in Germany from the Nazi restrictions only when specific treaty rights were involved. In its reply, the American

note reiterated its "fundamental position," but expressed gratification at the Nazi promise to respect existing treaties. Thereafter, our government made known its intention to present specific cases for settlement as they came up.

That the position of the government throughout this period was unequivocally supported in Congress and by public opinion everywhere, was manifested in the steady volume of newspaper editorials, resolutions and public statements. This wave of indignation against Nazi Germany continued for months, increasing rather than diminishing during the period under review. An indication of the public attitude was revealed in the various polls taken at this time. A test poll of public opinion on the Nazi persecution of Jews, taken in December by the Institute of Public Opinion, headed by Dr. George Gallup, revealed that 94% of the American people opposed and 6% approved such persecution. Several tests of the public attitude toward a boycott of German goods revealed a rise from 56% in October to 61% in December and to 65% in April in favor of the boycott. The government levy of a 25% penalty tax on German imports imposed in the middle of March received the approval of 78% of the people polled.

The heightened feeling against Nazi barbarity also resulted in expressions of sympathy with, and a greater appreciation of the plight of the refugees. The appalling magnitude and seriousness of the problem and its seeming insolubility were the subjects of much thought and discussion throughout the country, as the ruthless methods of the Nazis and the disinclination of other countries to accept more than limited numbers of refugees were observed. The President himself, at the press conference referred to above, said that he was giving considerable thought to the refugee problem created by Nazi persecution. Proposals for alleviation of the situation through the finding of suitable havens for the refugees in sparsely populated territories were prominently featured in the press, and drives to raise funds were undertaken by many organizations.

Important manifestations of this trend were the movements for the admission of German refugee children for adoption in American homes, and of German refugee students for study in American colleges and universities.

In connection with the latter, scholarships were created in many universities either by the action of the trustees or by independent student efforts. A national non-sectarian body known as the Inter-collegiate Committee to Aid Student Refugees was formed. A report of this organization made public by Catherine Deeny, its executive secretary, revealed that during the academic year ending June, 1939, no fewer than 200 colleges had created about 300 scholarships, worth over \$200,000, for refugee students.

Early in 1939, identical bills were introduced in the Senate by Senator Robert F. Wagner of New York and in the House of Representatives by Representative Edith Nourse Rogers of Massachusetts, providing for the admission outside of the quota, of 20,000 German children under the age of fourteen, 10,000 in 1939, and a similar number in 1940. The Wagner-Rogers Bill received immediate and wide approval in the press. Under the leadership of Clarence E. Pickett, executive secretary of the American Friends Service Committee, and of a committee of religious and lay leaders representing Catholics, Protestants and Jews, the Non-Sectarian Committee for German Refugee Children was formed to implement this bill by assuming responsibility for placing children in foster homes of their own faith throughout the country. The bill was strongly supported in Congressional hearings in April by leading Americans of both political parties, heads of the American Federation of Labor and Congress of Industrial Organizations and by the leading dignitaries of the Catholic and Protestant churches. It was opposed, however, by patriotic organizations and by Senator Robert R. Reynolds of North Carolina. It was approved on June 30 by the Senate Immigration Committee after it had been amended to provide that the 20,000 entrants be deducted from the present quotas, but as this review is being written (early in August) it has not yet come up for a vote in either House.

The persecutions abroad, the recurring emergencies affecting refugees, and the widespread discussion in this country of refugee problems, gave rise to rumors and whispering campaigns, zealously spread by false propaganda, to the effect that this country was being swamped by refugees who were displacing Americans from jobs, and

that large department stores were deliberately discharging their American employees to make room for refugees. In order to refute such misconceptions several important studies were published, containing statistical information provided by the United States Labor Department. In a memorandum published in May and sponsored by the National Coordinating Committee for Aid to Refugees, the Committee for Catholic Refugees from Germany, and the American Committee for Christian German Refugees, it was revealed that up to December 30, 1938 the total number of immigrants from Germany, since July 1, 1932, was 65,404, and the net immigration, 43,042, an average of 6,622 annually. Similar information was contained in a pamphlet published by the American Friends Service Committee, entitled "Refugee Facts," which revealed that the 1938 net immigration to the United States was 42,685 from all countries, or four one-hundredths of one percent of our total population. A special May number of the *Annals of the American Academy of Political and Social Science* was devoted to a study of the refugee problem and contained much factual material on the economic contributions of immigrants. Rumors affecting the department stores were in every case shown to be false either by studies made by Chambers of Commerce or Better Business Bureaus in some cities, or by notarized statements made public by the stores in question.

2. Reaction to Events in Czechoslovakia

The successive stages resulting in the partition of the former Czechoslovak Republic and its final dismemberment by Germany, Poland and Hungary were observed with profound regret. The annexation of the Sudeten territory, followed by the virtual seizure of Bohemia and Moravia, and the establishment of Slovakia as a German puppet State were watched with profound anxiety by all Americans, who knew the fate in store for Jews and other minorities in these territories. But the concern for Czechoslovakia's Jews felt by Americans of all faiths, was at all times subordinate to the profound sympathy with the Czechoslovak people in the loss of their independence.

There was, however, a specific American reaction to events affecting Jews in Czechoslovakia. During the months from October to March, between the time of the Munich pact and the final dissolution of the Republic, groups in this country attempted to persuade the Czechoslovak government not to permit the passage of proposed anti-Jewish legislation for which pro-Nazi groups within the country, incited by propaganda from Germany, were clamoring. The approaches to the Czechoslovak government were in the form of appeals by American Czech and Slovak organizations and by American importers of Czechoslovak goods. Thus, on January 19, 1939, representatives of American Czechoslovak organizations in Eastern United States made public a memorandum which they had sent to the Praha government, deploring the totalitarian tendencies of the regime and warning that anti-Semitism would lead to the nation's economic ruin. The knowledge, reinforced by frequent reminders by American importers, that the introduction of anti-Jewish legislation would mean cancellation of orders of Czechoslovak exports to the United States, undoubtedly acted as a deterrent to the adoption by the government of an anti-Jewish policy. Thus, Joseph S. Rosenberg, a leading importer, who went to Czechoslovakia with a petition from fifty-four American importers, appealing against anti-Semitic measures, returned on February 15 with the report that he had received assurances from the government that it would stop the anti-Jewish boycott and suppress anti-Semitic newspaper attacks. A month later, however, before the government had had a real opportunity to live up to these assurances, came the Nazi invasion and the final destruction of the Republic.

The German occupation of Czechoslovakia was sharply condemned as an "act of wanton lawlessness and of arbitrary force" in a statement made public by Under-Secretary of State Sumner Welles. This statement and the action of the government in imposing the 25% penalty tax on German imports gave added impetus to the anti-Nazi boycott movement, which was extended to include imports from the areas annexed by Germany. On March 19, the newly organized Volunteer Christian Committee to Boy-

cott Nazi Germany announced that 366 prominent Americans in 39 states and 117 cities had signed a boycott pledge.

3. Reaction to Events in Italy

Italy's adoption of an anti-Jewish policy, officially inaugurated by the publication of the racist doctrine on July 1, 1938, was received with great surprise and indignation in the United States. Public opinion, as expressed in press editorials and in statements of prominent persons, could find no legitimate reason for the adoption of such a policy in Italy. Commenting on this situation, many pointed to the almost infinitesimal proportion of Jews in the Italian population — about one-tenth of one per cent — to the significant contributions of the Italian Jews during their two thousand-year residence in the country, and to the complete absence of anti-Jewish feeling among the Italian people. Many called attention to the loyalty and patriotism of the Jews in Fascist Italy and to the repeated assurances of Mussolini himself that he would never countenance any discrimination against any section of Italy's population because of race or religion. Most Americans viewed the new policy as a concession to the German end of the Rome-Berlin Axis and as the logical outcome of the close collaboration between Hitler and Mussolini. Many also remarked on the inevitable fate of minorities under Fascism and on the role of the Jews of Italy as a scapegoat to draw the attention of the Italian people away from their internal troubles.

Typical of the reaction of the religious as well as of the general press was the statement of *America*, national Jesuit weekly, that Mussolini was in need of a "whipping boy" and that Jew-baiting was not in keeping with the mentality and ideals of the Italian people. The courageous stand in opposition to Italian racism taken by Pope Pius XI was also widely praised.

Italian-Americans were especially surprised at the new anti-Semitic policy since they recognized the artificial and un-Italian character of anti-Semitism. At first, their reaction, as expressed in the Italian press, was one of incredulity; and many attempts were made to deny the

accuracy of reports from Italy. Generoso Pope, the most prominent and influential of the Italian-American publishers, was quick to repeat Il Duce's personal assurance that he would never embark upon an anti-Jewish policy. (See Vol. 39, p. 234). But as the anti-Jewish decrees in Italy followed in rapid succession, the general feeling among the Italian-Americans was one of regret and dismay. Some did attempt to justify Italy's course of action, but by and large, Italian-Americans registered their protest through statements by organizations and spokesmen, and in letters to the press. Many of them took the occasion to renew their loyalty to American traditions and to express their determination not to allow events in Italy to impair the hitherto friendly relations between Jews and Italian-Americans. A concrete manifestation of this was the announcement on June 13, 1939, of the establishment by The Sons of Italy Grand Lodge, Italian fraternal order with 200 branches throughout New York State, of a bureau to foster good will between the two groups. American Jews likewise on many occasions stood out vigorously against attempts to impair their relations with their fellow-Americans of Italian descent.

In the meantime, the State Department was closely observing developments in Italy. Special attention was given to the expulsion decree of September 12, 1938 in view of the fact that 200 American Jews were then resident in Italy. On October 7, Secretary Hull made public a strongly worded protest to the Italian government over its anti-Semitic decrees. The note called Italy's attention to the lack of racial and religious discrimination as against Italian nationals in this country, and declared that the same treatment was expected for American citizens residing in Italy. The forthright character of the American protest received wide commendation in the press.

That the Italian government was not prepared to go the full length of our State Department's request was revealed in its reply made public on October 20, giving assurance that American Jews "will not be treated less favorably than other foreign Jews." The reply declared, however, that it had set up a special commission to examine individual cases involving Jews of foreign citizenship.

4. Reaction to Palestine Events

Americans reacted vigorously to the continued unrest and uncertainty in Palestine during the period under review. Much of the energies of Jews were devoted to protests against Great Britain's vacillating policy with respect to the Holy Land and to attempts, through the mobilization of nationwide public opinion, to avert the decision finally taken by Great Britain in May, 1939. One significant feature of the reaction to events affecting Palestine was the absolute unanimity of all American Jews — Zionists and non-Zionists — in face of the seriousness of the situation. Another important feature was the wholehearted moral support and encouragement given by the Christian community. Indeed, perhaps at no time since the issuance of the Balfour Declaration, was there so much widespread discussion of the Palestine situation and so many expressions of anxiety about the future of a Jewish homeland. No doubt, the concern of Americans was intensified by the increasing gravity of the refugee problem and the knowledge that Palestine was capable of making a large contribution to the solution of this problem.

News of Palestine achieved wide prominence shortly after the signing of the Four Power Pact at Munich on September 30, 1938. At that time unconfirmed but persistent rumors swept the world press that Great Britain was planning a radical reversal of policy, with possible abandonment of the Balfour Declaration and complete stoppage of Jewish immigration to Palestine. American Zionist and non-Zionist groups took immediate steps to mobilize public opinion and to seek the intervention of the United States government against the reported British policy. A National Emergency Committee on Palestine was formed by Zionist bodies, on October 10, with local emergency councils throughout the country. Thousands of persons sent telegrams to the President and State Department, asking that the government use its good offices to avert the threatened calamity. On October 23, protest meetings were held in over 100 communities, while scores of others were held during the ensuing week, up to and including November 2, which was observed as Balfour Day.

Christian leaders gave eager aid, transmitting appeals and resolutions to Washington and London. Congressmen, governors, clergymen, educators, civic, religious and legislative bodies joined in the protest movement. A joint petition signed by fifty-one Senators, one hundred ninety-four Representatives and thirty governors, was submitted to President Roosevelt, urging American representation to Great Britain. The press of the nation was deeply stirred and expressed the hope that Great Britain would continue to observe its pledges, and that the United States would intervene to the limit of its capacity. The reported British change of attitude was widely regarded as in line with the trend of British foreign policy to make concessions to the threat of force. In some quarters, the rumored change in British Palestine policy was likened to Britain's course in the crisis over Czechoslovakia.

On October 13, a delegation of Jewish leaders, representative of all sections of American Jews and including members of national protective, fraternal, cultural, social and economic groups, called on British Ambassador Sir Ronald Lindsay, to whom they submitted a petition appealing to the British government not to suspend Jewish immigration. On the following day, this delegation waited upon Secretary of State Hull and submitted a plea for American intercession with Great Britain.

Replying to the delegation, as well as to thousands of messages and telegrams, Secretary Hull, in an official statement, reiterated the historic American interest in Palestine since the issuance of the Balfour Declaration and promised to take "all necessary measures for the protection of American rights and interests in Palestine" as defined in the American-British Convention of December 3, 1924. At the same time he pointed out the limit of the extent to which our government would intervene under the terms of the American-British Convention. This limit was best defined by President Roosevelt in a letter to Mayor Thomas J. Spellacy of Hartford, Connecticut, made public on October 23, reading in part as follows: "... Under the terms of our Convention with Great Britain regarding the Palestine Mandate we are unable to prevent modifications in the Mandate. The most we can

do is to decline to accept as applicable to American interests any modifications affecting such interests unless we had given our assent to them."

The publication, on October 26, 1938, of the Palestine immigration schedule, continuing immigration at the established rate of 12,000 per year, set at rest temporarily fears of a change of policy. Further relief was expressed in Zionist and non-Zionist circles at the conclusions reached by the Report of the Woodhead Commission, made public on November 9, officially abandoning partition, and the announced intention of the British Government to call round table conferences in London of Arabs and Jews with a view to seeking a *modus vivendi*. The sentiment for partition on the part of American Jews, never very marked, had been declining during the period under review. At the same time, the decision of the British to call the conferences was looked upon as a definite attempt, after a long period of vacillation, to find a solution to the impasse in Palestine. Zionist and non-Zionist circles approved the opinion expressed in the official reply of the Jewish Agency for Palestine to the Woodhead Commission Report, that any attempt at a solution would have to be based on the Balfour Declaration and the Mandate. The feeling of relief felt at this stage was somewhat tempered, however, by the refusal of the British to admit 10,000 refugee children into Palestine. This action was deplored in statements issued on December 15, by the American members of the Jewish Agency and by the executive board of Hadassah.

American Jews viewed with misgiving the decision of the British to invite to the parleys representatives of the Mufti faction in Palestine and of the neighboring Arab states. In the words of Dr. Solomon Goldman, President of the Zionist Organization of America, American Zionists viewed the parley with "considerable suspicion" as a result of this British policy. On the eve of his sailing, at the end of January, as the head of the American delegation, which consisted also of Robert Szold and Louis Lipsky, Dr. Stephen S. Wise declared that he would leave the parleys should the British bring up the question of the closing of Palestine to Jewish immigration. The wide

observance of February 11 as a day of prayer for the success of the London conferences was an indication of the seriousness which American Jews attached to these parleys.

The Jewish community was profoundly stirred, though not entirely surprised, at the decision of the British government, communicated to the delegates in the course of the deliberations, to establish an independent state in Palestine with Jews as a permanent minority. Zionist and non-Zionist circles immediately wired the American delegates urging them to stand firm against the British proposal. On February 28, American organizations issued a joint statement pledging resistance to Britain's plan "with every means at their command." The new policy, though not yet officially announced, was widely condemned in the press and in statements by Christian groups. In Washington, petitions urging an open door in Palestine were signed by twenty-eight Senators, and one hundred ninety-two Representatives, while President Roosevelt again reiterated his sympathy in a conversation with Dr. Stephen S. Wise upon the latter's return from abroad.

The publication of the British White Paper on May 17, confirming the previously reported change of policy, was met with a storm of denunciation in this country. The press was unanimous in its condemnation of the White Paper, looking upon the British decision as a serious blow to the Zionist cause and a breach of faith by the Mandatory Power. The predominant conclusion seemed to be that Britain's decision was dictated by imperialistic interests and was an inevitable outcome of the complicated international situation. Britain's policy was also denounced in nationwide rallies, the keynote to which was sounded at a meeting held in New York on May 21, addressed by Mayor LaGuardia, Senator Wagner, and others. At the same time, Jews throughout the country gathered in synagogues over the weekend to recite the traditional oath, in the 137th Psalm, "If I forget thee Oh Jerusalem, may my right hand wither." An appeal was also made to Secretary Hull by a delegation of 250 Jewish leaders, who urged non-recognition of Britain's decision on Palestine because it would jeopardize American rights guaranteed by the Anglo-American Convention of 1924.

This Convention was regarded as adequate ground for government intercession in strong pleas made by members of the Senate and of the House of Representatives, who were outspoken in their denunciation of Great Britain's new policy and in their expressions of sympathy for a Jewish homeland. On May 26, fifteen of the twenty-five members of the House Foreign Affairs Committee, headed by Rep. Hamilton Fish, Jr., (Rep. N. Y.) requested the State Department to protest the British White Paper as a violation of the 1924 Convention. Replying several days later to this and other Congressional statements, in a letter to 150 members of Congress, Secretary Hull reaffirmed the position that the United States could not prevent changes in the status of the Holy Land, but would take all necessary measures for the protection of American rights and interests in Palestine.

The proceedings before the Permanent Mandates Commission in June, at which British representatives defended the new policy, were naturally followed with keen interest in this country; and the arguments of the British representatives were closely studied. In a statement to the Jewish Telegraphic Agency, on June 19, Dr. Maurice J. Karpf, American non-Zionist member of the Jewish Agency Executive, challenged a declaration made to the League of Nations Mandates Commission by British Colonial Secretary Malcolm MacDonald, that the "Jewish national home" should be interpreted to mean "something less than a Jewish state." Dr. Karpf called attention to a declaration made to the Commission in July, 1937, by the then Colonial Secretary William Ormsby-Gore to the effect that the Balfour Declaration "was still a binding obligation and would remain so until replaced by an independent State." The latter statement, Dr. Karpf pointed out, was incorporated in the White Paper issued in January 1938, and was directly at variance with Mr. MacDonald's testimony. Several days later, replying for the Zionists to a radio address delivered by Mr. MacDonald from Geneva, Dr. Solomon Goldman, appealed to the British government to realize the "folly and futility" of its decision and to implement the Jewish homeland policy. The 42nd Annual Con-

vention of the Zionist Organization of America, which ended on June 27, also declared in a unanimous declaration its "unalterable opposition" to the British policy.

5. Assistance to Overseas Communities

The concern of American Jews over the plight of Jewish communities in Europe translated itself primarily into more generous giving to the large agencies concerned with overseas aid and, also, into efforts for better organization and for a better understanding of overseas conditions.

In July 1938, Isidor Coons, Campaign Director of the American Jewish Joint Distribution Committee, announced that \$2,500,000 had been raised during the first half of the 1938 drive. Normally, the first six months account for the greater part of the total funds raised in any year. But at the close of the campaign in December, the J.D.C. had raised \$4,791,000, a figure more than \$1,440,000 greater than in 1937. This increase, while due primarily to the better understanding of the great needs overseas on the part of American Jews, also reflected the spontaneous response to such events as the mass deportation of Polish Jews from Germany to Zbaszyn and other Polish border towns in late October 1938. The sudden deportations, coming close to the end of the year, exhausted the resources of the J.D.C. A special appeal was made by Rabbi Jonah B. Wise, National Chairman of the J.D.C. campaign, for \$1,000,000. Within the first four days alone over \$300,000 was received by the J.D.C.

The country-wide anti-Jewish outrages throughout Germany and Austria on November 10, 1938 and the days that followed, further stimulated giving by American Jews and at the same time demonstrated the need for more intensive methods of fund-raising. Numerous community and welfare fund leaders urged upon the major overseas relief agencies the organization of a new type of combined drive that would yield larger funds during 1939 in order to meet these unprecedentedly grave conditions. As a result, the Joint Distribution Committee, the United Palestine Appeal and the National Coordinating Com-

mittee Fund, Inc. opened discussions which resulted in the formation of the United Jewish Appeal for Refugees and Overseas Needs for 1939 and the inauguration of a campaign for \$20,000,000. Under the terms of the arrangement entered into by the three organizations, it was agreed that the first \$9,500,000 raised during the campaign would be divided on the basis of \$5,000,000 for J.D.C., \$2,500,000 for U.P.A., and \$2,000,000 for the National Coordinating Committee. Such funds as would be realized over and above the \$9,500,000 were to be distributed among the three agencies by a special allocations committee composed of two nominees each of the U.P.A. and the J.D.C., these four selecting a fifth member. Named to the Allocations Committee were Albert D. Lasker of Chicago and Henry Ittleson of New York, representing the J.D.C.; Rabbi Solomon Goldman of Chicago and Rabbi Abba Hillel Silver of Cleveland, representing the U.P.A., with Louis Kirstein of Boston as the fifth member. Alternates named were Paul Baerwald and Rabbi Jonah B. Wise for the J.D.C., and Morris Rothenberg and Louis Lipsky for the U.P.A., all of New York City. Rabbis Wise and Silver were named co-chairmen of the United Jewish Appeal.

There was a vigorous response from Jewish communities throughout the country to the United Appeal. Many of them raised two to four times as much as they had in the previous year. By the end of the first six months of the campaign, the U.J.A. reported pledges of approximately \$14,000,000. In New York City, the agreement resulted in a united campaign for the first time since 1935. The drive was headed by Henry Ittleson as Chairman and Edward M. M. Warburg as Executive Chairman.

In the conduct of its extensive program for the aid of distressed Jews, the J.D.C. expended, during 1938, a total of \$4,111,979, nearly a million and a quarter more than in the previous year, it was revealed by Joseph C. Hyman, Executive Director, in his annual report. Of this sum, \$686,000 was expended for aid to Jews in Old Germany, \$422,600 for Jews in Austria, \$785,000 for refugee work in Europe, \$523,100 for the support of the National Coordinating Committee's refugee work in the United States,

and approximately \$125,000 for refugee work in South America and other lands. In Central European countries, such as Czechoslovakia, Danzig, Italy, and Hungary, which have come under Nazi domination or influence, the J.D.C. has expended \$115,000. The largest single sum in any one country, however, was expended in Poland, where J.D.C. allotted a total of \$1,212,000 for various phases of its work of relief and reconstruction. In other East European lands such as Rumania, Lithuania and Latvia, J.D.C. expended \$118,500.

The increased interest shown by Jews throughout the country in the overseas problem prompted the Joint Distribution Committee to take several notable steps toward increasing the opportunities for community leaders throughout the country to participate in its work. A regional organization, which had been tested in several parts of the country during 1937, was fully developed during the course of the period under review. Eight regional organizations were established and conferences were held in Washington, D. C. (Middle Atlantic Region); Rochester, N. Y. (New York and Eastern Canada); Columbus, (Ohio); Indianapolis (Indiana and Kentucky); Atlanta, (Southern), Portland, Oregon, (Northwestern); Houston, Texas, (Southwestern); Boston (New England).

At its annual meeting, in December, 1938, further steps were taken to attain more widespread leadership by the addition of forty-three members from various parts of the country to the board of directors and five new members to the executive committee. Shortly afterwards, it was also announced by Mr. Hyman that the functional sub-committees had been reorganized in order to cope more adequately with the greater problems that had been created during the year. Seven such committees were established.

In the meantime, a change in the European direction of the Joint Distribution Committee had also been effected. On September 15, Paul Baerwald, chairman of the J.D.C., and James N. Rosenberg, vice-chairman, announced jointly that Dr. Bernhard Kahn, for fourteen years chairman of the European Executive Council of the J.D.C. would come to New York as honorary European chairman. This step

was taken, the statement declared, because "in these critical times it has become necessary that we be closer to the European scene" and that this could best be accomplished by the presence of Dr. Kahn in New York, "thereby giving us the benefit at first hand of his wide knowledge to aid us in making many decisions which must constantly be initiated on this side." Morris C. Troper, president of the New York State Society of Accountants, who had long been active in the J.D.C. and was executive vice-chairman of the 1938 Greater New York Campaign, was named to succeed Dr. Kahn in Paris.

Other organizations concerned with the overseas situation, but not included in the United Jewish Appeal, also intensified their fund-raising efforts during the period under review. On January 17, 1939, it was announced that George Backer had been elected president of the American Ort Federation to succeed the late B. Charney Vladeck and, a month later, the Ort launched a nationwide campaign for \$1,257,000 to promote vocational and agricultural training of Jews in Europe. This sum represented the largest part of the World Ort Union's budget of \$1,759,000 for 1939. During the course of the next few months, a number of European notables visited the country in behalf of the Ort campaign, among them Olaf Aschberg, Swedish banker, Dr. David Lvovitch, vice president of the World Ort, and François de Tessin, a member of the French Chamber of Deputies.

A million dollar drive was also inaugurated, in March, 1939, by the Hebrew Sheltering and Immigrant Aid Society (Hias). At its annual convention held in New York, on March 19, it was revealed that through its participation in the work of the Hias-Ica Emigration Society (Hicem) of Paris, Hias had aided the emigration of 3,854 German refugees to 34 countries, and also aided 10,000 other Jewish emigrants. During the course of the year, Hias had given immigration advice and service for relatives abroad to a large number of Americans.

B. INTER-GROUP RELATIONS

1. Anti-Jewish Movements

The activities of Jew-baiting groups and persons not only increased, during the past year, but were brought out into the open more than ever before. There was much discussion and some difference of opinion as to whether the increase in such propaganda indicated a rise in anti-Jewish feeling in this country. There was, however, no doubt of the increase in the extent and the boldness of the agitation, signs of which were everywhere evident. The increased awareness of this trend was due, on the one hand, to the revelations of the Dies Committee Investigating Un-American Activities, and the nationwide publicity given to the testimony brought forward at its hearings; and, on the other, to the utterances of Father Charles E. Coughlin, of Detroit, in radio addresses and in his magazine *Social Justice*. In fact, the shift in the tactics of the anti-Jewish agitators from their clandestine activity to their invasion of the home and the streets with their campaign of hate and scurrility, was due, in a large measure, to the activities of Father Coughlin.

Such doubts as may have previously existed about Father Coughlin's anti-Jewish leanings were dispelled by the publication, in the July and August, 1938, weekly issues of *Social Justice*, of a series of articles on the spurious Protocols of the Elders of Zion, in which many of the Protocols were quoted in full, with explanatory comment by Father Coughlin to prove Jewish responsibility for present world conditions. The event, however, which after almost two years of comparative obscurity brought Father Coughlin to nationwide prominence, was the radio address delivered over a large network on November 20, 1938, the first anti-Semitic attack over a radio network in American history. Announcing that he would deal with the recent Nazi persecutions "in a scientific spirit of coldly facing causes simply as a student of history," Father Coughlin proceeded, by fabrications, misstatements of fact, and deliberate distortions, to minimize the record of the Nazi persecution of Jews, especially the attacks which had taken place early in November, and to explain that

the Jews were suffering because Nazism is a defense mechanism against Communism for which, he implied, Jews were responsible. The immediate reaction was the publication in the press of refutations and denials by prominent historians and by government officials referred to in the Coughlin address. Newspapers, investigating the sources of his charges, found them to be Nazi material, the *New York Post* even pointing out that one of the articles in his magazine *Social Justice* was virtually a verbatim reproduction of a speech by Nazi Minister of Propaganda, Joseph Goebbels. A demand by radio station WMCA, New York outlet, that he thereafter submit the text of his address at least forty-eight hours in advance was rejected by Father Coughlin, whereupon the station denied him the use of its facilities. The example of WMCA was followed by several stations in other cities.

The discordant note struck by Father Coughlin, at a time when American indignation over the Nazi persecution of Jews was at its height, as well as his complete disregard for the truth, were severely condemned in many quarters, by Catholics and Protestants, as well as by Jews. Widespread public indignation over Father Coughlin's broadcasts led to the publication of studies of them which revealed the falsity of his charges, and the issuance of statements calling attention to the fact that they did not represent official Catholic views. Thus, in a radio announcement on December 11, George Cardinal Mundelein of Chicago declared that Father Coughlin spoke only as a private citizen and in no way represented the opinion of the Church.

Father Coughlin's efforts to stir up inter-group hatred were condemned and many of his charges refuted, by Frank J. Hogan, President of the American Bar Association, a prominent Catholic layman, in a radio address on December 11, sponsored by the General Jewish Council. The Council also published a documented analysis of Father Coughlin's statements in a pamphlet entitled, "Father Coughlin—His 'Facts' and Arguments." Prominent Christians, Catholic and Protestant, also felt impelled to reply to the radio priest. Among these were the Right Reverend Msgr. John A. Ryan, director of the National Catholic Welfare Conference and a professor at the Catholic Uni-

versity of America, who, in an article in *Commonweal*, proved that the priest's statements came either from doubtful sources or from material long established as anti-Semitic; and Father William C. Kernan, Protestant Episcopal minister of Bayonne, New Jersey, in radio addresses and in an article published in the *Churchman*, Protestant Episcopal bi-weekly.

Father Coughlin's direct anti-Jewish attacks over the radio became irregular, but his magazine *Social Justice* continued to serve as a vehicle for the preaching of hatred against Jews, for arousing contempt for the American democratic form of government, which he identified with Bolshevism, for defense of Nazism and Fascism, and for the advocacy of a "Christian" corporative system of government in the United States.

Social Justice also became the medium for the preaching of anti-Semitism in the public streets of New York City and other metropolitan centers. The first step in this new phase of anti-Jewish agitation was the organized boycott by Coughlin sympathizers, of Station WMCA because of its ban of his broadcasts. Under the pretext of the defense of the right of free speech, Coughlin supporters under the leadership of Allen Zoll, a notorious Jew-baiter, inaugurated, on Sunday, December 18, mass picketing of the station and, later, of its advertisers. Every Sunday thereafter, several hundred persons, carrying placards, and frequently shouting scurrilous anti-Jewish slogans, would march back and forth in front of the building housing the studios of Station WMCA. This weekly picketing is still continuing as this review is being written.

The next step in the campaign of street Jew-baiting was the inauguration of an intensive drive to sell *Social Justice* on the streets of New York City. Vendors of the publication were planted in the most congested areas of the city, dozens of them frequently congregating within the radius of one city block. These vendors were frequently heard to shout insulting and obscene anti-Jewish remarks. They were, quite naturally, followed by rival groups who attempted to sell anti-Coughlin pamphlets and periodicals in close proximity to the *Social Justice* vendors. This condition soon led to interference with traffic and business

and to frequent brawls and disturbances, resulting in numerous arrests. Many innocent passersby, in statements sworn to before notaries public, testified that they were deliberately set upon and beaten by Coughlin sympathizers as they attempted to remonstrate with the sellers of *Social Justice* over their insulting anti-Jewish remarks. Several instances of serious attacks on Jews were also reported.

These vendors of *Social Justice* and other sympathizers were banded together, more or less loosely, into an organization known as the "Christian Front," which had for more than a year been conducting regular street meetings in various sections of New York and in other large cities in the East. Members of this group promoted an anti-Jewish boycott under the slogan "Buy Christian," spreading this doctrine by public speeches and the distribution of "Buy Christian" stickers. In one section of New York City, a leaflet intended as a shoppers' guide and called the "Christian Index" was distributed, bearing the names of Christian-owned shops most of which were entirely innocent of the real purpose of the leaflet.

The chief supporters of Father Coughlin and the Christian Front movement were Father Edward Lodge Curran, president of the International Catholic Truth Society, and the *Brooklyn Tablet*, Catholic weekly. To the extent that this movement was directly inspired and led by Catholics, although acting as individuals, and recruited most of its following from among Catholics, observers frequently looked upon it as a distinctly Catholic anti-Semitic movement.

Father Coughlin was by far the most important Jew-baiter during the period under review, but the revelations of the Dies Committee in May, 1939, widely publicized in the nation's press, brought into the open the plottings and activities of others, especially Major General George van Horn Moseley, retired; Dudley P. Gilbert, wealthy New Yorker; James Erwin Campbell, reserve army captain of Kentucky; George Deatherage, chief of the Knights of the White Camelia; and others. As revealed in the testimony before the Dies Committee, the campaign in which these persons were involved, took the form of mailing, to army officers and American Legion officials, of reports of conspiracies for the seizure of the United States Government,

alleged to have been overheard by a mythical waiter in a Jewish club in New York. The scurrilous and inflammatory language in which these reports were couched showed evidence of a fanatical if not a psychopathological mind. Testifying before the Committee, Deatherage admitted that his organization was linked to an international anti-communist organization with headquarters in Rome, and revealed that he had invited General Moseley to become the leader of a fascist form of government, which he, (Deatherage) was projecting.

Gen. Moseley had already achieved notoriety for his eccentricity, and his frequently expressed belief that Jews possessed a secret world-wide organization for the purpose of plotting a communist revolution. An inflammatory anti-Jewish address delivered by him in Philadelphia on March 28, 1939, had evoked wide condemnation in Christian circles, and from spokesmen for the American Legion group of that city. His testimony before the Dies Committee, in which he repeated his anti-Jewish views and urged the use of the army to suppress an impending "revolution"; his exhibitionistic behavior while testifying, and his absurdly melodramatic fear of "poisoned" glasses of water, were met with virtually unanimous condemnation and ridicule in the press. While many regretted the needless publicity given to these agitators by the Dies Committee hearings, nevertheless, the prevailing opinion, as expressed in press editorials, agreed that the Dies evidence, although sensational, served the purpose of bringing anti-Semitism out into the open; and that the behavior of Moseley and his associates deserved thorough investigation. Congressman Dies himself best summed up his investigation with this statement: "The examination of the key witnesses in this plot to foment anti-Semitism has convinced me and the members of the Committee that the real goal of the instigators of this plot was to influence the American people to a point where they would succumb to a military dictatorship."

It will be noted that this review of anti-Semitic activities has thus far been concerned only with agitation by American persons and groups. Regarding the activities of German-Americans, it may be said that one of the signif-

icant trends of the period under review was the sharp decline in the prominence of the German-American Bund, which in the previous year had been perhaps the most vociferous and widely publicized of the Jew-baiting groups.

Several factors were responsible for this decline. One was the passage of the Alien Registration Act, compelling registration with the State Department of all agents of foreign governments. This law went into effect on September 6, 1938. Another was the disclosure by the Dies Committee in January 1939, of the un-American character of the Bund and its link to government-controlled agencies in Germany. At the same time, a report of the Federal Bureau of Investigation, made public in April 1939, and summarizing a year's investigation of the Bund, revealed that its membership did not number more than 8,300. Another study on the subject of Nazi propaganda in America also contributing to a better understanding of this subject, was the volume entitled, "The German Reich and Americans of German Origin," sponsored by a group of distinguished Americans and published by the Oxford University Press in December, 1938. Consisting of documents illustrating Nazi activities outside of Germany, this study revealed that Germany was attempting to exercise influence and control over the millions of German-Americans and warned that if permitted to continue, these activities in the United States would cause inter-group friction and "unrest and possible bloodshed." The past year has also witnessed an increase in the activities of research organizations engaged in studying and combating Nazi propaganda, and in the establishment of new agencies providing objective and accurate information on events in Germany and Nazi activities in this country. The most important of such organizations established during the past year is the American Council Against Nazi Propaganda.

The activities of the Bund camps attracted very little attention during the year. While the judgment against Bund members operating a camp at Yaphank, L. I., (See Vol. 40, pp. 125-6) was subsequently reversed by a higher court, other camps encountered difficulties with the government, a number of them having to close for no less a reason than their inability to secure liquor licenses. The activities

of Fritz Kuhn, Bund leader, were another reason for the organization's decline. His ostentatious appearances at patriotic functions, in many cases meeting with public rebukes by the sponsors; the unsavory revelations about his private life; his repeated encounters with the authorities for speeding, drunkenness and disorderly conduct; and his arrest at the end of May, 1939, by the New York District Attorney's Office, charged with the theft of \$14,548 of the Bund's funds, all served to disgust public opinion.

Widespread disgust was the public reaction to the most widely publicized event of the German-American Bund during the period. This was its "Americanism" rally in honor of Washington's birthday, held in Madison Square Garden, New York City, on February 20, 1939. The meeting, attended by some 20,000 Nazi sympathizers, including supporters of Father Coughlin, proved to be a typical Nazi rally, with the "heiling" of Hitler, denunciations of President Roosevelt, and attacks on Jews. One feature of the rally which was widely commented on in the press the following day, was the thunderous applause which greeted every mention of Father Coughlin's name.

The rally attracted nationwide attention. Even before it was held, many groups and individuals urged Mayor LaGuardia and the management of Madison Square Garden not to permit the demonstration. The majority, however, including Jews, reasoned that a ban on the meeting was a violation of civil liberties and would do more harm than good to the cause of democracy. Widely praised by the press was the action of the American Jewish Committee, expressing its opposition to any ban on the Bund meeting, in a letter to the Madison Square Garden management.

The press reaction to the rally was marked by universal condemnation of the Nazi efforts to spread their un-American propaganda. While regret was voiced in some quarters that the meeting had been permitted, the general opinion was that the meeting served a useful purpose, for, in the words of the *Brooklyn (N. Y.) Daily Eagle* "It brought home . . . more vividly than ever what a thoroughly un-American importation the Bund is."

The use by the Bund of storm troop guards at the meeting was widely condemned. In fact, one important result

of the affair was the impetus which it gave to the agitation for legislation to ban the use of uniforms of foreign military or semi-military groups. Immediately following the meeting, Mayor LaGuardia issued an order requiring all building owners to provide their own ushers at meetings held on their premises. Legislation banning the use of foreign military or semi-military uniforms was subsequently adopted by the legislatures of the states of New York and New Jersey.

New York State also adopted other legislation, directed at the entire problem of racial and religious discrimination, in the form of two bills introduced by State Senator J. J. Schwartzwald. One amended a previous law banning discrimination in places of public accommodation to include such places as retail stores and establishments, beauty parlors, and public halls and elevators of buildings occupied by two or more tenants. The other requires public officials to make a sworn statement of no prejudice when passing over eligible applicants for civil service posts in favor of eligibles lower on the list.

The past year has also seen some expansion in the activities of such notorious Jew-baiters as William Dudley Pelley, National Commander of the Silver Shirts, and Gerald B. Winrod, Kansas Fundamentalist preacher and leader of the Defenders of the Christian Faith. Pelley was extremely active during the year in the publication and dissemination of anti-Jewish propaganda. Winrod, who during his unsuccessful Gubernatorial campaign in 1938 (See Vol. 40, p. 120) had attempted to gloss over his previous anti-Semitic and anti-Catholic record, once again resumed his Jew-baiting attacks.

There were several other events of significance during the period under review. One was the injection of the religious issue in the New York State Gubernatorial campaign, in which Governor Herbert H. Lehman was running for re-election against Thomas E. Dewey, the Republican nominee. The anti-Semitic "whispering campaign" which accompanied the tours of the candidates through New York State was vigorously denounced by the leaders of both political parties, including Mr. Dewey. Another event of importance was the punitive action, in October, 1938, by

the Federal Communications Commission against Radio Station WHOM of Jersey City, N. J., for its broadcasting of anti-Jewish and pro-Fascist propaganda. That such propaganda was being disseminated through this station was proved by a witness before the Dies Committee. The Commission granted a ninety day renewal of the station's license, instead of the usual six month renewal, and ordered that its programs be scrutinized during this probationary period. Another development was the violent anti-Jewish prejudice displayed by Representative Jacob Thorkelson (Rep., Mont.), in addresses in the House of Representatives. His openly anti-Semitic remarks delivered on the floor of the House on June 26, created a stir in Congressional circles and brought forth severe rebukes and condemnation by other members of Congress.

The wide publicity given, during the period, to anti-Jewish agitation resulted in arousing public interest. This was reflected in the publication in the periodical press of many interesting articles of educational value. Some of the more significant of these are: "Good Will to Men" by Alvin Johnson, in *Atlantic Monthly*, December, 1938; "Jewish Pawns in Power Politics," by Demaree Bess, in *Saturday Evening Post*, March 18, 1939; "Star-Spangled Fascists," by Stanley High, in *Saturday Evening Post*, May 27; "Why Hate the Jews," by Struthers Burt, in *Forum*, May and June, and "Why the Jews are Persecuted," by Stanley High, in *Look*, July 18. The *Survey Graphic*, for February, 1939, in an issue entitled "Calling America," and the *Atlantic Monthly*, in a special issue entitled "We Americans," part of a series bearing the general title *Atlantic Presents*, were devoted to studies of the subject of group relations in a democracy.

2. Movements for Better Understanding

While the past year witnessed an increase in activity on the part of anti-Jewish agitators, it also showed a significant expansion of good will activity and interfaith movements, which have as their objective the preservation of democracy as a bulwark against intolerance and discrimination.

"One of the most hopeful developments of the present time in the United States," said Dr. Everett R. Clinchy, Director of the National Conference of Christians and Jews, in his semi-annual report on May 15, "is the growing concern of thoughtful citizens with the necessity of preserving democratic principles and with combating symptoms of prejudice and intolerance and furthering amity and cooperation among members of all faiths."

"More and more Protestant, Catholic and Jewish leaders and agencies," Dr. Clinchy continued, "are taking action against prejudice and in favor of justice, amity, understanding and cooperation among the three faiths than ever before. In addition, many existing secular groups have made the furthering of better understanding among the three faiths an integral part of their program. The National Conference idea is being more widely promoted in this country than at any time in the history of our organization." Dr. Clinchy's optimistic statement was borne out by the good will activities and pronouncements of many organizations and by the record expansion program inaugurated by the National Conference of Christians and Jews which, as in the past, was the most active organization promoting inter-group good will.

One of the new activities inaugurated by the National Conference was a College Work Department, directed by a full-time secretary. This department secured from about 700 of the 1,000 college presidents approached, expressions of their willingness to cooperate. The Department has also made contacts with Protestant, Catholic and Jewish clergymen who are campus pastors, with the Fellows of the National Council on Religion in Higher Education, and with student Y.M.C.A. and Y.W.C.A. secretaries and chairmen. Contacts have also been established with leading national educational and student associations with the aim of interpreting to them the point of view of the National Conference. Student interfaith Round Tables are being organized in colleges and universities throughout the country to work for better understanding among students of all faiths, and for cooperation on matters of common interest.

As part of this concern with educational processes, the

National Conference, during the year, increased its work in the schools of the nation generally. Tolerance programs in public schools were stimulated in many communities by local Round Tables of the organization. A move of far-reaching significance was the organization, during June, 1939, of a Teachers' Round Table, under the auspices of the New York Round Table, to promote good will and better understanding among Protestant, Catholic and Jewish teachers of the metropolitan area and to further tolerance programs in the public schools.

A further education development, during the year, was an effort to bring the message of the National Conference to students of theological schools. Under the auspices of the organization a visitation of nine leading Protestant Theological Seminaries in the East was made, in December 1938, by Rabbi Joshua Loth Liebman, then of Chicago and now of Boston. Rabbi Liebman spoke to students on "The Jewish Challenge to the Christian Conscience," and the reports from the seminaries were uniformly favorable.

During the year a record expansion in field work was effected. Several new area offices were opened bringing the number of staff area directors to eight.

The number of new local Round Tables organized also exceeded that of previous years. A total of thirty-nine Round Tables were organized in 16 Eastern, Southern, and Middle-Western states during the six-month period from December 1938, to June, 1939, while 28 additional Round Tables were in process of formation.

Regional Institutes of Human Relations and Seminars continued, as in previous years, to be an effective means of bringing religious and lay leaders of the three faiths together for discussion of problems of mutual interest. The annual Institute of Human Relations was held, under the auspices of the Mid-West Area, in Chicago, in April, 1939 and attracted 800 leaders to a discussion of "Propaganda and the Modern Crisis." In November, 1938 the Mid-West Area also held its annual Inter-Seminary Institute, attended by one hundred and fifty seminary students and faculty. In New York City, the annual Conference on Intercultural Education for Teachers and Students was held in July, 1939, with sessions at Hunter College, New

York University, Columbia University and in the Science and Education Building of the World's Fair.

Good will pilgrimage tours, participated in by a minister, priest and rabbi, again proved to be a popular and efficacious method of bringing the message of the National Conference to civic mass meetings, high school and college assemblies, business and women's groups, and other audiences. During the past year thirty-one such pilgrimage teams travelled a total of 26,000 miles, covering more than 30 states. The largest single meeting was held at Tulsa, Oklahoma where 8,000 youths from every high school, parochial school, and from the University of Tulsa, filled the Coliseum.

The celebration of Brotherhood Week, February 19-26, 1939, saw more than 1,000 communities join in more special observances than have been held in any of the five previous years. Endorsed by President Roosevelt, governors and mayors, Brotherhood Week received an exceptionally large press and radio coverage from coast to coast.

In December, 1938, the Women's National Advisory Committee was organized with the purpose of extending the program of the National Conference as a whole and, in particular, of promoting educational work by and among women. The members of the committee are: Mrs. Jessie M. Bader, Mrs. Grace Allen Bangs, Mrs. William L. Duffy, Mrs. Lyttleton Fox and Mrs. David Levy. Plans were made to include the program of the National Conference in the 1939-40 calendar of Women's Clubs throughout the country.

As a method of popularizing the spirit and aims of the National Conference, a "Badge of Tolerance" was formulated during the year. The badge, in the form of a standard lapel button, was accepted in April by Mrs. Franklin D. Roosevelt at a luncheon of the Washington Round Table of the National Conference. It has already been widely distributed among children's and young people's groups, as well as in business houses, workers' societies and similar groups.

Religious News Service, the Conference-sponsored syndicate, continued to make gains in new clients during the year and released several new features. One of these is a

weekly religious news script for broadcasting, which marked the entrance of the Service into the radio field. The radio program met with immediate popularity and is being broadcast over principal stations throughout the country.

One of the most significant pronouncements by American leaders during the year was circulated and made public by the National Conference early in June. More than 550 Protestant, Catholic and Jewish lay and clerical leaders joined in a plea to Americans to repudiate doctrines which "pit class against class," promote racial and religious hatred and aim to destroy liberty. The pronouncement called upon the different races, religions and creeds to "emphasize anew a mutual respect and hold fast to the ties of good will which bind us together."

In addition to the intensifications and expansion of the work of the National Conference of Christians and Jews, the past year has also witnessed two other significant developments in the field of inter-group relations. The first was the formation of a number of new organizations whose objective was to combat threats to American democracy and to counteract the activities of groups spreading intolerant and totalitarian doctrines. The second was the vigorous action taken by church groups in condemnation of anti-Semitism.

Several new pro-democracy and tolerance organizations were formed during the year, among them, the Council Against Intolerance in America, whose co-chairmen are Senator W. Warren Barbour of New Jersey, George Gordon Battle, New York City attorney, and William Allen White, distinguished editor of Wichita, Kansas. On July 4, the Council circulated an "American Declaration of Tolerance and Equality" which was read and adopted at a number of community patriotic celebrations and was submitted to the Governors of the 48 states for signature and approval. During March, the Council announced a nationwide educational campaign to inculcate the principles of tolerance and good will in school children.

A significant development during the year was the organization in June 1939 in New York City, of a Com-

mittee of Catholics to Fight Anti-Semitism. Announcement of the formation of this committee was made by a group of sixty-five leading Catholic clergymen, educators, editors, artists, writers and labor leaders from various parts of the country. Among the members of the committee are the Rev. Paul Hanley Furfey, the Catholic University of America; the Right Rev. John A. Ryan, Catholic University; Emmet Lavery, playwright; Gene Tunney; Col. P. H. Callahan; Margaret Culkin Banning, novelist; Rev. George Ford, Catholic Chaplain at Columbia University; Rev. Daniel A. Lord, S. J., editor of *The Queen's Work*; and the Rev. Joseph Moody, professor at Cathedral College and author of "Why Are Jews Persecuted?"

The first major activity of the Committee was the publication and distribution of a tabloid newspaper, *The Voice*, which contained condemnations of anti-Semitism by the Catholic Bishops of the United States and individual Catholic leaders, as well as a refutation of statements made in Father Coughlin's *Social Justice*.

The official viewpoint of the Roman Catholic Church was expressed at their semi-annual meeting in Washington during April. The Hierarchy condemned all forms of racial bigotry, and warned Christians to be on guard against anti-Semitism. The statement concluded by quoting the declaration of Pope Pius XI that "it is not possible for Christians to take part in anti-Semitism."

During December 1938, an official joint Protestant-Catholic statement was issued which vigorously denounced religious and racial persecution. Believed to have been the first joint pronouncement ever issued by leaders of the Protestant and Catholic faiths on a subject of world interest, the statement was signed by the Most Rev. Edward Mooney, chairman of the Administrative Board of the National Catholic Welfare Conference; Dr. George A. Buttrick, president of the Federal Council of the Churches of Christ in America; the Right Rev. Henry St. George Tucker, presiding bishop of the Protestant Episcopal Church; and officials of the Southern Baptist Convention and of the Presbyterian Church in the United States (Southern).

Virtually every prominent Protestant communion condemned anti-Semitism during the year in official resolutions, through denominational publications, or in other forms of action. Among these were the World Alliance for International Friendship Through the Churches, the National Lutheran Council, the Women's Auxiliary of the Protestant Episcopal Church, the Disciples of Christ, the Methodist Episcopal Church, the Northern Baptist Convention, the Church Peace Union, the Reformed Church in America, the Universalist Church, and the Presbyterian Church in the United States.

C. JEWISH COMMUNAL LIFE

1. Protective Organizations

It will be recalled that, in accordance with an agreement reached on June 13, 1938, at a conference in Pittsburgh, the four national organizations engaged wholly or partly in the defense of the civil and religious rights of Jews decided to set up a joint committee for the purpose of coordinating certain of their activities. (See Vol. 40, p. 139.)

In accordance with the so-called "Pittsburgh Agreement," the American Jewish Committee, The American Jewish Congress, B'nai B'rith and the Jewish Labor Committee, after a series of conferences, announced, on August 15, the formation of the General Council For Jewish Rights, for the purpose of coordinating the activities of these organizations "that bear specifically on the safeguarding of equal rights of Jews." A constitution was adopted governing the scope and structure of this new body, the name of which was subsequently changed to the General Jewish Council. (The full text of the Constitution is to be found in the *Contemporary Jewish Record*, Vol. I, No. 2.)

At a subsequent meeting in September, the following officers were elected for a term of one year: Edgar J.

Kaufmann, chairman; Henry Monsky and Adolph Held, vice-chairmen; Carl J. Austrian, treasurer; and Carl Sherman, secretary. The more important of the functional committees set up were those on Policy and Program, Public Relations and Community Organization. One of the first of the activities undertaken by the Council was to call upon communities throughout the country to organize local committees consisting of the community representatives of the constituent organizations of the Council. Other activities of the Council in connection with the counteracting of anti-Semitism and the reaction to events affecting Jews abroad, are described elsewhere in this review.

Many phases of Jewish life both here and abroad were discussed at length at the annual session of the American Jewish Congress, held in New York, October 29-31. The meetings were attended by over 500 delegates from 30 states and were addressed, among others, by Dr. Nahum Goldman and Baruch Zuckerman, of the World Jewish Congress. The delegates adopted resolutions calling for assistance to European Jews, for combating anti-Semitism in the United States, and for expanding the work of the Congress along various fronts.

At its 32nd annual meeting in New York, January 29, the American Jewish Committee, reviewing the events of the year throughout the world, took the occasion to reaffirm its strong adherence to the principles of American democracy and to denounce alike "the attempted invasion of Nazi-Fascist and Communist propaganda in this country." In his presidential message, Dr. Cyrus Adler appealed for the strengthening of Jewish religious institutions as the best answer to racism. (For further details, see Thirty-second Annual Report of the American Jewish Committee in this volume.) A month later, Dr. Adler announced the appointment of Maurice Wertheim of New York, as chairman of the Finance Committee of the American Jewish Committee for the purpose of seeking additional funds for the Committee's expanded educational program. The campaign was to be conducted without a general appeal but through approach to interested individuals in the various communities.

2. Religion

The concern of the Jewish community with events at home and abroad was reflected in the discussions and activities of the religious bodies, rabbinical and congregational, during the period under review. Among the more significant of the subjects discussed at their annual deliberations were: the function of religion in a democracy, emphasis on the leadership of the synagogue in Jewish communal affairs, the desirability of religious representation in the General Jewish Council, inter-synagogue cooperation for the solution of the problems facing the Jewish community, and plans for the dissemination, under religious auspices, of correct information about Jews and Judaism. The organizations also reaffirmed, during the past year, their adherence to American democracy and their abhorrence of Nazism, Fascism and Communism. The emphasis on religious leadership marked a continuation of the trend noted in the previous Review of the Year. In their discussions on the subject, some of the organizations took as their cue the words of President Roosevelt in his message to Congress on January 4, 1939, in which he stressed religion as the cornerstone of democracy and international good faith.

The organization of a new affiliate, a National Federation of Temple Youth, was announced at the 36th Council of the Union of American Hebrew Congregations (Reform), in Cincinnati January 17-19, 1939, jointly with its older affiliates, the National Federations of Temple Brotherhoods and Sisterhoods. The Union also adopted resolutions expressing appreciation of President Roosevelt's "encouragement to religion as an institution indispensable to America," reaffirming the right of asylum, and expressing opposition to all forms of dictatorships. An outstanding activity of the Union, during the past year, was its Laymen's Tour of the United States and Canada, April 5-24. The Tour stressed the supremacy of the humanitarian and religious heritage of Judaism and its value to democracy, and was part of the Union's effort to inaugurate a Ten Year Program of Greater Service to Judaism and Democracy.

The Central Conference of American Rabbis (Reform), opened its 50th annual convention in Washington on

June 13, 1939, with a presidential message by Rabbi Max C. Currick, in which he proposed a Jewish religious front in America. Before concluding its five-day sessions the Conference adopted the report of its Commission on Social Justice, condemning Nazism, Fascism and Communism, and urging the passage of various social legislative measures then before the United States Congress. The Conference also called upon all religious groups in America to join in counteracting un-American and irreligious propaganda.

Reaffirmation of their adherence to democracy and condemnation of all forms of totalitarianism were also expressed at the meetings of the organizations of the Conservative and Orthodox rabbinical and congregational bodies. Meeting at Asbury Park, N. J., on July 4, 1939, the Rabbinical Assembly (Conservative) recommended a shorter school day to permit time for religious education, urged cooperation among all rabbis for aid to refugees, and praised the American Friends (Quakers) for their work on behalf of the persecuted in all lands. The Convention also reported an increase in adult Jewish education projects in synagogues throughout the country. A special feature of the convention of the Rabbinical Council (Orthodox), meeting at Haines Falls, N. Y., on June 27, 1939, was the tribute to their president, Rabbi Herbert S. Goldstein upon his completion of twenty-five years in the ministry.

3. Social Welfare

One of the most significant trends in the field of social welfare, during the period under review, was the increase in the formation of community councils in order to cope on a unified basis with the greater needs at home and abroad. According to H. L. Lurie, executive director of the Council on Jewish Federations and Welfare Funds, the year 1938 saw a more rapid growth of the Council than in any previous year since its organization in 1932. A total of 40 local agencies in 30 cities joined the Council in 1938. In February, 1939, the Council reported that it had over 150 member bodies representing federations, welfare funds and community councils, in 122 cities in the United States and Canada.

At the sixth annual assembly of the Council in Balti-

more, January 21–23, policies in the raising and allocation of funds by local agencies, the necessity for unprecedented giving to meet emergency conditions, the increase in purely local needs, and problems involved in the resettlement and retraining of refugees, were among the subjects discussed in addresses by Dr. Joseph A. Rosen, colonization expert of the Joint Distribution Committee; George L. Warren, executive secretary of the President's Advisory Committee on Refugees; Jacob Blaustein, newly-elected member of the Council's board of directors; and Joseph Willen, New York communal leader.

Problems facing Jewish social service workers were also discussed at the 31st National Conference of Jewish Social Welfare, in Buffalo, June 14–17. One of the concrete achievements of the Conference was the formation of a Jewish Occupational Council to study the problem of economic adjustment for American Jews. This Council is to be under the direction of Dr. Albert Abrahamson, on leave of absence from his position as associate professor of economics at Bowdoin College. Other trends in this field were reported in the 1938 Year Book of Jewish Social Work, published at the end of June, 1939, by the Council of Jewish Federations and Welfare Funds. The Year Book revealed that government welfare programs and current economic conditions were bringing about many changes in the work of local Jewish welfare organizations. Among these changes were: the greater emphasis placed by family agencies on services other than relief; the decline in the number of children cared for in institutions, and the increased stress placed on foster home care and assistance in their own homes; the marked development of medical service for the aged and the chronically ill; and the sudden rise of Jewish vocational services.

In order to meet the growing and increasingly complex problem of assistance to refugees entering the United States, the National Coordinating Committee for Aid to Refugees and Emigrants Coming From Germany, organized in 1934, underwent in June and July, 1939, a complete reorganization in its structure and program. It was transformed from a coordinating body to a functional agency to deal with every phase of assistance to refugees

in the United States, including their distribution throughout the country and their occupational retraining. The Committee's name was changed to National Refugee Service, Inc., and Dr. William Haber, Professor of Economics at the University of Michigan, became its executive director. The reorganization followed the general lines laid down in the study of the functioning of the Committee made by Harry Greenstein, executive director of the Associated Jewish Charities of Baltimore. The functions of the new body were departmentalized into five categories, as follows: Migration, which remained under the direction of Miss Cecilia Razovsky; Resettlement, Relief and Service, Employment, Special Categories. A Board of Directors, national in character, under the chairmanship of Dr. Joseph P. Chamberlain was selected, which, together with its executive committee, will administer the affairs and determine the policy of the organization. The establishment of a Refugee Consultative Council, comprising representatives of other refugee bodies, was also contemplated. Commenting on this reorganization plan, Mr. Greenstein declared that a carefully planned resettlement program, centrally executed, was "one of the most important and challenging problems facing the Jews of America."

The increased interest in, and support of Jewish organizations, especially those engaged in various forms of social welfare work — a significant trend in the period under review — was reflected in the report of the B'nai B'rith, made public at the annual meeting of its executive committee in Washington, on January 29, 1939. At this meeting, Maurice Bisgyer, executive secretary, revealed a record-breaking paid-up membership of 64,000, organized in 512 lodges in the United States and Canada. This represented an increase of twenty-seven per cent over 1937, and brought the total membership of B'nai B'rith and its affiliates to over 100,000. Reports were also submitted on the work of its subsidiary organizations, the Anti-Defamation League and the Hillel Foundations.

Another fraternal and educational order to report a noteworthy gain in membership was The Workmen's

Circle, at its 39th annual convention in Baltimore on May 2, 1939. The report submitted to the delegates revealed an increase during the past two years of 8,000 new members and 50 branches, bringing the total membership to 72,000. During this period the organization spent \$500,000 annually for its schools and \$250,000 for its sanatorium and, in 1938, distributed \$100,000 in sick benefits.

The Jewish War Veterans of the United States, at their 43rd annual convention in Detroit, on September 5, 1938, embarked upon a program to combat un-American activities and to aid in the settlement of German refugees who were war veterans. At their midwinter conference in Atlantic City on January 19, the War Veterans reaffirmed their forty-two year stand against un-American doctrines and resolved to intensify their "historic militant opposition" to communism.

The steady progress of the approximately 100,000 Jews settled on the land in the United States was described in the annual report of the Jewish Agricultural Society, made public in March, 1939. The Society reported that during 1938, it had assisted 84 families, aggregating 400 persons, to begin agricultural life; of these, 28 were refugee families. Since its foundation in 1900, the report revealed, the Society has granted 12,648 loans aggregating \$7,663,000 to Jewish farmers in 40 states; in 1938, the Society extended 335 such loans.

4. Activities of Zionist Organizations

In addition to the events described in the section "Reaction to Palestine Events," there were other activities of interest and importance which deserve recording, most of them in connection with the annual conventions of the Zionist bodies.

At its 24th annual convention in St. Louis, October 31–November 3, 1938, the work of Hadassah in the transfer of refugee children to Palestine, known as the Youth Aliyah, was reported. In 1937, Hadassah spent \$340,000 for its Youth Aliyah campaign. In addition, the organi-

zation contributed \$105,000 to the Jewish National Fund, and expended \$424,000 for the Jerusalem Medical Center. The convention adopted budgets of \$250,000 for the Youth Aliyah, \$244,500 for medical work in Palestine and \$110,000 for the Jewish National Fund. In appreciation of the contribution of Eddie Cantor, prominent radio and screen comedian, toward its Youth Aliyah campaign, the delegates voted to plant a forest of 10,000 trees in Palestine in his honor. Several months later, the organization cabled a special fund of \$10,000 to Palestine for the education and maintenance of refugee children, in honor of the 78th birthday of Miss Henrietta Szold, American-born founder of Hadassah.

One of the most notable of the Hadassah activities during the past year, was the nationwide celebrations, sponsored jointly with the American Jewish Physicians Committee, marking the opening, in Jerusalem, of the \$1,000,000 Rothschild-Hadassah University Hospital. Forums, mass meetings and dinner celebrations were held in about 500 communities throughout the country, prominent scientists and physicians participating in some of the programs in the larger cities.

At the 14th annual convention of the National Labor Committee for Palestine, in New York, November 25-27, 1938, resolutions were adopted requesting Great Britain to open the doors of Palestine to refugees, and extending a hand of friendship to Arabs. In June, 1939, Isaac Hamlin, national secretary, reported that the Committee's *Gewerkshafte*n campaign had raised \$400,000 for support of Jewish workers in Palestine, an increase of \$125,000 over the previous year. In addition, \$200,000 was raised for the Palestine Labor Bank.

The absorption into Palestine and the United States of an increased number of refugees was urged by Robert Jackson, United States Solicitor General, and Jan Masaryk, former Czechoslovak Minister to Great Britain, at the annual sessions of the National Conference for Palestine, in Washington, on January 15, 1939. Attended by 1,500 delegates from 44 states, the Conference paid tribute to President Roosevelt and Secretary Hull for their interest in a Jewish homeland in Palestine. The so-called "ransom

scheme" being discussed at that time in Berlin and London, in which Jewish emigration from Germany was to be dependent on an increase in German exports, was vigorously denounced by Rabbis Abba Hillel Silver and Stephen S. Wise.

Plans for the intensification of fund-raising to meet the crisis in Palestine were considered by the Jewish National Fund, at an extraordinary conference in Chicago on April 16, 1939. Reporting on the financial condition of the Fund, Mendel N. Fischer, executive director, reported that \$1,036,000 had been expended in 1938 for land purchases in Palestine and \$700,000 in the first four months of 1939. He revealed that the Fund had the support of 1,200 Jewish communities and that its collections since its formation in 1910 aggregated \$7,000,000.

At the 42nd annual convention of the Zionist Organization of America, in New York City, June 25-27, 1939, 1,000 delegates pledged their determined resistance to the British Palestine policy. They also adopted resolutions expressing confidence in Dr. Chaim Weizmann and the world Zionist leadership, and support for the Palestine Jewish community; and pledged their cooperation to a program of resistance to the British policy along the lines set forth in a cablegram from the Jewish Agency Executive. The Convention also elected 34 delegates to the World Zionist Congress, which is to be held in Geneva in August, 1939; and reelected by acclamation Dr. Solomon Goldman as president. A unique feature of the convention was the holding of a Rabbis' institute, on the subject of "The Function of the Rabbi in Zionist Leadership," at which a proposal was made to include references to modern Zionist history and aspects of Palestine life in the Jewish ritual, in order to "revitalize Jewish religious life in America."

In many ways the most noteworthy of the domestic events relating to Palestine was the official dedication, on May 28, 1939, of the Jewish Palestine Pavilion at the New York World's Fair. The first Palestine pavilion ever erected at an international exposition in the United States, this structure was built for the purpose of depicting the achievements of the Jews in Palestine. The ceremonies, attended by 100,000, were made the occasion for strong

expressions of condemnation of the British Palestine policy and for a reaffirmation of determination to continue to build in the Holy Land. The dedication addresses were delivered by Prof. Albert Einstein, Dr. Chaim Weizmann, speaking from Paris, and other Zionist leaders.

5. Other Events

On September 13, 1938, Jews and non-Jews throughout the country paid tribute to Dr. Cyrus Adler, Jewish communal leader and distinguished American, upon the occasion of his 75th birthday. The press and leaders in public life, including President Roosevelt, joined in hailing his humanitarian, patriotic and scholarly achievements and his services to the Jewish community.

The cultural life of the Jewish community was enriched during the past year by the appearance of two new periodicals devoted to contemporary and historical aspects of Jewish life — the *Contemporary Jewish Record*, a bi-monthly published by the American Jewish Committee; and *Jewish Social Studies*, a quarterly published by the Conference on Jewish Relations.

The *Menorah Journal*, a quarterly devoted to Jewish literary and cultural subjects, celebrated its 25th anniversary on January 19, 1939, with a commemoration dinner. Another anniversary of significance to the cultural life of the Jewish community was the Golden Jubilee of the Jewish Publication Society.

The history and contributions of the Jews in America were dramatized on February 5, 1939, in a program broadcast over 106 stations of the Columbia Broadcasting System. This was one in a series of twenty-six weekly programs depicting the contributions to American life of the religious groups and racial stocks in the United States. Entitled "Americans All — Immigrants All," the programs were sponsored by the United States Office of Education of the Department of the Interior, in cooperation with the Service Bureau for Intercultural Education. On April 20, "Americans All — Immigrants All" received the annual award of the Women's National Radio Committee as "the most original and informative" radio program of the year.