

REVIEW OF THE YEAR

5702

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# REVIEW OF THE YEAR 5702

## PART ONE: THE UNITED STATES<sup>1</sup>

### Religious Activities

By JOSHUA L. TRACHTENBERG<sup>2</sup>

THE routine concerns of organized Judaism took on new seriousness with the entry of the United States into the war on December 7, 1941. The fact that out of some 4,000 Jewish congregations less than one-fourth are affiliated with one of the existing national bodies is indicative of the organizational weakness that still remains to be overcome. Conditions revealed by a special study undertaken by the New Jersey branch of the United Synagogue of America illustrate quite clearly the problems and difficulties with which Jewish groups must contend even in "normal" times. In 60 small Jewish communities in northern New Jersey, 50 of which had a population in excess of 60 families each, "the status of Jewish life was deplorable," the investigator reported. "In many cases there were no schools, no educational activities for adolescents or young people. Worship was limited to the High Holy Days. This despite the fact that almost all had synagogue buildings." This condition is by no means to be considered peculiar to northern New Jersey. It prevails in many small communities all over the country, and is not untypical of large sections of the Jewish population of larger cities as well. Organized religious bodies have shown themselves increasingly conscious of their duty to

<sup>1</sup> The period covered by this review is from July 1, 1941 to June 30, 1942. It is based on reports in the Jewish and general press of the United States and a number of foreign countries. For other important events the reader is referred to the Supplements to the Review of the Year, beginning on p. 301.

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reach the Jewish masses with religious and educational stimulation and guidance, and have sought to provide the trained personnel and the equipment necessary to remedy this situation.

The coming of war brought with it new internal problems, and an enhanced opportunity for service to Jews and to the country at large. The drawing off of a considerable part of the younger lay leadership of congregations into military service increased the burden upon those remaining at home. Greater attention was focused upon the preparation of adolescents and young people for positions of leadership. It was recognized that "the Synagogue must share with other agencies the task of reducing to a minimum the deleterious effects of war upon family life," and that "we must strengthen our children to endure these years of stress." The congregation of large masses of young men in army and navy encampments offered an opportunity and a challenge to which Jewish religious groups were not slow to respond. Religious bodies threw their full support into the program of religious activities conducted under the aegis of the Jewish Welfare Board, and congregations everywhere embarked upon extensive efforts to maintain wholesome contact with soldiers and sailors.

On the instant of America's entry into the war the organized religious forces of the country reacted to the new needs. Synagogal and rabbinical bodies immediately apprised the President of the United States of their unstinted support and of their confidence in ultimate victory. From the Synagogue Council of America came a call to all congregations to offer prayer for "a speedy victory of the principles of international right and justice for which our country is at war," and the various congregational groups introduced special prayers in their services to be recited throughout the duration. As the Civilian Defense program was elaborated, synagogues everywhere rose to the emergency, making provision for shelters, air raid centers and other defense services, within their walls. Sisterhoods and Brotherhoods, in particular, constituted themselves volunteer agencies for the enrolment of defense workers, supplied First Aid materials, conducted special courses, and rendered aid in many other ways to local defense officials. Congregational bod

exerted their utmost influence to spur the purchase of war bonds, and contributed liberally to the various special funds raised for the aid of our allies. Assembled in convention, every one of the national bodies devoted a major part of its deliberations to considering how it might more effectively serve its constituents and the nation during this grave period.

The vastly increased need for Jewish chaplains in the army and navy found rabbis and their organizations eager to cooperate. In December, promptly upon our entry into the war, leaders of the religious bodies called on their member congregations to grant leaves for the duration to those rabbis who could qualify as chaplains. Committees were appointed by the rabbinical groups to interview their members and secure their cooperation in the chaplaincy program. From the Hebrew Union College came the announcement that the course of study at that seminary had been accelerated so that students might be more quickly prepared to relieve rabbis who wished to accept commissions as chaplains.

### **The Armed Forces**

Religious work in the army and navy was under the supervision of the Committee on Army and Navy Religious Activities of the Jewish Welfare Board, headed by Dr. David de Sola Pool. This committee, composed of official representatives of the Orthodox, Conservative and Reform rabbinical bodies, was responsible for the recommendation of chaplaincy candidates to the War and Navy Departments, through the Welfare Board, and for the preparation of religious materials. It was concerned, too, with rendering adequate guidance in spiritual problems affecting soldiers and sailors.

By the close of the period under review there were 58 Jewish chaplains on active duty with the army and six with the navy—more than twice as many as were in active service during the first World War. Where commissioned chaplains were not available, the committee enlisted the cooperation of rabbis in communities near military posts, arranged with a large number of civilian rabbis for part-time service, and secured the services of twelve civilian rabbis for full-time summer duty. Twelve rabbis were assigned to veterans' facilities.

In order to provide fully for religious needs, the committee revised and expanded the prayer book originally prepared during the World War (between September and May 200,000 of these prayer books were printed), issued a special prayer book for the holidays, and prepared a revised edition of the abridged Bible. In addition it issued a series of weekly religious messages, a chaplain's manual, a Jewish calendar-diary, and other such materials which were distributed to chaplains and others who conducted services, and to service men. Of special interest and value was the publication of a series of informational pamphlets on Jewish subjects, and the provision of basic Jewish libraries for the use of service men. Through these means the committee endeavored to stimulate a heightened response to Jewish values, and a deeper appreciation of Judaism, utilizing this opportunity to reach many thousands of young men for constructive ends.

Ritual articles, such as phylacteries, prayer shawls and memorial lamps, were also distributed to the men in service; the Welfare Board was successful in supplying such articles even to American prisoners of war in the hands of the Japanese. Largely through the instrumentality of the B'nai B'rith and local communities, *Sifrei Torah* were provided for the arks in the interdenominational chapels in army camps, and with the cooperation of the War Department kosher canned foods were placed on sale at post exchanges. Kosher kitchen and restaurant facilities were also established in the vicinity of many camps.

The importance of this ambitious program of religious activities must not be underestimated in assessing the results of the year's activities. Its value lay not only in the immediate and personal service rendered to men whose ties with home and a normal routine had been abruptly severed and who were therefore in extraordinary need of spiritual and moral guidance and comfort, but also, and perhaps even more, in its potential effect upon the Jewish community when the country returns to the pursuits of peace. Intimate contact with a rabbi was a novel experience for many of these young men. The educational opportunities inherent in the conditions of an army camp were not neglected. Men who in civilian life had been distant not only from traditional Judaism but from any semblance of Jewish life, attended

Jewish services in camps in increasing numbers. In some camps daily religious services were held. The official status of the chaplain assured him a degree of authority and respect not universally accorded the civilian rabbi, and placed him in a position to exert a new influence. Exposure to Jewish religious and educational activities, whether as a new experience, or as a renewal of an old one, promised to affect profoundly the relations of the soldier generation with the communities to which they will return.

The creation of a vast citizens' army brought millions of young men of all denominations into unusually close association. The routine of army life leaves little room for the social distinctions that prevail among civilians, and by virtue of extensive personal contact tends to break down barriers and the prejudices upon which they are built. Anti-Jewish sentiment in America has been largely associated with ignorance of the Jew. In army and navy posts young America is learning to know itself and to accept itself as it is, without regard to religious profession or racial or national origin.

There were isolated expressions of racial and religious antipathies in military cantonments, as was to be expected. But reports from chaplains and U. S. O. workers in the camps were virtually unanimous in testifying to the mitigation of religious differences, and to the fraternizing of troops of all creeds. Jewish and Christian chaplains generally avoided the parochial emphasis in their work, eagerly serving all, regardless of church affiliation. Religious services were available to all, and in the restricted social environment drew many from other faiths to participate and to learn. The men generally showed themselves sympathetic toward each other's religious preferences, and often seized opportunities to show this in a practical manner. A striking instance occurred during the Christmas period when thousands of Jewish officers and enlisted men entitled to furloughs volunteered to remain on duty so that Christian comrades might enjoy holiday leaves. This spontaneous action was hailed at the time by military authorities and church leaders as a heartening token of fellowship. A joint program on the part of all faiths to emphasize and interpret to the armed forces the common, and essentially religious, objectives of Americans

at war was inaugurated in May by the National Conference of Christians and Jews, with the creation of a special morale department to provide speakers, films, dramatic programs and other such services to camps and other military bases.

### Orthodoxy

A number of important developments occurred within orthodox circles during the year. The Agudath Israel, at its third annual convention in Baltimore, August 21-24, took a long step toward achieving unity in Palestine when it adopted a resolution declaring its readiness to join with other Jewish organizations for the creation of a united front in that land. The convention also devoted much attention to the problem of replacing the centers of Jewish learning destroyed since the German invasion of Eastern Europe. Rabbi Eliezer Silver of Cincinnati was re-elected president for a third term.

Concern over the widespread neglect to observe the Sabbath in accordance with Jewish law was evinced in several quarters. While the war emergency temporarily nullified the effect of the five-day work week, plans were laid to utilize the contraction of working hours after the war as the basis of a campaign for a more traditional observance of the day. In Detroit, 3,000 housewives, through a joint petition drawn up in the month of August, prevailed upon the Jewish Bakers Association of that city to shut their bakeries on the Sabbath. A special conference of Orthodox rabbis and communal leaders was convened by the Mizrachi organization in New York on February 8-9 to consider the problems of Sabbath observance. This Sabbath Congress was set up as a permanent body to conduct an educational campaign, and to establish local units throughout the country which would implement the plans of the parent group.

*Kashruth*, the establishment and maintenance of yeshivoth, and the resettlement of refugee rabbis and scholars, were the principal subjects of discussion at the 36th annual convention of the Union of Orthodox Rabbis of the United States and Canada, held at Atlantic City, N. J. in June 1942.

Reorganization of the Rabbinical Council of America, the "rabbinic authority" of the Union of Orthodox Congregations of America, was successfully completed during the year

through a merger with the Rabbinic Association of the Hebrew Theological College of Chicago. This body thus attained a membership of about 300 rabbis, graduates of the Chicago seminary and of the Rabbi Isaac Elchanan Theological Seminary, in New York, "representing the entire English-speaking Orthodox rabbinate of the country." Responding to the conditions created by the war, the enlarged Council considered an old and thorny Jewish problem at its convention in New York on June 28-29 — that of the legal inability of a widow to remarry so long as the proof of her husband's death required by Jewish law is lacking. "After much study and research by a special committee, a formula for the protection of the Jewish war widow was adopted. In consultation with the leading Orthodox rabbinic authorities of the country and with many from overseas, it prepared the necessary forms, instructions and procedures whereby it is hoped to solve to a great extent the difficult and painful *Aguna* problem." The Council also undertook to plant a forest in Palestine as a memorial to Dr. Bernard Revel, late president of the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College. Rabbi Joseph H. Lookstein of New York was elected president.

The work of reorganization was carried further when, through the initiative of the Rabbinical Council, a special convention of the Union of Orthodox Jewish Congregations of America was held in New York on June 28-29. At this meeting "the Council succeeded in affirming the principle that the Union was henceforth to be a strictly lay organization composed of the lay representatives of all the congregations affiliated with the Union," and "that purely religious matters were to be the domain of the Rabbinical Council acting for the Union." In addition to this far-reaching decision, the convention of the Union devoted its attention to the role of the synagogue in fortifying Judaism and in aiding the democracies in the war. William Weiss, after ten years of service, retired from the presidency and was elected Honorary President. Dr. Samuel Nirenstein succeeded him.

During the year the Union completed a major project upon which it had been engaged for a long time: the publication of a comprehensive model curriculum for Orthodox Hebrew schools, setting forth "not only program, but also

methodology and manner of organization, conduct of teachers, etc.," and intended to substitute a "model, uniform program of Jewish education in place of the many haphazard individual systems which have been in vogue throughout the country." Dr. Leo Jung was chairman, and Joseph Kaminetsky, secretary, of the Commission on Jewish Education which carried out the work. The Union also continued to subsidize and assist the educational programs of a number of rural communities as well as of the Hebrew Teachers Training School for Girls, and published several informational pamphlets. The National Union of Orthodox Jewish Youth, a central organization of youth groups affiliated with Orthodox congregations, was formed and held its first national convention on June 29, in conjunction with that of the parent organization.

Among the forty-odd synagogues affiliated with the Union of Sephardic Congregations the customary activities were pursued during the year with no change or abatement. The Union continued to distribute the Sephardic prayer books which it had published, and to supply *hazanim* for its member organizations. Acting as the mentor of religious activities among Sephardim, it provided financial assistance for the Jewish education of Marranos in Portugal, and aided communities in Latin America in the solution of their religious problems.

### Conservatism

With the intent of strengthening its position in American Jewish life, and of rendering its services to the community more effective, the Jewish Theological Seminary of America convoked two conferences, the first at New York in October 1941, the second at Chicago in April 1942. Rabbinical and lay leaders of Conservative congregations participated in a consideration of the responsibilities which devolve on American Jews in view of the effects of the war on Jewish institutions abroad. Proposals were advanced: to enlarge the facilities of the Seminary Library and Museum; to provide training for rabbis and teachers to serve the growing Jewish community in Latin America; to train executives for Jewish federations and community centers; to establish a Bureau of Jewish Information; to intensify the program of adult

education; to establish a School of Jewish Music for the training of cantors and choir directors; to assist young men during their college years to prepare for rabbinical training; and to publish a prayer book with a comprehensive commentary and modern translation. This program, hardly over-ambitious if American Jews are to develop the learning and leadership to compensate for the devastation wrought by fanaticism and war abroad, was enthusiastically received, and plans were made to effect its realization.

In the fall, the Jewish Theological Seminary launched its second annual, nation-wide course of adult Jewish education through the National Academy for Adult Jewish Studies, which conducted more than 100 Institutes offering instruction in Jewish religion, literature, history and social problems. From November 18 to December 16 a series of seminars participated in by Jewish and non-Jewish religious leaders met at the Seminary under the auspices of the Institute for Religious Studies. The discussions centered about the function of religion in the present world crisis. The Seminary also sponsored the second meeting of the Conference on Science, Philosophy and Religion in the fall. In all of these activities Dr. Louis Finkelstein, president of the Seminary, was the guiding spirit.

"Women in Defense" was the title of Mrs. Franklin D. Roosevelt's address at the convention of the Women's League of the United Synagogue of America, held at Detroit, November 9-12. A month before Pearl Harbor this was the subject uppermost in the minds of the assembled delegates, who, however, also discussed problems relating to Jewish education, religion and the Jewish position in the world. Mrs. Samuel Spiegel of New York was re-elected president.

Meeting at Atlantic City, March 27-29, the Young People's League of the United Synagogue took practical steps to express its devotion to the cause of America at war. The "study and service of Jewish nationalism" was incorporated into its program, and a separate educational department for its junior affiliates was created. In an effort to render its synagogue affiliation "realistic" the convention called upon its chapters to organize "communal youth services" on the Sabbath and holidays. Mr. Samuel Melnick of Philadelphia was again chosen to head the organization.

Educational and organizational problems principally occupied the attention of the United Synagogue during the year, under the guidance of Rabbi Samuel M. Cohen, executive director. The Commission on Jewish Education, organized in 1940, issued a series of Hebrew textbooks and a tentative Five-Year Curriculum for congregational schools. In the larger cities it succeeded in coordinating the work of these schools in order to raise their educational and administrative standards, and established the United Synagogue Schools of Greater New York to cooperate with the Jewish Education Committee for the same ends. Refugee rabbis serving more than 100 communities received help and guidance in understanding and meeting American Jewish religious problems. Similar assistance was extended to refugee colonies in Latin America in building their religious and educational institutions.

In New Jersey an important project was initiated with the engagement of a field director to visit small Jewish communities and to aid them in the furtherance of their religious activities. It was anticipated that this pioneer effort among Conservative Jews to meet the needs of such small communities would be the precursor of similar moves elsewhere.

At the biennial convention of the United Synagogue, held in Atlantic City, April 24-26, emphasis was placed upon the religious and moral issues raised by the war, and upon their application in the shaping of the peace to come. A two-fold program to satisfy the changing conditions of the times was offered to the delegates as a desideratum: "a short-range program to meet the many complex problems presented by war psychology, and a long-range plan to satisfy the spiritual and religious needs of our people in the period of reconstruction and readjustment" after the war. The problem of the *Aguna* was considered also at this convention, and it was regarded as so pressing that the rabbinical authorities were urged to take steps to modify Jewish matrimonial law in this respect. The convention also expressed its disapproval of gambling as a form of social diversion in the synagogue, or as a means of raising funds for the synagogue. Mr. Louis Moss of Brooklyn was returned to the office of president.

The Reconstructionist movement, led by Dr. Mordecai M. Kaplan, pursued its incisive critique of Conservative

Judaism and of American Jewish life in general through the pages of the *Reconstructionist*. The redrafted Reconstructionist Platform and a tentative Guide for Jewish Ritual Usage, issued during the year, aroused a great deal of discussion and not a little opposition among those disinclined to accept the proposed liberalization of orthodox theology and ritual. The ferment within Conservative ranks uncovered by this movement betokened a deep-seated dissatisfaction with traditional habits of thought and action and seemed also to presage a wide rift among leaders of Conservatism. However, the Reconstructionist program won the attention and interest of a growing number of Reform rabbis, and promised to become the basis of a realignment of liberal and nationalist religious leaders. At the annual meeting of the Jewish Reconstructionist Foundation in New York, June 26–28, the issues raised by the Platform and Guide were warmly debated.

Some of these issues also came to the fore at the convention of the Rabbinical Assembly of America in New York, June 29–July 1. Dr. Robert Gordis, newly elected vice-president, conceded that “the rabbi must not only guide the practice of the people, but, when changes are found necessary, create the instruments for bringing the change into the mainstream of Jewish tradition.” But, he pointedly asseverated, “only those who recognize the authority of Jewish law should have a voice in determining its character.” Rabbi Leon S. Lang, the retiring president, who was succeeded by Dr. Louis M. Levitsky of Newark, N. J., called for the formulation of a code of ethics following the Jewish pattern, as one of the most significant contributions of American Jews to the war effort of the democracies, a code that would apply specifically to the complexities of the contemporaneous economic and social situation.

The conference endorsed “the establishment of an international authority, functioning through a Federal Union to which each constituent nation shall delegate an adequate portion of its sovereignty, for the exercise of the powers necessary to regulate international relations in the common interests of humanity in the post-war world.” While decrying the abuses of nationalism, the delegates reaffirmed the right of the Jewish people to Palestine as its national home,

to include unhampered immigration and the establishment there of a Jewish commonwealth when the Jews shall constitute a majority of the population, with adequate provision for safeguarding the personal and group rights of Arab citizens. The expectation was voiced that this Jewish commonwealth would then become a member nation of the Federal Union. The convention also supported the creation of a Jewish fighting force to defend Palestine and the Near East, under the command of the United Nations.

Particular interest centered on the report of the Committee on Jewish Law, which concerned itself specifically with the *Aguna* problem raised by the United Synagogue, and simultaneously dealt with by the Orthodox members of the Rabbinical Council of America. This report, prepared with the cooperation of Dr. Louis Ginzberg, one of the foremost living authorities on Talmudic law, presented a plan, which the Assembly approved, "whereby a soldier may procure from his chaplain or rabbi a document which would enable the Rabbinical Assembly to permit his wife to remarry [in the event of his failure to return] within two years after the termination of hostilities, provided that sanction of the civil courts, as well as of the religious, were present." There was no indication that the efforts of the Conservative and Orthodox rabbis to meet this problem had been coordinated or had produced a mutually acceptable formula.

## Reform

Reform Judaism, for its part, evinced a growing tendency to revive traditional customs, and to bring its ideology into closer harmony with the realities of modern Jewish life, while retaining and emphasizing its liberal conceptions of Jewish law and theology. In pursuance of the modifications introduced in the *Revised Union Prayerbook*, issued in 1940, many Reform synagogues re-introduced such rituals as the lighting of Sabbath candles, the recital of the *Kiddush*, reading the *Megillah* (Book of Esther) on Purim, the memorial service on the seventh day of Passover and a *Simhat Torah* ritual on the last day of *Sukkot*. Stimulated by the enthusiastic reception of the illustrated English *Megillah*, which went into a second edition, the Union of American

Hebrew Congregations commissioned the noted Jewish artist, Reuben Leaf, to design and execute a bronze *Hanukkah* Menorah for use in synagogues. A number of larger congregations which had conducted the main weekly service on Sunday morning, decided, by vote of their members, to transfer it to Friday evening.

The Union, which did not meet in convention during the year, continued its routine activities, publishing several new textbooks in its admirably conceived and executed educational series, expanding the Jewish Chautauqua Society program of the National Federation of Temple Brotherhoods, and appropriating additional funds to enlarge its program of Public Information about Jews and Judaism. A noteworthy step was taken with the allocation of funds for the establishment of a "long-needed magazine of Reform Judaism," which is expected to make its appearance within the coming year. Of organizational importance was the formation, after five years' study and preparation, of a New York Federation of Reform Synagogues, which held its first meeting on June 11. This new group comprises 28 metropolitan congregations.

The sudden death on October 19 of Rabbi Edward L. Israel, newly elected executive secretary, called a halt to plans to remove the offices of the Union from Cincinnati to Washington. Dr. Nelson Glueck, professor of Bible and Biblical Archaeology at the Hebrew Union College, was named to succeed Rabbi Israel, but was prevented from assuming his post by the need for his services in the Near East, occasioned by the war.

On December 2 the Central Conference of American Rabbis issued a five-point program of world reconstruction, looking toward the abolition of war and the establishment of permanent and enduring peace. Hardly a week after its publication Pearl Harbor rendered the implications of this program all the more insistently pertinent to Americans. It called for: extension to all peoples of the right of self-government; creation of a parliament of nations which will adjust the differences between nations and create agencies for cooperative enterprises; establishment of an international police force; achievement of social justice for every individual; liberty of access to raw materials on the part of all na-

tions. Profound adherence to a religious ethic provided the motivation of this program. The Conference followed up this statement in January with another demanding full equality for Negroes, stressing the "Jewish belief in the equality of all races."

At a momentous meeting in Cincinnati, February 24–March 1, reflecting the influence of Rabbi James G. Heller of that city, who was re-elected president, the members of the Conference strongly endorsed these pronouncements. The revitalization of liberal Judaism through a redefinition of its meaning for American Jews was the theme of discussions centering about religious education, social problems and the war. While favoring the reorganization of the General Jewish Council, the convention also adopted a report calling for the creation of a "democratic, representative American Jewish congress" based on local community councils, to negotiate with the United Nations in behalf of the Jews.

The aim of bringing about greater unity in American Jewish life was further advanced by the adoption of three important resolutions. The first urged a speedy merger of the Jewish Institute of Religion and the Hebrew Union College, the two Reform rabbinical seminaries. In the second, the convention somewhat daringly undertook to convoke a joint conference of Orthodox, Conservative and Reform rabbis in June 1943, at Atlantic City, a move of real historic potentiality. This was the outgrowth of an "experiment" conducted by the Conference in calling together two such regional meetings, one during the preceding year at New York, and another at Chicago in February. The third urged that "the Synagogue Council of America make an intensive effort to foster the establishment of local synagogue councils," since the unity of synagogue forces "cannot be attained without the fulfillment of the prerequisite of inter-synagogue cooperation in local communities."

Attention was also devoted to the need for creating a unified placement system for the Reform rabbinate in order to stabilize relations between congregations and rabbis. Although no definite plan was adopted, the Conference approved the general principle involved, and instructed its

officers to proceed with the formulation of an acceptable plan of action.

Failure of the United States government to include ministers in its social security program impelled the Conference, after many years of study and debate, to take final affirmative action on a pension plan for its members. The Union of American Hebrew Congregations promptly concurred in this proposal, and submitted it to its member congregations for ratification. The first pension scheme to be inaugurated by American rabbis, the only large ministerial group in the country without financial protection in old age, this plan provided for group retirement annuities at the age of sixty-five on an actuarial basis, with the annual contributions of the rabbi and the congregation supplemented by joint contributions from the Conference and the Union.

A minor tempest was precipitated by the Conference's approval of a resolution mildly endorsing "the demand that the Jewish population of Palestine be given the privilege of establishing a military force which will fight under its own banner on the side of the democracies, under allied command, to defend its own land and the Near East to the end that the victory of democracy may be hastened everywhere." About sixty members of the Conference reacted violently to what they denounced as outright capitulation to Zionism, and for a while a breach in the organization appeared imminent. Slightly more than one-third of the group met at Atlantic City, June 1-2, and adopted strongly worded anti-Zionist statements, though "endorsing" the economic and cultural development of Palestine, but the threat to the unity of the Conference did not materialize.

### Religious Unity

The Synagogue Council of America, bereft of its energetic president, Rabbi Edward L. Israel, in October 1941, was provisionally headed by Dr. Max Arzt of the Jewish Theological Seminary until January 1942, when Dr. Israel Goldstein of New York was elected president. During the year the Council issued a pronouncement expressing the intense devotion of the Jewish public to the cause of the nation at

war. Other pronouncements condemned the policies that led to the *Struma* disaster, and the Nazi persecution and murder of Jews. Cooperation of Conservative and Reform rabbis and laymen in the Reconstructionist movement, and the efforts of the Central Conference of American Rabbis to bring together all wings of the rabbinate at joint meetings bore promise of increased good feeling and understanding among the religious leaders of American Jewry, the essential prerequisite to real unity.

Another sort of unity was achieved in Louisville, Kentucky, when, after much wavering, the Louisville Conference of Synagogues and Temples was finally formed in August, as a "permanent" organization embracing the city's three Orthodox, one Conservative and two Reform congregations. The aim of this body was not only to enable these congregations to iron out their problems jointly, but more directly to enlist the full support of the city's Jewish population by restricting religious ministrations to affiliated families and individuals. Unfortunately, however, the project was too short-lived to warrant an estimate of its effectiveness. A casualty of the war, which drew off its lay leadership, the Conference lapsed in March, after having produced some slight increase in congregational memberships. The two synagogues of Evanston, Illinois, adopted the "Louisville plan" in September 1941, with what results cannot yet be said.

An event of some interest was the appointment for the first time by the state of Michigan of a Jewish chaplain for state prisons, in the person of Rabbi Joshua S. Sperka of Detroit. A problem for historians was posed by the claim of two congregations to the distinction of being the "oldest" or "first" Reform congregation in America: Sinai Temple of Chicago laid claim to that honor on October 19, when it celebrated its eightieth anniversary, while on May 4 Har Sinai Congregation of Baltimore commemorated its centenary with the same proud boast. An unquestioned pioneer in Reform, Congregation B'nai Yeshurun, the Isaac M. Wise Temple of Cincinnati, celebrated its centennial on March 1. Many congregations observed with special services the 1,000th anniversary of the death of R. Saadia Gaon, celebrated Talmudic authority and theologian.

## Education

By BEN ROSEN\*

PROGRESS in the field of Jewish education has been made along a number of fronts during the past year. This is reflected in the creation of new agencies, in the broadening and intensification of programs of agencies operating both locally and on a country-wide basis, and in the searching analysis to which the aims and objectives of Jewish education and cultural activities in America have been subjected, in terms of changing conditions and trends.

The review of the past year is treated in three divisions: (1) cultural activities of national organizations; (2) the activities of organizations working with college students and youth; and, (3) the activities of local bureaus of Jewish education and centralizing agencies.

### Cultural Activities of National Organizations

The American Association for Jewish Education held its Third Annual Conference in Baltimore, Md., May 16, 1942, with an attendance of delegates representing 22 communities. Among the achievements reported at this conference were the following: (1) the publication of a series of booklets, in cooperation with the Army and Navy Committee of the Jewish Welfare Board, for distribution to men and women in the armed forces of our country; the first of the six booklets to appear is *The Story of the Jews in the United States*; (2) the holding of nine regional conferences on Jewish education in various sections of the country, representing 82 communities, participated in mainly by lay leaders in Jewish education; (3) the conduct of an annual national pupil enrollment campaign, in cooperation with the National Council for Jewish Education and other national cultural bodies, accompanied by a national publicity campaign to intensify local efforts to increase pupil enrollments; (4) the

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

creation, in cooperation with the N. C. J. E., of a national Board of License for teachers of weekday schools; (5) the extension of professional services to individual communities through field representatives and the conduct of local Jewish education surveys; (6) cooperation with the International Committee for Post-War Educational Reconstruction; and, (7) the securing of increased financial support from local welfare funds and federations and a special contribution of \$10,000 from Mr. Frank Cohen of New York. The Hon. Mark Eisner was re-elected president of the Association.

The 17th Annual Conference of the National Council for Jewish Education, attended by Jewish educators from 22 states, assembled in Rochester from June 4 to 9 to discuss war and post-war problems in the field of Jewish education. Special consideration was given to the following problems: the role of democracy in Jewish education and examples of the teaching of democracy in Jewish schools at the present time; effects of the war on Jewish education and the specific adjustments required in attendance, personnel, administration and finances; mobilization of the community for Jewish education through Jewish Education Month, and year-round techniques and teacher-parent activity; the professionalization of Jewish education and the implications for teacher-training and teacher-functioning in Jewish education; and the possibilities of uniting all professional organizations into a common education association. Rabbi Samuel M. Blumenfeld of Chicago was re-elected president. The publication of the Council, *Jewish Education*, observed its thirteenth year and undertook, in cooperation with the A. A. J. E., the preparation of an all-inclusive index on Jewish education drawing upon all sources of Jewish pedagogic literature published in this country in Hebrew, English and Yiddish.

Another important conference was that of outstanding educators held in New York in February 1942, under the auspices of the Advisory Educational Council of the Zionist Organization of America, of which Rabbi Samuel M. Blumenfeld is chairman. At an all-day session this conference discussed methods and procedures for Zionist education.

Learning through active participation has remained one of Hadassah's most important policies throughout the three decades of its existence. With a membership of 80,000,

Hadassah has developed a network of small, intensive study groups which are part of the set-up of practically all of its 700 chapters. These groups meet weekly or bi-weekly for a seven to eight month period. The members of these groups are students doing their own research and they study under the direction of trained leaders.

The organization has concentrated on the preparation of material relating to Palestine, Zionism and contemporary Jewish life. The central course in their program, planned for intensive study, is: "Jewish Survival in the World Today," consisting of five sections with accompanying source material and a companion leaders' guide. Hadassah's most recent educational project is a symposium on contemporary Jewish life entitled *The American Jew—A Composite Portrait*, to be published for Hadassah by Harper and Brothers.

In the field of Hebrew education and culture the Histadruth Ivrit reported at its 21st National Convention held at Atlantic City, N. J., June 25-28, 1942, that it had launched a *Sefarim* project to supplement its regular publication and educational activities, which include the issuance of the weekly periodical, *Hadoar*, the only publication of its kind published outside of Palestine; *Hadoar Lanoar*, Hebrew youth magazine; and the American Hebrew annual, *Sefer Hashanah*, edited by Menachem Ribalow.

The purpose of this project, which is being undertaken in cooperation with the Hebrew Writers' Association of Palestine and with the Hebrew Cultural Foundation of Cincinnati, is the publication during the year 1942, of six books by Palestinian and American Hebrew writers. Two volumes have already appeared. The Histadruth Ivrit also cooperates with the Army and Navy Committee of the Jewish Welfare Board in providing Hebrew literary material for Jewish men in the armed services. In addition, the Hebrew Youth Cultural Federation, sponsored and subsidized by the Histadruth Ivrit, registered new growth during the year. The Dance, Choral, and Dramatic groups gave several performances before enthusiastic audiences in New York and neighboring communities. To encourage creative literary talents of the youth, the Histadruth Ivrit offered prizes consisting of vacation periods at a reputable camp for the

best essays on topics of Jewish interest submitted by children of Hebrew school age.

The Jewish educational situation in several Centers located in different communities was evaluated by the National Jewish Welfare Board, and recommendations were submitted for merging Centers with Religious Schools and correlating their programs. Plans were also launched for the intensive study of the problems of Center-School relationships and the integration of the work of the Hebrew schools with related educational activities of the Centers in which they are housed. Workers of associations located in and near New York which conduct elementary Jewish schools, met periodically for an exchange of views and pooling of experiences. Sub-committees were designated to explore and report upon specific phases of the general problem, with which all were directly concerned.

National Jewish Book Week, the 15th annual event of its kind, was observed by Jewish communities throughout the nation between November 23 and November 30. A central feature in the 1941 observance was the commemoration of the 1,000th anniversary of the death of Saadia Gaon. Attention was also focused on the literary anniversaries occurring this year. Among these were the 50th anniversary of the death of Heinrich Graetz, the Jewish historian, the 100th anniversary of the birth of Perez Smolenskin, Hebrew novelist and essayist, the 90th anniversary of the birth of Isaac Leib Peretz, Yiddish novelist, playwright and poet, and the 50th anniversary of the death of Leon Pinsker, author of *Auto-Emancipation*, the pamphlet which marked the beginning of modern political Zionism.

At its annual meeting in April, the National Committee for Jewish Book Week announced a wider scope program in 1942. Dr. Mordecai Soltes, educator and author, was re-elected chairman, with Harry Schneiderman, editor of the *AMERICAN JEWISH YEAR BOOK*, as secretary-treasurer.

The Jewish Publication Society of America expanded its work during the year and distributed 58,358 books. (For a list of the titles published in the past year the reader is referred to the Report of the Society which appears at the end of this volume). The Press of the Jewish Publication Society continued to grow and during the year under con-

sideration did the largest business in its history. The Press handles the publication of most of the books and magazines for the Jewish educational institutions of the country, and during the review period has manufactured hundreds of thousands of Prayer Books and Bibles for the use of the men in the armed services of the country, in cooperation with the Jewish Welfare Board.

In the field of higher education several events merit recording. At the Dropsie College for Hebrew and Cognate Learning two new departments were established — Jewish Philosophy and Hebrew Literature, under Professors Israel Efros and Ismar Elbogen, respectively. Another notable event was the public meeting of members and guests of the American Academy for Jewish Research held on October 26, 1941, at the Jewish Institute of Religion, devoted to the celebration of the 800th anniversary of the death of Jehudah Halevi. The Academy continued its efforts to encourage research by the establishment of several research fellowships and the extension of grants-in-aid to scholars resident here and abroad. A new series of publications, "Text and Studies" was inaugurated, the first volume of which is entitled *Rashi Anniversary Volume*.

The National Academy for Adult Jewish Studies established under the auspices of the Jewish Theological Seminary of America to strengthen and to stimulate the spread of adult Jewish education in American Jewish life, held its first national Conference in May 1941, at which more than 300 delegates, consisting of rabbis, Jewish educators, and lay leaders discussed the problems of adult Jewish education in America. The proceedings of this Conference have been published under the title *Adult Jewish Education in America*. The Academy published six new texts and conducted an extensive program of propaganda to arouse public interest in the problem.

In the orthodox wing the Commission on Education of the Union of Orthodox Jewish Congregations of America published *A Model Program for the Hebrew School*, containing curricula for orthodox schools. The book deals with methods of teaching, extra-curricular activities, organization of schools, and fundamental facts of Jewish education.

Another organization working in the orthodox field, the

Council for Orthodox Jewish Schools, organized a special pedagogical conference of orthodox educators on March 8, 1942, in addition to a conference of representatives of affiliated schools held in February. The Council has prepared a manual for Hebrew kindergartens and a curriculum for Talmud Torahs and has established a periodical *Our Education* to meet the needs of its affiliated schools.

### **Organizations Working with Youth and College Students**

Considerable development was shown during the year in the work of various agencies dealing with college and youth groups. Outstanding among these developments were the growth of chapters and membership; the expansion and intensification of leadership training courses; the production of a substantial body of educational literature; the training of young people for settlement in Palestine (*Kibbutz Aliyah*); the increase in the number of summer camps, principally for educational purposes; the holding of public meetings; and consideration of the impact of the war upon the Jews of Palestine and in other parts of the world. Serious readjustments were called for with the entrance of America into the war and the induction of a substantial proportion of the membership into the armed forces.

"In the past year," reports the B'nai B'rith, which maintains Hillel Foundations and Counsellors at American universities, "we have added fifteen new units, bringing our Hillel service to 72 campuses. The most important new unit is being established at Hunter College in New York. We have recently completed the purchase of the home of President Roosevelt. This will be turned into the Sara Delano Roosevelt House where the Catholic, Protestant and Jewish groups will be served by denominational directors and the program will be carried on as good neighbors under one roof. The President has taken a warm interest in the project and has turned over several hundred volumes from his White House shelves toward the creation of a good library. This is a new venture for us and we hope that we may, through this technique, in serving 8,000 Jewish girls on the Hunter College campus, set up a wonderful symbol of interfaith amity."

Similar expansion of chapters is reported, among others, by Hashomer Hatzair, Masada, Habonim, Junior Hadassah, Aleph Zadik Aleph (Junior B'nai B'rith) and Young Judea. During the first months after the United States entered the war a substantial part of the membership joined the armed forces. Thus, in Johnstown, Pa., "out of 58 Jewish boys inducted during a specific period, 38 were Masada members . . . Some chapters, generally in small mid-western communities, have found themselves left with only a few members and no other young people in these towns to bring in." An effort, however, is being made to maintain contact with the membership called into service through the regular mailing of publications issued by the respective organizations.

Significant is the emphasis placed in the program of activities upon problems growing out of the war and increasing and speeding war aid to the United States and Palestine. "The American Affairs program of Junior Hadassah since December 7 has been expanded to embrace a countrywide war effort. Participation in all phases of civilian defense, the promotion of war bond sales, organized mass support of regulations to step up American war effort, an active part in political moves to preserve American liberties and equally active opposition to anti-Semitic and otherwise anti-democratic movements are included in [our] wartime program."

Other typical examples of this tendency are the establishment by the Merkaz Habonim (Labor Zionist Youth) of a War Efforts Committee whose functions are to keep in contact with members in the armed forces, to carry on civilian defense and salvage work and to sell stamps and bonds; and the sponsorship by the A. Z. A. of nation-wide Youth and Democracy rallies in cooperation with non-Jewish youth groups.

The training of leadership for their own membership and for junior affiliates constituted one of the most important activities of the youth organizations. The problem became more acute as the war began to draw off many of the trained leaders. The training courses are offered either at summer camps, the number of which have increased substantially, in conjunction with annual conventions or regional conferences or at stated periods during the year. The American Zionist Youth Commission sponsored by Hadassah and the

Zionist Organization of America maintains a summer camp in Amherst, New Hampshire, in which youth from all parts of the United States is trained for Zionist leadership; during the summer of 1942, 150 young people were enrolled in several courses at this camp.

The aims of the A. Z. Y. C. are to stimulate the organization of Zionist youth groups; to coordinate their educational programs; and train leaders for Zionist youth work. Local Zionist Youth Commissions have been established in over 100 communities. Under the auspices of the Commission, Junior Hadassah, in May 1942, inaugurated a series of seminars for leaders in a number of cities to study the place of Zionism and its achievements in Palestine in relation to an enriched Jewish life in America. These leaders will direct the study in the fall in all units of the organization. Leadership training courses were also conducted by Young Judea, Masada and Hashomer Hatzair — Zionist youth organizations. The last-named conducted courses at fifteen camps throughout the land, with an estimated enrollment of 1,500.

The publication of educational materials continues to be one of the major activities of many of these organizations. While much of it is a repetition of old material and represents much duplication of effort, the sum total constitutes a valuable contribution to Jewish youth educational literature. In the main these publications consist of monthly magazines, leaders' bulletins, organizational leaflets, program booklets and pamphlets for the observance of special events, such as Balfour Day, Jewish National Fund Anniversary, Jewish festivals and material explanatory of the special ideology of the organizations.

A survey was made by the National Jewish Welfare Board of the work carried on with Jewish students in Jewish Centers situated near colleges or universities. The report embodies data concerning the types of activities in which students participate, the opportunities which they are afforded to receive training for leadership and to render service to the community in various capacities.

The Jewish Chautauqua Society geared its program, which last year served 210 colleges and universities throughout the land, to meet the immediate needs of the nation in war time. The Society makes available to schools of higher learning

approximately 100 lecturers on the Jew, his culture, beliefs and background, particularly in relation to the American environment and the defense and development of democratic ideals. The speakers deliver lectures on subjects selected by the college authorities, and conduct forums and class discussions for the more intimate handling of inquiries on perplexing questions. They have also proved to be valuable contributors to college Religious Emphasis Weeks—programs which have been a uniting force for democracy wherever instituted.

With so many college youths in the armed forces, the Jewish Chautauqua Society has extended its program to supply speakers for the enlisted men in cooperation with the Army and Navy Committee of the Jewish Welfare Board, under the auspices of the United Service Organization.

Other significant events recorded during the past year are: (1) the establishment of three interfaith Fellowships by the Hillel Foundations at the Universities of Illinois, Alabama, and Pennsylvania; (2) initiation by A. Z. A. of a circulating library featuring Judaica, which mails books to members and advisors; (3) the opening of a training center by the Hashomer Hadati in Livingston Manor, N. Y. for those who are preparing to establish in Palestine a colony of American orthodox religious youth; (4) the opening of a Hebrew Summer Day Camp, Masad, near Monticello, N. Y. by Tarbut, the New York branch of the Histadruth Ivrit; (5) national celebrations in memory of Rashi, Saadia Gaon and Jehudah Halevi, also sponsored by the Histadruth Ivrit.

### **Activities of Local Educational Agencies**

The activities conducted by local educational agencies are concerned locally with many of the same problems confronting the national organizations, for example, changes in enrollment; the widening of the scope and content and the professionalization of Jewish education; the improvement of instruction and administration; experimentation in curriculum and methods; publication of texts and other materials; training and placement of teachers; development of secondary education; extension work with communal organizations, youth and children; financial support of schools and propaganda for Jewish education.

During the year there has been but little increase in the enrollment of pupils in Jewish schools. At present about 27% of the Jewish children of school age receive Jewish schooling at *any one time*, while at least 75% of Jewish children are reached by a Jewish school for varying periods during their elementary school career. There was a slight increase in the absolute enrollment in elementary schools and a somewhat higher increase in the proportionate enrollment. This increase is found mainly in Congregational schools, and in Yeshivoth. In the one-day-a-week schools there is a tendency to increase the number of days of instruction to two and even more, while in the five-day-a-week schools there appears to be a trend in the direction of reducing the number of school days from five to three, of one and a half hours per session.

The rapid shift in population is responsible for the closing of some small schools, particularly in communities such as Philadelphia, Baltimore, Pittsburgh, and Cincinnati and their relocation in more populated neighborhoods. Efforts have been made to provide for children in new neighborhoods resulting from the development of housing projects, such as in Newark; or through the utilization of taxi service, as in Toledo, although the gasoline rationing system has resulted in the elimination of the bus system in Detroit. The construction of new school buildings has virtually ceased on account of the war. Nevertheless, two new schools were erected in Baltimore at a cost of \$125,000 each.

Most of the communities, notably New York, Chicago, Philadelphia, Detroit, and Newark, cooperate with the Civilian Defense authorities in providing adequate precautions for air-raids, the training of teachers in first aid, and in supplying safety materials needed to guard against emergency. The Jewish Education Committee of New York serves as a central committee to stimulate the sale of war bonds and stamps in Jewish schools. The schools also cooperate in efforts to build morale. Thus, the Halevi Choral Society of Chicago presented a broadcast sponsored by the Department of Justice in the "I Hear America Singing" series, heard throughout the United States.

Notable strides have been made in pedagogic method, in

textbook writing and publications, in the widening of the school curriculum, the introduction of such subjects as art-craft, songs, dramatics, assembly programs, and Junior Congregation Services. Worthy of mention are the many publications issued by the Jewish Education Committee of New York, the Commission on Jewish Education of the Union of American Hebrew Congregations, and the Bureaus of Jewish Education in Chicago, Cleveland, Philadelphia, Buffalo and Baltimore, among others. The Associated Hebrew Schools of St. Louis produced the first Jewish technicolor film, "By the Rivers," based on Jewish history. The Bureaus in Chicago, Philadelphia and Boston administered uniform achievement tests; in the last-named community these were given to 2,000 students.

The Jewish Education Committee of New York completed two years of experimentation in introducing a Jewish educational program in the Institution for Delinquent Jewish Boys and Girls in Hawthorne, New York, to be extended next year to the Pleasantville Orphan Asylum. The Detroit United Hebrew Schools opened a new Hebrew Kindergarten unit; the Associated Talmud Torahs of Philadelphia organized four Hebrew Kindertartens; and the New York Jewish Education Committee continued to develop its experimental nursery school, Beth Hayeled, considered by American educators to be among the outstanding experiments in nursery education in the United States. The Chicago Board of Jewish Education, together with the W. P. A. Library Omnibus Project of Illinois, sponsored the setting up of a Union Catalogue of all books pertaining to Jews and Judaism to be found in the important libraries of Chicago. It includes 41,500 titles of books and thirteen cooperating libraries.

Important anniversaries observed during the year were the 20th anniversary of the Hebrew Teachers College of Boston on November 27, 1941; the 30th anniversary of the Hebrew Principals' Association of New York City; the testimonial dinner tendered to Mr. Harry H. Liebovitz of New York upon the completion of 35 years of leadership in the promotion of Jewish education in America; the observance of the 60th birthday of Prof. Mordecai M. Kaplan, marking notable contributions to Jewish cultural and religious life; and the conferring of the degree of Doctor of Hebrew Letters upon

Israel S. Chipkin, Associate Director of the Jewish Education Committee by the Jewish Theological Seminary of America "for his contribution to the cause of Jewish education in all its aspects."

The problem of implementing the law permitting the release of children from public schools for religious instruction, known as "release time," has confronted a number of communities. In New York City provision has been made in these "release time" groups for over 1,300 children who are not otherwise receiving Jewish instruction. The Buffalo Bureau of Jewish Education introduced the "release time" plan for children in the public high schools. The Jewish Education Association of Rochester organized, for the first time, classes for 187 high school students, meeting once a week for religious instruction. In a number of other communities throughout the country, negotiations are being conducted to determine which plan, if any, will best serve the educational interests of Jewish groups.

Much progress has been made in the direction of in-service training of teachers. The Chicago College of Jewish Studies received authorization, for the first time, to confer the degrees of Bachelor of Jewish Literature and Bachelor of Jewish Pedagogy. Special courses for teachers in music, artcraft, dramatics and dancing, were instituted by the New York Jewish Education Committee. Pedagogic conferences for teachers were arranged in a number of communities, notably New York, Chicago, Cleveland, Philadelphia, and Baltimore.

Along with the drop in enrollment for all modern languages, except Spanish, the teaching of Hebrew in the public high schools in New York City has also shown a decline in enrollment. The enrollment in Hebrew high school classes in that city, however, has increased and the work of the Jewish Culture Clubs, which operate in forty public high schools, has been expanded. Increased activity is also noted in Boston, Baltimore, Chicago and Philadelphia in providing Jewish education for high school students.

Almost all bureaus reported an increase in budget during the past year, resulting from increased allocations from federations and welfare funds, or from increased service revenues, mainly from tuition fee income. There is, however, a good deal of uneasiness with respect to the effect which

the continuation of the war will have upon the finances of Jewish education. This uncertainty has influenced local bureaus and national organizations to scrutinize the programs of the organizational set up, and the aims and objectives of Jewish education. It has led likewise to a concerted effort on the part of all these agencies to build up in the community a better understanding and appreciation of educational problems, to build greater support for this effort in American Jewish life and to relate Jewish education more adequately to the American scene.

### Assistance to Overseas Communities

By EDWARD W. JELENKO

IN TIMES following an economic crisis or political disturbance the task of the agencies organized by American Jews for overseas assistance was to rebuild and sustain the social, cultural and philanthropic structure of the Jewish communities in Central and Eastern Europe. After the establishment of the National Socialist regime, however, the task, though still complex, became one largely of aiding emigration, involving transportation of refugees and their care in the countries of transit. Since the outbreak of the war in 1939, and especially as more and more human beings were engulfed in the world conflict and its aftermath, the problem of migration has grown even more complicated.

A number of events during the year 5702 (1941-1942) have created new difficulties of the greatest magnitude. Thus, in June 1941, the Nazi aggression against Russia, resulting in the occupation of Eastern Poland, the Baltic countries and large areas of Russia proper, uprooted hundreds of thousands of Jews; increasingly strained relations between the United States and Germany resulted in July, in the withdrawal of American Consulates from Germany and the occupied territories, thus shutting off an important avenue of escape for Jews who were prepared to emigrate; the intensified anti-Jewish policy of the Vichy government also resulted in impoverishment of many thousands of Jews

in France; finally, the entry of the United States into the war found American Jewish agencies confronted with many new difficulties in the conduct of their rescue operations. Consequently the demands on American Jewish generosity mounted gigantically and rapidly.

That it was imperative that such help be continued was the attitude of many government leaders, including President Franklin D. Roosevelt, who told a press conference on January 30, 1942, that citizens of the United States today should "continue to make sacrifices for foreign relief through recognized organizations" such as those approved by the proper authorities. The "necessity and desirability" of continuing "this life-giving work," even after war had been forced upon the United States, was expressed earlier, on December 16, 1941, by Joseph E. Davies, Chairman of the President's Committee on War Relief Agencies, in a letter to Edward M. M. Warburg, Chairman of the Joint Distribution Committee. Mr. Davies declared that in spite of the present emergency, it is "indispensable to meet urgent war relief requirements overseas, conducted by agencies whose policies and programs conform to the policies of the United States Government," and to assist "many of those persons who have been the chief victims of Hitlerism and the chief proponents of democracy in Europe."

The United Jewish Appeal, established in 1939 for the exclusive purpose of conducting a combined annual fund-raising campaign in behalf of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, collected approximately \$40,000,000 during the period of its existence, of which about \$12,200,000 was for the year 1941. The terms of the agreement for that year by the representatives of the three constituent organizations, called for a fixed distribution of \$8,800,000 on the following quota: J. D. C. \$4,275,000, U. P. A. \$2,525,000, and N. R. S. \$2,000,000. In addition to these initial sums, the three beneficiaries also received in October funds from the Allotment Committee which had been charged by the contracting parties with the distribution of all moneys col-

lected in excess of the total of these amounts. This Committee, basing its decision on a fact-finding survey conducted by an inquiry staff headed by Eli Ginzberg, instructor at Columbia University, distributed an additional sum of \$3,400,000, granting \$1,556,250 to the Joint Distribution Committee, \$968,750 to the United Palestine Appeal, and \$875,000 to the National Refugee Service. Thus the total funds for the year 1941 placed at the disposal of the three relief agencies, combined in the United Jewish Appeal, aggregated \$12,200,000, of which \$5,831,000 was the share of the Joint Distribution Committee, \$3,493,750, of the United Palestine Appeal and \$2,875,000, of the National Refugee Service.

The agreement for the distribution of funds from the proceeds of the 1942 United Jewish Appeal calls for an initial fixed distribution of \$9,100,000 on the following basis: J. D. C., \$4,525,000; U. J. A., \$2,575,000; and N. R. S. a guaranteed sum of \$2,000,000. The Allotment Committee will again decide the distribution of moneys collected over and above the \$9,100,000.

These figures loom large. And yet, a gap between the potential ability of American Jews to support overseas relief work and the rebuilding of Palestine, and their actual contributions to the United Jewish Appeal is revealed by Eli Ginzberg in a report containing the results of an investigation made by him as Director of Research of the 1941 Allotment Committee of the U. J. A.\* According to Mr. Ginzberg's report, while the U. J. A. raised approximately \$40,000,000 in the three years from 1939 to 1941, a large proportion of American Jews representing all income classes gave nothing at all or only a modicum of what they could have contributed.

During the period under review, the largest among the American Jewish relief organizations was, as has been the case during the past 28 years, the Joint Distribution Committee.

\**Report to American Jews—On Overseas Relief, Palestine and Refugees in the United States*, New York, Harper & Brothers, 1942.

Indeed, according to its report for 1941 and the first five months of 1942, the J. D. C. appropriated \$9,285,650 during this seventeen month period. Owing to a labyrinth of government regulations, the J. D. C., in common with all organizations operating in European countries, met enormous difficulties in transmitting its funds. The multitude of requirements for overseas remittances involving nearly all of Europe came into effect in June 1941, when by the President's executive order the assets of all Axis and Axis-controlled countries were frozen. The J. D. C., however, was well prepared to meet this difficulty. While seeking to aid Jews in distress it continued its policy of not assisting Hitler by supplying any foreign exchange for the execution of his program of rearmament and aggression. It therefore employed an ingenious "clearance transfer" system, as described in last year's report (AMERICAN JEWISH YEARBOOK, Vol. 43, p. 88). From June 1941 through May 1942, the J. D. C. secured licenses to remit a total of \$6,645,000, about half of which (\$3,403,000) was authorized during the six months after the United States entered the war.

Indicative of the growing impoverishment of the Jewish communities in Europe is the fact that at the beginning of 1941, minimum budgetary applications to the J. D. C. from its various committees carrying on relief and reconstruction activities throughout the world amounted to nearly \$13,000,000 for only the first half of the year. Clearly such a sum, the J. D. C. indicated in its report, was far outside any realistic possibilities of income even for the entire calendar year of 1941. As a matter of fact the total income for that year amounted to only \$6,041,000, comprised of \$5,831,000 received from the United Jewish Appeal for 1941, and \$210,000 from Canada and certain South American countries.

The opening of the year 1942 found the J. D. C. \$1,500,000 short of the amount necessary to meet its commitments for the continuation of work in enemy-occupied countries. In addition to this amount, the J. D. C. also required

\$3,574,000 for the first half of 1942 to meet requests from committees in non-belligerent countries where it was still possible to work directly.

The J. D. C.'s relief program in France, as set forth on October 10, 1941 by Herbert Katzki, Secretary of its European Executive Council, who had been stationed in Marseille, included regular cash relief grants to 20,000 refugees who were technically at liberty but were not permitted to work or earn a livelihood. The J. D. C. was also engaged in assisting nearly 20,000 refugees in nine major and many smaller internment camps in the "unoccupied" area. Those aided included 5,000 children in "unoccupied," and 1,500 in occupied France. Assistance took the form of sending food, clothing, medical supplies and other commodities, all purchased in France, to the camps for distribution among the neediest. Over 5,500,000 francs have been expended for this kind of assistance by various French agencies under J. D. C. supervision. Medical aid was also extended to 25,000 who had been expelled from Alsace-Lorraine to other parts of France.

An important announcement on January 13, 1942 by Executive Vice-Chairman Joseph C. Hyman revealed that a substantial program of aid to half a million needy Polish Jews in Russia had been launched by the J. D. C. Considerable quantities of medicines, drugs, surgical dressings and concentrated food products were sent in collaboration with the Polish Government-in-Exile, to be distributed on a non-sectarian basis by local committees for Polish nationals in Russia. In accordance with an understanding between the Polish and Russian governments, the shipments were sent on Russian or Russian chartered vessels, without freight charge and duty free, consigned to the Polish Embassy in Kuibyshev. Some of the more urgently needed drugs were sent by air. In the selection of the drugs sent, the American Committee of OSE was invited to collaborate. It was also agreed to set up six 100-bed hospitals in Asiatic Russia and to send complete equipment for these hospitals amounting to \$50,000. In addition 250 fitted doctors' bags were shipped

so that the physicians among the refugees would have the needed equipment.

The entry of the United States into the war seemed to menace seriously the rescue work of the J. D. C. Yet, the organization succeeded in succoring Jewish lives in spite of almost insurmountable obstacles, as evidenced in the following brief summary of its activities since the attack on Pearl Harbor.

During this period the J. D. C.'s grants amounted to \$3,415,000, or \$131,000 weekly. It accomplished the evacuation of 6,000 men, women and children from Europe and continued to give considerable assistance to refugees in Switzerland, Sweden, Spain, Portugal and North Africa. It enlarged its program of rehabilitation of the 123,000 refugees in Latin America. Arrangements were also made for the repayment of a deficit of \$1,500,000 incurred by the continuation of emergency aid services in enemy-occupied countries. The variety of activities, by which no fewer than 950,000 persons benefitted during the past seventeen months, consisted of the following categories: 400,000 were given cash relief; 500,000 were fed and lodged; 34,000 were assisted in emigration and resettlement; 27,000 were aided in internment camps; 131,000 children were cared for; 201,000 were given medical aid; 56,000 were given occupational training and 196,000 received educational assistance. The large total of persons involved is accounted for by the fact that often the same persons were aided in more than one way.

These accomplishments were commended by two outstanding Jewish leaders, Chaim Weizmann, President of the Jewish Agency, and Abba Hillel Silver, Chairman of the United Jewish Appeal, upon their arrival from Europe in May 1942. They praised in highest terms the "good will, intelligence, energy and experience" which distinguishes "the magnificent job" performed by the J. D. C.

Although somewhat smaller in scope than the J. D. C., the Hebrew Sheltering and Immigrant Aid Society (HIAS) performed functions just as vital to the task of salvaging Jewish life. Abraham Herman, president of the Society, reported on March 8, 1942, at its annual convention, at-

tended by 2,500 delegates, representing 1,250 religious, labor and welfare organizations, that in an eighteen-month period from June 1940 to December 1941, about 25,000 men, women and children had been aided by HIAS and its European affiliate, the HIAS-ICA Emigration Association (HICEM), whose offices have been set up in Marseille, Lisbon and Casablanca. About 10,000 of the refugees had their transportation arranged by, and received material assistance from these agencies involving a cost of \$2,049,000. To this amount, \$971,000 were contributed by relatives or friends of the refugees, by the refugees themselves or by their national governments-in-exile. The sum of \$1,078,000 came out of the refugee fund placed at the disposal of HICEM by the J. D. C. and by HIAS.

More than 50% of those aided to emigrate were taken from concentration camps in "unoccupied" France from which they were released only when the opportunity for emigration was created for them.

Dr. James Bernstein, director of the HIAS-ICA, reporting on the refugee emigration activities of the organization's headquarters in Lisbon, stated that 5,160 refugees were assisted to emigrate to South American republics by the HIAS-ICA "Rescue through Emigration" program.

Interesting details concerning the services of the HIAS to American relatives of refugees and to the refugees themselves upon arriving in this country, were given in the report submitted by Isaac Asofsky, executive director of the Society. HIAS had been called upon to answer 545,000 inquiries of American sponsors of refugees abroad on matters involving immigration, naturalization and transportation. The Society's pier service met 706 incoming steamers. Of the 25,000 Jewish arrivals, it gave special service to 12,500 who were released by the Federal authorities into the care of HIAS, in the form of 165,000 kosher meals and 34,000 nights of shelter. Through its branches in the Western Hemisphere the Society provided legal advice and other forms of assistance and aided immigrants in this country and in the Central and South American republics to adjust themselves to their new environments. The convention adopted a budget to continue the work of the organization during 1942.

Another organization extending assistance to refugees during the year was the Refugee Economic Corporation. In a report issued on June 16, Charles J. Liebman, its president, stated that "small farm and industrial projects were set up in Australia under the corporation's direction, and these made such a favorable impression on the Australian government, "that the refugee quota was increased from 600 in 1938 to 5,000 in each of the last three years."

The outbreak of the war in the Far East, however, has disrupted refugee work in the Philippines, which received about 1,000 refugees under a program of selective immigration worked out by this organization in cooperation with the American High Commissioner, the Philippine government and a local group of American businessmen. A commission of experts has already reported favorably on an area in the Philippines and outlined a plan for the colonization of 10,000 refugees. An understanding between the Corporation and the Philippine government regarding the terms of entry and the conditions of settlements had been reached when war broke out, the aforementioned report disclosed.

The World Union of OSE<sup>1</sup> societies has built up a network of institutions for the prevention and treatment of diseases and for the care of children and adolescents, chiefly in France and Poland, known in the latter country under the name of TOZ.<sup>2</sup> The American Committee of OSE was set up two years ago in New York.

According to a report by Dr. Julius Brutzkus, OSE maintained during the past year sixteen children's homes, caring for 1,500 orphans whose parents had perished in concentration camps or had been killed as a result of military operations. During the period under review 680 starving children were freed by OSE and placed in homes or in city shelters. OSE also obtained permission from the authorities to extend to them medical care, to provide supplementary food and

<sup>1</sup> Initial letters of three Russian words meaning an organization for protection of the health of Jews.

<sup>2</sup> Initial letters of three Polish words having the same meaning.

to establish a school and a recreation center for these youngsters.

In Marseille, Lyon, Toulouse, Nice, Montpellier, Limoges, Perpignon and other cities of southern France, where the majority of the refugees from Paris and Alsace-Lorraine reside, OSE established canteens and day nurseries for almost 15,000 children.

The drugs, such as various vaccines, and concentrated food products obtained since 1939 for Polish Jews by the Geneva branch of OSE were shipped by International Red Cross from Switzerland to the TOZ, Polish branch of OSE which is operating through 23 branches in numerous ghettos in Poland.

Beginning in October 1939, OSE concerned itself with the problem of emigration of refugee children. With the assistance of the United States Committee for the Care of European Children and the American Friends Service Committee (Quakers), 294 Jewish children were brought from France to this country during the past year, and placed here by Jewish organizations in Jewish homes.

During 1941, OSE received 90% of its funds from the Joint Distribution Committee in France, and the balance from collections in South America and Australia.

The American ORT Federation, which has long been engaged in training large numbers of Jews in Eastern and Central Europe in trades and agriculture, was during 1941 active in free and neutral countries.

Since June 1941, funds of the World ORT Union, of which the American ORT Federation is the largest affiliate, have been supporting projects in England, Canada, "unoccupied" France, Switzerland, Argentina and Mexico, for the training of Jews in trade and agriculture. Plans were also started last year to establish schools for refugees in Bolivia, Uruguay and other South American countries. A total of about 10,500 men and women were aided by ORT during 1941. Some of the beneficiaries were internees in French, Swiss and Canadian alien camps. They were not only enabled to

produce the clothes and food products for the internees, but were also trained for occupations in countries of their future immigration. This program has also contributed to the United Nations' war effort because most of the graduates of ORT schools are engaged in the defense industry.

Funds contributed to the American ORT Federation during the period under review totalled \$436,506, contributed in part by its branches, (Women's ORT, Junior ORT and Labor Division), in part by local federations and welfare Funds and through independent campaigns.

### Pro-Palestine and Zionist Activities

By ABRAHAM REVUSKY\*

THE acute peril to the Holy Land resulting from the unexpected and rapid advance of Marshal Erwin Rommel's Nazi legions into Egypt, greatly aroused the anxiety of American Jews. Even those not associated with Zionism, shared the Zionists' deep concern for the future of the Jews of the Yishuv, and the fate of their achievements during the past two decades. For a Nazi invasion of Palestine would not only expose another Jewish community to certain destruction; it would also, at least temporarily, put the seal of doom on achievements which have evoked the admiration of Jews and non-Jews alike.

In view of these circumstances, it was natural that there should have been considerable activity during the past year regarding the establishment of some kind of a Jewish armed defense for the protection of Palestine and the Near East. This activity was led and directed by the Jewish Agency for Palestine, represented in this country by the Emergency Committee for Zionist Affairs in which all groups affiliated with the World Zionist Organization are represented. In

\*Author of *The Jews in Palestine*, (Vanguard Press, 1935).

the second half of 1941, these activities were supplemented — and sometimes duplicated — by an independent Committee for a Jewish Army said to have been organized by Revisionists, the extremist wing of the Zionist movement which seceded from the World Zionist Organization several years ago. While the Jewish Agency attempted to achieve its goal chiefly by negotiations, the Committee for a Jewish Army sought to accomplish its objective by mobilizing public opinion through meetings and newspaper advertisements. The latter method, indeed, familiarized large sections of opinion with the question of a Jewish army, hitherto unknown to them, and the general press as a rule took a favorable attitude toward this question. By the end of the year, however, when Rommel had reached the approaches to Alexandria, the Jewish Agency relaxed its demand for a regular Jewish army and pressed instead a request for the arming of the Jews of Palestine at home in order to enable them to defend themselves in the event of an invasion.

The British Government has thus far rejected the demand for a Jewish military force. It seems, however, that the agitation in the United States has been instrumental in the relaxation of the inflexible attitude of the local administration in Palestine which at the outbreak of the war had even hindered individual voluntary enlistment of Jews, strongly advocated by the Middle East Command. A further step toward conciliating Jewish opinion was made by the latest British official announcement of the formation of Jewish battalions in a Palestinian armed force.

Simultaneously with the campaign for a Jewish army, American Zionists intensified their efforts to win the support of the United States government and public opinion on behalf of post-war claims on Palestine. In these efforts they were supported by the American Palestine Committee comprising prominent non-Jews. At a dinner of the Committee in Washington, D. C., on May 25, 1942, which was addressed by Chaim Weizmann, a message was read from President Franklin D. Roosevelt strongly endorsing the Jewish National Home. This message is regarded in some Zionist circles as unusually significant and as giving en-

couragement to the hope that the United States would actively support Zionist claims during post-war international negotiations.

Another gain from the Zionist point of view was the growing interest in the Palestine question on the part of non-Jewish publicists. Thought-provoking pro-Zionist articles of Professor Reinhold Niebuhr of Union Theological Seminary, New York City, and Miss Dorothy Thompson, noted newspaper columnist and radio commentator, drew widespread attention.

During the past year a considerable effort was made to reach an agreement among various Jewish groups concerning a common pro-Palestine program. While the avowed purpose of the negotiations was to reach an all-inclusive Jewish accord they revolved mainly around the future of Palestine, the chief subject of controversy between Jewish groups. The Zionists, who have taken the initiative in the attempt to achieve unity, are not only interested in a common formula for post-war demands for the righting of injustices to Jews, but are also endeavoring to strengthen the Jewish Agency for Palestine by the inclusion and active participation within it of the important American non-Zionist elements. Although these efforts are still continuing, it is widely believed that considerable progress has been made and that the prospects for a final agreement are bright. A good omen for the strived-for unity was the ability of the Zionist groups in America to unite with the American Jewish Committee and the B'nai B'rith in an appeal to the United States Government to use its good offices with the British Government to take measures for the elimination of such conditions as those which led to the *Struma* tragedy. (See section on Refugee Migration, p. 295 ff.).

Simultaneously with the efforts toward the formulation of a common Palestine policy between Zionists and non-Zionists in America an attempt was made by the Zionist groups to attain a closer cooperation and a common formula within their ranks. At present these groups, comprising the General Zionists (Zionist Organization of America), the Women Zionists (Hadassah), the Labor Zionists (Poale-Zion) and

the Orthodox Zionists (Mizrachi) — are actually independent in many important respects; they do unite in participation in world Zionist congresses through their elected delegates and in political activities in this country through the war-time Emergency Committee for Zionist Affairs. The first attempt toward the achievement of greater coordination among these factions was the "Political Conference" held in New York City, May 9-11. Although the discussions, featured by reports of Chaim Weizmann and David Ben-Gurion, were on a high intellectual plane and characterized by a common desire to find a solution, the idea of electing a Supreme Zionist Council with broader and more permanent functions than those of the present Zionist Emergency Committee was considered premature by some of the participating groups, and the question was referred back to the constituent agencies for further consideration.

The United Palestine Appeal, organized in 1936 to serve as a chief collecting agency for the Keren Kayemeth (Jewish National Fund) and the Keren Hayesod (Palestine Foundation Fund), served as the most important agency for the contributions of American Jews to Palestine. The share allotted to it by the United Jewish Appeal, amounted to \$3,493,750 for the year 1941; this amount was augmented by the independent traditional collections of the Keren Kayemeth totaling approximately \$500,000. The broad range of activities of the Keren Kayemeth and the Keren Hayesod included acquisition of land, agricultural colonization, vocational training, promotion of trade and industry, support of cultural institutions, and a multitude of other enterprises for the development and the administration of the Jewish homeland.

Indicative of the paramount role played by American Jews in the financial support of Palestine was the fact that they have contributed \$4,600,000 out of a total income of \$6,840,000 received by the Keren Kayemeth during the fiscal years 1938-1941. Rabbi Abba Hillel Silver, national chairman of the U. P. A. disclosed on September 14, 1941, that during the first two years of the war, more than 35,000

European Jews had made their homes in Palestine with the financial aid of this agency.

Among the other agencies contributing to the upbuilding and maintenance of Palestine institutions are Hadassah and the National Labor Committee for Palestine. The former collected about \$1,500,000 for various immigration and welfare projects, while the latter contributed approximately \$500,000 for the economic institutions of the Histadruth, the Jewish labor organization of the Yishuv. There were also a number of other American Jewish organizations which rendered financial aid to various scientific and social institutions in Palestine. Thus, on May 20, a nationwide campaign to raise \$75,000 to guarantee the continued existence of the Haifa Technical Institute was launched by the American Society for the Advancement of the Hebrew Institute of Technology, while on June 3, the Women's League for Palestine voted to send a grant of \$20,000 in addition to the \$56,000 previously sent in order to complete payments on a girls' training and residence center to be opened shortly in Jerusalem. At the convention of the Pioneer Women's Organization held later in the month, a \$50,000 campaign was launched to secure funds for the construction of a vocational school for the training of Jewish girls, to be established at Ramath Gan, near Tel Aviv, by the end of 1942. Independent collections were also conducted by special committees for religious and charitable institutions in Jerusalem and other centers of the Old Yishuv.

A severe loss suffered by the Zionist movement in the United States during the past year was the death of Louis D. Brandeis, retired Justice of the United States Supreme Court who, at the time of the last war, was the active leader of the Zionists in America. He willed a considerable part of his personal fortune to Palestine activities. (A biographical appreciation of the late Justice appears elsewhere in this volume). Another loss to the Zionist cause was the sudden death of Abraham Goldberg, a gifted journalist and pioneer leader in the movement.

## Social Welfare

BY MICHAEL FREUND\*

WITH America's entry into the war on December 8, 1941, the Jewish community focussed its attention on the "home front," adjusting its welfare programs and activities to meet national defense needs and the social and economic problems arising out of the rapid change from a peace-time to a war-time way of life. Concern with the fate of the Jews overseas continued, expressing itself in the extension of such aid as war conditions permitted, and in a keener realization of the responsibility American Jewry will have to assume in reconstructing the lives of the millions now under the heel of the Axis powers. On the whole, the changes during the year under review were not so much in the organization of Jewish welfare as in its direction and emphasis. It was a year of endeavor to meet emerging problems and of watchful waiting for events, which, it was felt, would affect profoundly the fate of America, of the world and of the Jewish group.

### Mobilizing Community Resources

Aroused to the country's defense needs, Jewish religious, philanthropic, fraternal and cultural agencies endeavored to stimulate Jewish community participation in civilian defense activities, and in the work of the Red Cross, the U. S. O. and various war-connected appeals (British, Chinese, Russian, etc.) In addition to assuming direct responsibility for mitigating some of the effects of the social and economic dislocations attendant upon the nation's all-out war effort, Jewish welfare agencies lent their resources and personnel to the mobilization of welfare resources undertaken by Councils of Social Agencies, state and local defense bodies and the Federal Security Administration. Jewish communities have been especially active in providing for the welfare of the men in the armed forces, strengthening of the Army and Navy work of the Jewish Welfare Board, a con-

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stituent of the United Service Organizations (U. S. O.) and organizing more than 250 welfare committees in localities adjacent to military encampments and naval stations. Though primarily concerned with the welfare of Jewish soldiers and sailors, the work of these committees is non-sectarian in character and is carried on in close cooperation with the military authorities and local defense councils.

Spurred on by critical events at home and abroad, the process of consolidating segmental welfare efforts made itself manifest in the course of the year in a number of directions. The Welfare Fund movement continued to gain ground. As of the end of June 1942, the Council of Jewish Federations and Welfare Funds reported the existence of central agencies for the coordination and financing of Jewish welfare programs in 249 communities comprising about ninety-four percent of the estimated total Jewish population of the United States. Gains made were largely in the organization of small communities and in the extension of the scope of activity of existing agencies. Attempts were made to bring to such communities needed social welfare and cultural facilities through affiliation with larger metropolitan organizations and by means of inter-city cooperation. A notable example of the latter type of effort is the Jewish Federation of Southern Illinois which comprises about sixty small communities banded together for the purpose of making common provision for social service and cultural needs and for the support of national and overseas programs and activities.

Within the frame-work of the organized communities, the quest for unity, characteristic of Jewish communal endeavor in recent years, made itself felt on both the local and national level. Federation leaders in the larger cities directed their attention to the consolidation of welfare programs carried on by parallel central agencies — Federations, Welfare Funds and Community Councils — and sought to give them central purpose and direction. Nationally, these influences culminated in the reconstitution of the United Jewish Appeal for overseas relief and refugee adjustment, and in the Joint Defense Appeal in behalf of the civic-protective activities of the American Jewish Committee and the Anti-Defamation

League of the B'nai B'rith. Earnest efforts were made also to bring about coordination of the work of the major defense organizations — American Jewish Committee, Anti-Defamation League of B'nai B'rith, American Jewish Congress and Jewish Labor Committee. (See section on Adjustment of Group Relationships.) Some of these local and national efforts were rather inconclusive. They prepared the ground, however, for more effective results in the year to come.

The problem of relating Jewish and general community welfare interests in the area of overseas relief was receiving serious consideration at the close of the year under review. The problem revolved around the question of merging the Jewish welfare funds into general community war chests which represent an extension of the principles and methods of central fund raising, for local social services on a non-sectarian basis, to the recently organized war-connected appeals. As of the end of June 1942\* only one sizeable Jewish welfare fund, that of Kansas City, agreed to give up its separate campaign for local, national and overseas needs and participate in the local war chest. The war chest situation was, however, under consideration also in a number of other communities and confronted local and national leaders with the problem of whether joinder in or abstention from this general community effort will enable welfare funds to fulfill their obligations to their major beneficiaries, the Jewish overseas agencies, and what effects such action is likely to have on Jewish and general community relationships and on Jewish community organization. These problems had come up for discussion earlier in the year at the 1942 General Assembly (January 31–February 2) of the Council of Jewish Federations and Welfare Funds, where the consensus of opinion seems to have been that if local welfare funds find it advisable to join the war chest they should endeavor to preserve the essence of their community organization and autonomy in budgeting the needs of their beneficiaries. The matter was given further consideration at the

\* By September, Cincinnati, St. Louis and Chicago joined.

June 27 meeting of the Council's Committee on Fund-Raising Policies participated in by representatives of the major overseas and civic-protective organizations and of the welfare funds of larger cities.

### **Adjustment of Group Relationships**

The endeavors of Jewish national and local organizations to combat the disruptive influence of anti-Semitism on national unity assumed special significance in view of the country's struggle to preserve the democratic way of life.

By and large, the urgency of national unity blunted the edge of the more violent forms of group antagonisms. It became evident that internecine conflict was weakening national defense efforts by confusing issues and aiding the common enemy. Public exposure of the subversive activities of various anti-Semitic groups helped to discredit the ideas and views which these groups have been trying to spread. Prejudices and fears were allayed to an extent through the mingling of Jews and non-Jews in the armed forces, through Jewish participation in civilian defense and related efforts and through association of Jewish and non-Jewish workers in shops and factories hitherto closed to members of minority groups. However, those concerned with the problem of group relationships in the United States could not but be mindful of the fact that the social and economic strains and stresses provoking group conflict have not been eliminated; that the war effort itself is causing emotional tensions, and that dormant animosities can be easily aroused into active antagonisms. These considerations caused national and local civic-protective bodies to remain on the alert and persist in the pursuit of their programs and activities.

Except for changes in emphasis the four national defense bodies, Community Councils and other local groups continued to combat overt manifestations of anti-Semitism, to interpret to the general community problems and situations affecting the Jewish group and to cooperate with religious, civic, educational and patriotic organizations in the strengthening of national unity by expounding the principles

of American democracy. In addition to these general activities, the American Jewish Committee concerned itself with a number of "long range projects designed to reduce that traditional type of anti-Jewish feeling known as prejudice"; the American Jewish Congress with the problem of discrimination in employment, and the Jewish Labor Committee with carrying on educational work in the ranks of labor and foreign-language groups, in cooperation with the League for Human Rights, Freedom and Democracy. The Labor Committee was also interested in the opposition to Hitlerism in Nazi-occupied and dominated countries.

Some of the national civic-protective agencies continued to concern themselves with the civic and political problems of the Jews in other countries, especially in Nazi-occupied Europe, through discussions with the representatives of the free governments of the future political and civil status of the Jews in their countries. The several research institutes of the national organizations engaged in the study of post-war problems as a basis for the formulation of solutions of the Jewish problem after the termination of hostilities.

Related activities in this area were the establishment of contacts with Russian Jewry and cooperative relationships with the rising Jewish settlements in the Western Hemisphere. The Inter-American Conference, organized by the American Jewish Congress, in cooperation with the World Jewish Congress (Baltimore, November 23-25, 1941) had for its purpose the securing of "a common understanding leading to effective cooperation among Jews of countries in the Western Hemisphere with relation to activities affecting Jewish life here and abroad." Similar efforts were projected by the Overseas Committee of the American Jewish Committee to aid the small Jewish groups in Latin America to develop "a healthy Jewish life, integrated into the life of the countries in which they live, so that they will not be unwanted, and their rights respected."

Although inconclusive of results, several steps were taken in the course of the year to coordinate the programs of the national organizations. Reference has been made above to the launching of the Joint Defense Appeal of the American

Jewish Committee and the Anti-Defamation League of the B'nai B'rith. Through the intermediacy of the General Jewish Council, the two organizations and the Jewish Labor Committee cooperated also in a program of training local personnel for public relations,—an activity previously carried on by the Community Service Unit of the American Jewish Committee.

More far-reaching in their possible effects were the attempts on the part of the national organizations themselves to conciliate their ideological differences and the pressure brought to bear by the local communities to effect collaboration among them. Declaring that the obstacles in developing a unified program in the field of civic-protection "lie in the deep rift in American Jewish life caused by the conflicting ideologies of Zionism and non or anti-Zionism, or anti-Nationalism," Maurice Wertheim, the president of the American Jewish Committee, announced at the twenty-fifth annual meeting of that body (see Annual Report in this volume), the resumption of conferences between individual members of the American Jewish Committee and the leaders of the Zionists and the Jewish labor group to find common ground for united action. Parallel with this development, the General Assembly of the Council of Jewish Federations and Welfare Funds approved the recommendations of its Committee on Civic-Protective Agencies to make every possible effort to coordinate the activities of the four major national agencies through joint fund-raising and "a gradual process of integration and centralization of existing services." At the close of the year, the special committee appointed by the Council "to offer its services to the defense agencies to find a basis for effective collaboration" reported progress in its conferences with the national agency representatives.

### **Economic Welfare Efforts**

The change from a peace-time to a war-time economy has proceeded at such a rapid pace during the year under review, that it is possible to note only the most immediate effects

of the change on the economic welfare of the Jewish population.

On the whole, the rise in production and consumption of commodities, the expanded demand for labor, particularly in defense industries, and the advance in the national income, a considerable portion of which was going to labor in the form of rises in wages, have favorably affected large segments of the population, especially the marginal groups which in the years of depression were the concern of public and private welfare agencies. These gains were offset, in part, by dislocations in the production and distribution of consumer goods, due to priorities, shortage of raw materials, price ceilings and rationing, and the unemployment attendant upon such dislocations. The fact that a large portion of the Jewish population resides in cities where no large-scale defense production is carried on, may also have affected them adversely. However, the decided drop in the relief loads of public and private agencies including those under Jewish auspices (see section on Local Social Services), and the decline in the active files of Jewish employment agencies point none-the-less to net gains even if unevenly distributed. It is, of course, too early to foresee what will be the ultimate effects on the economic welfare of the Jewish population of such far-reaching trends as the extension of economic planning, involving government decisions as to what constitutes the most effective use of material and labor resources, the placing of greater responsibility on very large enterprises, particularly on heavy industry, the strengthening of labor organizations, shifting of industries and population and the inevitable squeezing-out of small enterprises.

Increased opportunities for employment had their effects on the programs of Jewish vocational service agencies. Most of them tried to readjust their programs, referring to the public employment services those that could be readily absorbed in war production and centering their own attention on the "harder to place," — clients of social agencies, refugees, physically handicapped, etc. —, especially those in need of vocational reorientation and retraining. Efforts were

made to shift emphasis from placement to guidance, to orient Jewish youth in the choice of occupations, and to integrate vocational guidance in the programs of educational and youth-serving agencies.

As indicated, demands for the service of Jewish employment agencies decreased in the course of the year. In 1941, the nineteen Jewish employment agencies reporting to the Jewish Occupational Council received about 50,000 new applications from individuals, and placed applicants in more than 40,000 jobs. The combined active files of these agencies on any one day averaged about 24,000 persons. By comparison with the preceding year, there was a decline of almost eight percent in new registrations and of about nine percent in the active file. A more marked decline in demand for service was reported for the first six months in 1942.

A significant development in the field of occupational adjustment in the course of the year was the action taken by the President of the United States, important Federal agencies and several State Legislatures to combat discrimination in employment against members of minority groups. During 1941, there were established the Minority Groups Branch and the Negro Employment and Training Branch, both of the Labor Division of the Office of Production Management. Subsequently, the President, by executive order, established the Committee on Fair Employment Practice, authorized to receive and investigate complaints of discrimination against workers in war industries because of race, creed, color or national origin. Bills prohibiting racial and religious discrimination in defense and war work were passed by the Legislatures of the States of New York, New Jersey and Minnesota. Legislation barring employment agencies from inserting discriminatory advertisements in newspapers was also enacted by the City Council of New York City.

Recognizing that the current situation presents a favorable opportunity to deal with the problem of discrimination in employment, efforts were made by the Jewish community to coordinate activity in this field. Following a Conference called by the B'nai B'rith, in November 1941, the Jewish

Occupational Council was authorized to set up an ad-interim clearance program of efforts directed against employment discrimination in war industry, and to study plans for the formation of a permanent organization in this field. This program was carried on under the auspices of a coordinating committee, representative of national and local organizations concerned with the problem of discrimination.

### **Family Welfare and Health**

Improvement in economic conditions notwithstanding, the war has created human and social problems, imposing duties and responsibilities upon private social service agencies, including those under Jewish auspices.

In the field of family welfare and child care, dislocations of family life induced by war conditions have been manifesting themselves in such situations as the withdrawal of bread-winning members of the family for military service which has often forced their families back into strain and insecurity; collapse of small one-man businesses because of priorities or loss of a job consequent upon discontinuance of non-defense industry; employment of mothers eager to help support their families; family separations caused by seeking out-of-town defense jobs, and general breakdowns of persons unable to stand the added physical and emotional war strains. These problems increasingly called for the skilled case work services of family and child case agencies, who were handicapped in their efforts by rising costs of relief and service, difficulties in finding suitable foster homes (in the case of dependent or neglected children) and shortages in trained personnel.

The situation has become complicated also in the care of the aged, the group that remained practically unaffected by rising labor needs, and which continued to require the health and protective care of the community. Continued demands for service has also been made on the hospitals and clinics under Jewish and other private auspices. In both of these fields, fixed budgets, rising costs and shortages in skilled medical and nursing personnel were beginning

to affect the standards of service built up over the years.

It should be noted that while war conditions created new problems, the volume of service given by family agencies has decreased in the course of the year. In ten of the largest cities which comprise the major portion of the Jewish population of the country, the number of applications received by Jewish family agencies in 1941 was about twenty percent below 1940 and the number of relief cases under care about seventeen percent lower. The number of children and aged persons cared for by Jewish agencies has, on the other hand, fluctuated but slightly. The volume of free or part-pay service in hospitals has also remained fairly constant.

### **Service to Refugees**

The United States entry into the war opened up a new period in American endeavor in behalf of Jewish refugees from Central and Eastern Europe, a period marked by greatly altered conditions. Immigration to the United States continued through the year, even after formal declaration of war against the Axis powers, but the flow narrowed down to less than a thousand per month. The declaration of German, Austrian and Italian refugees as enemy aliens, the discontinuance of visa issuance under the German quota and increased difficulties in securing transportation made it exceedingly difficult to gain entry into the United States, even from neutral or friendly countries. Altogether about 12,200 refugees entered the country during the immigration year—July 1941 to June 1942. Of these approximately 3,600 came during the first six months in 1942. The number of arrivals (immigrants and non-immigrants) in the preceding two years, 1939-1940 and 1940-1941, was 42,424 and 28,808, respectively.

Improved economic conditions have wrought marked changes in the economic adjustment of refugees already in the United States. The restrictions imposed on the freedom of movement of "enemy aliens" and their right to live in

defense areas have practically brought to a standstill the efforts of the National Refugee Service to resettle immigrants from the large metropolitan centers to the interior of the country, and the flare-up of anti-alien sentiment immediately after Pearl Harbor hampered them considerably in finding employment. The latter condition was, however, mitigated in part by the statements of the President and the Attorney General seeking to discourage discrimination against aliens, and by the rising demand for labor. In New York City, the number of cases on the relief rolls of the National Refugee Service declined from a high of 3,019 in January to a low of 2,138 in December 1941, the decline continuing through 1942. In communities outside of New York, the decline has been even more marked. Noteworthy is also the fact that about one-half of the heads of the families on relief were older and less employable persons, i. e. the kind of persons who present serious employment problems among native residents as well. The N. R. S. and local refugee committees have been trying to overcome the handicaps of the potentially employable persons by means of vocational retraining and loans for establishment in independent enterprises.

The noted changes in immigration and economic adjustment had their effects on community organization for refugee service. The regional programs developed by the N. R. S. to facilitate resettlement were discontinued. Locally, the trend in most of the larger communities has been in the direction of integrating service to refugees in the programs of the established family welfare agencies. A similar policy has been suggested also for New York City, where service and relief to refugees is administered by the National Refugee Service and financed by the United Jewish Appeal. In line with these suggestions, consideration was given by the Allocations Committee of the United Jewish Appeal, and by local leaders at the regional conferences of the Council of Jewish Federations and Welfare Funds, to confine the N. R. S. program to migration work, guidance of communities in their work with refugees, exploring the possibilities of accelerated immigration when the opportunity will present

itself, and the integration of such activities with those of the HIAS and the National Council of Jewish Women.

Note is to be made of the fact that changing conditions notwithstanding, guidance and readjustment of refugees continued to absorb a considerable portion of the energies and resources of the Jewish community. The two major organizations in the field, National Refugee Service and HIAS expended in 1941 for immigration and refugee service in the United States, a total of \$3,454,713 (N. R. S. \$3,070,682 and HIAS \$384,031). In addition, local federations and welfare funds in 74 cities reported to have allocated for local refugee services close to \$1,100,000, the sum representing about nine percent of total allocations for all other local purposes. A part of these allocations remained unexpended because of curtailment of certain aspects of the refugee-aid programs.

## Youth Service

Community Centers, Young Men's Hebrew Associations and settlements readily recognized the need for recreation to relieve physical and emotional stresses resulting from the war situation and accordingly directed their efforts to expand recreational activities to meet the needs of the local population, particularly of the men in the armed forces, and to use their facilities to house defense and other war-connected activities.

However, the report of the Commission to Study the Effects of the War on Jewish Center Work, submitted to the annual meeting of the Jewish Welfare Board (New York, April 18-20, 1942) indicates that while total attendance has increased due to numerous activities related to the war effort, there has been an increasing falling off of membership in draft age category, which is definitely affecting the financial structure of the Centers. The total membership of the 328 Jewish Centers as of the end of 1941 was reported by the Jewish Welfare Board to have come up to 435,000.

## Service to Men in the Armed Forces

As indicated above, the major activities in the field have been carried on under the auspices of the Jewish Welfare Board which together with the Y. M. C. A., Y. W. C. A., National Catholic Community Service and National Travelers' Aid forms the United Service Organizations, the agency entrusted by the government to look after the recreational and personal welfare needs of the men in the armed forces in the communities adjacent to military camps and naval stations. Although made up of organizations representing the various religious elements of the country, U. S. O. activities are non-sectarian in character. Nearly all of the Jewish Welfare Board activities in camp communities are conducted jointly with other member agencies.

At the beginning of 1942, the J. W. B. was operating with the aid of 285 local Army and Navy Committees working under the direction of nine Corps Area chairmen. Eighteen of these committees were serving at overseas points. A total of 133 full-time professional workers and 19 part-time workers were in the service of the Board. The functions of these workers are to assist the men in the care of personal needs, to provide group and mass recreational activities, to give expression to interests and to satisfy wholesome desires for companionship.

The Jewish Welfare Board is also responsible for the religious program of the men in the armed forces and exercises this responsibility by helping rabbis to become chaplains, whose duty it is to minister to the religious needs of the men and to advise them on personal problems. Another war-time activity of the J. W. B. is in the compilation of records of Jewish participation in the war.

## Overseas Aid

The nature and extent of American aid to the Jews overseas, including Palestine, are discussed elsewhere in this issue. At this point it is sufficient to state that concern with the needs of Jews overseas continued to be a major concern

of American Jewry and that the support of the programs of the "overseas" agencies (relief, reconstruction and cultural activities in Europe, Palestine and other countries, including immigration service in the United States) absorbed close to ninety percent of the \$7,668,405 allocated by federations and welfare funds for all non-local activities. The major beneficiary among the "overseas" agencies was the United Jewish Appeal (J. D. C., U. P. A. and N. R. S.), which received on the average about eighty percent of this total.

All told, the overseas and immigration service agencies received in 1941 from all sources a total of \$18,669,575. The total receipts of these agencies in 1940 amounted to \$19,231,818.

### **Financing Jewish Welfare Needs**

Jewish federations and welfare funds in 97 communities appropriated in 1941 a total of \$22,474,808 for various Jewish local, regional, national and overseas programs, 45.5% for local activities and 46.8% for extra-local needs. Appropriations varied with the size of the Jewish population, the larger communities assigning proportionately more to local needs as compared with extra-local causes than the smaller communities.

As in previous years, Jewish Welfare Funds and United Jewish Appeals provided the sums necessary to continue overseas and related refugee and cultural programs, while many local Jewish social services were financed partially or wholly by the non-sectarian community chests.

War conditions were beginning to make themselves felt in the financing of Jewish welfare needs, some of the factors being higher taxes, economic dislocations, and loss of leadership and manpower to the military services and civilian defense. Characteristic of the Spring 1942 Welfare Fund campaigns was the decline in "big gifts." Many communities overcame such reductions by "bringing in" new contributors from the small and medium givers, thus broadening their base of support.

## Inter-Group Relations

By LILLIAN GREENWALD\*

### Anti-Jewish Agitation

DURING the period under review, organized anti-Semitism in the United States lost the distinction of being confined to a small group of native pro-fascists and Bundists. By the middle of 1941, Nazi-inspired anti-Semitism had become a potent factor in the American political scene. As the Administration took rapid strides towards aligning the United States with the democracies in their fight against the Nazi menace, it became increasingly clear that certain of the isolationists were not above making use of anti-Semitic propaganda in their determination to keep this country on the sidelines. Out of the anarchy of the early days when each little shirt movement had its own jerry-built isolationist group, two organizations had emerged as spokesmen for the anti-aid-to-Britain forces. These two were the America First Committee and the National Legion of Mothers and Women of America.

The Bundists, the Coughlinites and other pro-Nazi groups which had formerly been prevented by petty jealousies and minor differences of opinion on strategy from wholly consolidating their efforts, united behind these two groups. They functioned as a purposeful, well-drilled caucus and succeeded not only in winning control of local units, but in exerting influence on national policies. The ugly, hate-breeding lie "this is a Jewish war" born in Berlin, nurtured in the anti-Semitic smear sheets, whispered in barrooms and chalked on back fences, merged into the voices of Wheeler, Lindbergh and Nye, speaking on America First platforms and radio broadcasts throughout the country.

On September 11, 1941, Charles A. Lindbergh, at an America First meeting in Des Moines, Iowa, charged that

the three most important groups which have been pressing this country toward war are the British, the Jewish and the Roosevelt Administration.

\*Member of the staff of the American Jewish Committee.

These groups, he said,

planned, first to prepare the United States for foreign war under the guise of American defense; second, to involve us in the war, step by step, without our realization; third, to create a series of incidents which would force us into actual conflict.

Lindbergh advised Jews that

Instead of agitating for war, the Jewish groups in this country should be opposing it in every possible way, for they will be among the first to feel its consequences.

The greatest danger to this country from the Jews, he stated, lies "in their large ownership and influence in our motion pictures, our press, our radio and our government," and he urged that "if any one of these groups — the British, the Jewish, the Administration — stops agitating for war, I believe there will be little danger of our involvement."

The America First Committee made no attempt to repudiate any part of this speech, although a number of individual members resigned in protest. The national board issued a statement on September 24 which defended Lindbergh, denied that he or the Committee was anti-Semitic, and deplored "the injection of the race issue into the discussion of war and peace. It is the interventionists who have done this." Senator Gerald P. Nye, of North Dakota, who was closely identified with the America First Committee's activities, had set the tone for this statement in an interview he gave the press before an America First meeting in Rochester on September 18. Senator Nye said:

At first I wished the Colonel had not been so direct. But as long as interventionists work to interject the anti-Semitic issue, perhaps this is the time to be speaking frankly.

Nye himself had been "direct" enough in an address at an America First meeting in St. Louis on August 1, 1941. He told an appreciative audience, which happily chorused "Jew" at the appropriate places in his speech:

The movies have ceased to be an instrument of entertainment. They have become the most gigantic engines of propaganda in existence to rouse the war fever in America and plunge this nation to destruction.

Now let's see who is doing this? There are eight major film corporations. The men who dominate policy in these companies, own and direct them, are well known to you. There are Harry and Jack Cohn of Columbia Pictures, Louis B. Mayer of Metro-Goldwyn-Mayer, George S. Schaefer of RKO, Barney Balaban and Adolf Zukor of Paramount. There are Joseph Schenck and Darryl Zanuck of Twentieth Century Fox, and Murray Silverstone of United Artists. There is the great Sam Goldwyn of Samuel Goldwyn, Inc., and there are the three Warner brothers, Arthur Loew, Nicholas Schenck and David Bernstein of Loew's Inc.

In order to make his picture uniform, Nye went so far as to include several minor moving picture executives, leaving out top men who are not Jews.

This speech was not a random attack. *Newsletter*, publication of News Research Service, has presented evidence to show that the drive against the film companies was the result of several years of behind the scenes work by a group of disgruntled film people with Nazi connections. The Nye address was the opening gun in an attempt to "investigate" the movie industry. This "investigation" had a three-fold purpose: 1) to secure the maximum publicity for isolationist propaganda by attacking an extremely newsworthy opponent; 2) to frighten the motion picture companies into abandoning production and distribution of anti-Nazi films; 3) to give further currency to the charge that the Jews were the chief force working to get us into war.

Simultaneously with Nye's St. Louis speech, Senator Nye and Senator D. Worth Clark of Idaho introduced a resolution calling for a special Senate Committee to investigate film propaganda. When it became apparent that Nye and Clark did not control enough votes to bring a resolution for a regular Senate investigation to the floor of the Senate, this project took shape as a subcommittee of the Senate Interstate Commerce Committee charged with holding an inquiry

to determine whether an investigation into film propaganda should be held. The subcommittee was appointed by Senator Wheeler, chairman of the Interstate Commerce Committee. Hearings began in Washington on September 9, 1941, with Wendell Willkie acting as counsel for the motion picture industry. A statement by Senator Nye, the first to testify, left no doubt as to the character and purpose of the inquiry. He threatened that

whether we get in or stay out of war, when the full burden of those very costly months comes to rest upon the people of our country, it is but natural to expect that a perplexed, angry, burdened, unemployed people will be ready to respond to the agitators who will want to help them find the scapegoat responsible for it all . .

The investigation opened with much fanfare, dragged on for a couple of weeks and quietly petered out. During the inquiry it became more and more apparent that Senator Clark and his fellow committee members knew nothing about the motion picture industry. The great majority of the American people had the good sense to recognize the trumped up nature of the investigation and the charges on which it was based.

The effect of these attacks on the Jews must not, however, be underestimated. The big lie was propounded under respectable auspices, reiterated constantly in the press and over the radio. From what has been learned of propaganda techniques, many more minds must have been poisoned, many half-formed prejudices quickened into active enmity, the numbers of potential adherents of an American fascist regime greatly increased.

It must be remembered, too, that during this time the "Mothers" groups were pursuing a parallel and complementary course to that of the America First Committee. The National Legion of Mothers and Women of America was formed in 1939 to press for American neutrality. Kathleen Norris, well-known author, was named president. By April 1941, however, it became obvious that pro-Nazi forces had succeeded in ousting sincere isolationists from control. The national convention of the Legion, held in

Los Angeles, voted to establish a committee to coordinate the work of three women's groups: The National Legion, the Mothers of the U. S. A., and the Women's National Committee to Keep America Out of War. The Mothers of the U. S. A. was a Coughlinite group with headquarters in Detroit, which worked closely with the notorious anti-Semite, Mrs. Elizabeth Dilling in her periodic forays on Washington to oppose national defense measures. The Women's National Committee to Keep America Out of War was organized by Mrs. Cathrine Curtis, Washington lobbyist, friend of Mrs. Dilling and associate of many other anti-Semites. Mrs. Curtis was elected chairman of the coordinating committee. Kathleen Norris had resigned, and direction of the Legion was in the hands of Mrs. Frances Sherrill, national secretary, who accepted the active cooperation of anti-Semitic elements on the west coast.

The unified women's groups, under Mrs. Curtis' guidance, adhered faithfully to a pro-Axis line. *Publicity*, E. J. Garner's anti-Semitic weekly, announced in its issue of August 28, 1941 that they planned to call a convention of "every pro-American and anti-war organization in America" to discuss a campaign to impeach President Roosevelt and "his War-Mongering Cabinet, Congressmen and Senators." Several of the women's groups held a preliminary conference in Chicago on September 27 and 28, 1941. The conference unanimously passed resolutions calling for maintenance of the Neutrality Act, repeal of the Lend-Lease Act, impeachment of the President, and the release of all draftees from army service.

The national convention of anti-Semitic isolationist groups was never held, but the women's organizations continued to agitate for appeasement until Pearl Harbor. Their usefulness as successors to the openly anti-Semitic Bund and Christian Front groups was proved by their ability to survive the United States entry into the war. After the Bund had been put out of business by the government, and the America First Committee had voluntarily disbanded, the "Mothers" took over the job of creating disunity and dissatisfaction with the war and its conduct by the dissemination of anti-Semitic propaganda. Typical of this is an open letter to Congress dated December 28, 1941 written by Mrs. Agnes

Waters of the National Legion of Mothers, in which she said:

Dear Friends in Congress: This is no time for you all to be taken in by any slick foreigners who so generously come over to our country to run our affairs! We are well able to run our own country and we do not need any foreigners to do it. Especially those British and Jew traitors who have so successfully ruined England and who are now attempting to engineer our total destruction . . .

During the pre-war period the work of the isolationist organizations was warmly seconded by the publishers of the anti-Semitic periodicals. No new publications of any consequence appeared at this time, but William Dudley Pelley's *Roll Call*, Charles B. Hudson's *America in Danger*, William B. Kullgren's *Beacon Light*, Leon de Aryan's *Broom*, Gerald B. Winrod's *Defender* and Father Charles E. Coughlin's *Social Justice* carried on their divisive propaganda with increasing fury. *Scribner's Commentator*, the unofficial organ of certain anti-Administration forces, became more flagrantly anti-Semitic. An article in the issue of August 1941, under the guise of analysing public opinion in the United States, set forth all the stock anti-Semitic arguments. The author discussed the "prevalence" of anti-Semitism, and stated:

. . . the reasons for its existence are numerous . . . There is a fear, held by many, that a Jewish pressure group controls both our domestic and foreign policies. There is a fear that Jews are taking this country into war to make the world safe for Jewry. There is a fear of World Zionism and economic domination. There is a fear that criticism of any Jew, or group of Jews, no matter how well founded, will result in ruthless reprisals, through boycotts and more subtle forms of economic and social pressure. There is a belief that Jews control all sources of public information and a fear that they use these sources to suit their own needs.

Although the anti-Semitic press had for some time been loudly proclaiming that war was imminent as a result of the Administration's foreign policy, the attack on Pearl

Harbor took them completely by surprise, and forced them temporarily into vehement protestations of loyalty and cooperation in the war effort. The *Deutscher Weckruf und Beobachter*, organ of the German-American Bund, was almost immediately closed down by the government, Pelley changed the name of his publication from *Roll Call* to *The Galilean*, but the others continued to appear. For a short while they were written in a somewhat gingerly manner, but it soon became clear that the flood of hate was not to be abated by formal declarations of national unity.

The new line took shape as a constant hammering away at the Administration's conduct of the war, and at the good faith of our allies. Attempts were made to make light of any danger to us from Germany, and to divert all our energies into the fight against Japan. Pelley called the war against Nazism "this squabble which the western-world Jews have with the Germans." (*Galilean*, January 26, 1942). Unpopular measures, errors and defeats were blamed on the Jews.

If the war brought about no change in the anti-Semitic agitators and those indoctrinated by them, it did, however, make a difference in the climate of opinion in which they operated. Events since September 1939 had taught us that this war would be fought not only in the field and on the assembly line, but in the press and over the air waves. In the all-out effort demanded to combat Hitler's total war, words aimed at setting group against group were seen to be just as treasonable as sabotage of our physical preparations. Thus, cautiously, with a commendable desire to avoid witch-hunting and violations of civil liberties, the government agencies began to take action against the pro-Nazi forces in our midst.

A federal Grand Jury investigating Nazi activities had been sitting in Washington since September 1941. One result of its findings was the indictment of George Sylvester Viereck for violation of the Foreign Agent Registration Act in failing to disclose all the details of his connection with agencies and persons disseminating Nazi propaganda. Viereck, long time German propagandist who was connected with the anti-Semitic publication *Today's Challenge*, was convicted and sentenced on March 13, 1942, to two to six years in jail, and fined \$1,500. At the Grand Jury hearings

and at his trial, it became clear that Viereck's trail led straight through the office of Congressman Hamilton Fish to the America First Committee. Speeches and articles, many of them written or inspired by Viereck had been inserted in the *Congressional Record* by isolationist Congressmen. Fish's secretary, George Hill, ordered reprints from the *Record*, and arranged for their distribution by the America First Committee and by such anti-Semitic agitators as Charles B. Hudson, Elizabeth Dilling and Leon de Aryan.

The first anti-Semitic publisher to run afoul of the sedition law was William Dudley Pelley. Pelley ceased publishing *The Galilean* in March 1942, when he was ordered by the Post Office Department to submit copies before mailing. In April he was arrested by the F. B. I. and charged with sedition. While awaiting his trial, Pelley continued his anti-Semitic propoganda with the publication of *Soulcraft*. On August 5, Pelley was convicted in Indianapolis of criminal sedition, and was sentenced to a fifteen year term.\*

Shortly after *The Galilean* was barred from the mail, the Post Office Department at the recommendation of Attorney-General Biddle ordered *Social Justice* to show cause why its second class mailing privilege should not be revoked. Father Coughlin had anticipated government action against *Social Justice* with this statement:

Go ahead . . . do your worst; ban *Social Justice* — and then observe whether the tide of anti-Semitism in America fades out or flames from a prairie fire into an uncontrollable holocaust! The worst possible injustice that *Social Justice* could do to the Jews of America would be to discontinue publication of its own volition, seizing this opportunity to blame the Jews for our

\*Other anti-Semites convicted on similar charges include George Christians, head of the Crusader White Shirts, sentenced to five years; Ellis O. Jones and Robert Noble of the Los Angeles Friends of Progress, sentenced respectively to four and five years; Ralph Townsend, one of the editors of *Scribner's Commentator*, who pleaded guilty to charges of failing to register as a Japanese agent and got an eight months to two years sentence; and Count Anastase Vonsiatsky, Russian Fascist leader who, on pleading guilty to working with German-American Bundists to transmit defense data to Germany and Japan, was sentenced to five years in prison and fined five thousand dollars.

retirement. Were we to succumb to such a satanic temptation, the pogroms which crimsoned the soil of Europe would rank as a poor second to what would occur on the Streets of New York. [March 30, 1942, p. 4]

The Social Justice Publishing Co., after receipt of the show cause order, announced that the magazine would cease publication. Father Coughlin telegraphed the show cause hearing on May 4 to approve the surrender of the mailing privilege. The last issue of *Social Justice* circulated was dated April 20. Father Coughlin is now publicly silent but by no means inactive. He is reported to be establishing a school to train boys to spread his teachings in Latin America.

Other pro-Nazi anti-Semitic publications against which the Post Office has taken action include Court Asher's *X-Ray*, John Scott's *Money*, E. J. Garner's *Publicity* and William B. Kullgren's *Beacon Light*. The Federal Grand Jury called many of the publishers and others who were allegedly involved in seditious propaganda. As a consequence of the Grand Jury findings, indictments were handed down on July 23, 1942 against twenty-eight individuals for "conspiracy to circulate publications designed to promote revolt and disloyalty among the armed forces of the United States."

Most of those indicted are pro-Nazi pamphleteers of many years' standing who, as part of their incendiary propaganda, have been constant promoters of anti-Semitism. Among them are William Dudley Pelley, Mrs. Elizabeth Dilling, Edward J. Smythe, Col. Eugene N. Sanctuary, Leon de Aryan, E. J. Garner, Charles B. Hudson, Court Asher, Robert E. Edmondson, James True, William B. Kullgren, David Baxter and Oscar Brumback.

The steps taken thus far by federal law enforcement agencies, though they tend to inhibit some overt activities, by no means mark the end of anti-Semitic agitation. Large areas of the anti-Semitic front still remain active. Men like Christian Front leaders John Cassidy and Bernard D'Arcy are in the army, free to carry on their anti-Semitic propaganda. Men like Congressman Clare E. Hoffman of Michigan can still use anti-Semitism in an effort to discredit the work of government agencies. Men like Gerald L. K. Smith carry on in place of Father Coughlin, the offensive against the

democratic way of life. In April 1942, Smith began to publish an anti-Semitic isolationist monthly magazine, *The Cross and the Flag*, with the endorsement of Senators Gerald P. Nye and Robert R. Reynolds. Smith announced his candidacy for the Republican senatorial nomination from Michigan in his May issue, thus giving notice that he intended to transfer his anti-Semitic diatribes to Washington. He is only one of a number of professional agitators who seek to use the 1942 primaries and election to give them cover of respectability and open new media of publicity for their disruptive propaganda.

Jacob Thorkelson, notorious for his insertions of anti-Semitic, pro-Nazi material in the *Congressional Record* during his incumbency, was eliminated from the senatorial campaign in the Montana primaries. Gerald B. Winrod and Leon de Aryan announced their candidacies, but both are now under indictment for seditious conspiracy. Harold Sparling and James Butterfield who used the California primaries for anti-Semitic campaigns in 1940, hope to do the same this year.

Anti-Semitism, then, to be properly evaluated, must be viewed as one weapon in the Nazi arsenal used to divide the American people, to weaken their faith in democratic government, and prepare them for military subjection. Although organizationally anti-Semitism seemed to suffer many setbacks during 1941-1942 and though many of its most ardent proponents are being silenced, it has found its mark in the minds of the psychologically unstable, the economically insecure and the politically unscrupulous. There seems at this writing to be faint hope that the "Jewish question" will be abandoned as long as there are in America Quislings who can profit from keeping it alive.

Perhaps the most revealing indication of the manner in which the Nazis have succeeded in making the "Jewish problem" part of the American political picture, is the fact that it has become a topic of serious discussion not only for anti-Semites, but for well-meaning friends of the Jews and for the Jews themselves. This tendency was carried to some lengths when the *Saturday Evening Post* early in 1942 published a series of three articles by Jews on the "Jewish question," which were for a while the subject of much controversy.

On the other hand, the increasing awareness on the part of press and public of the role played by anti-Semitism in the Nazi propaganda strategy was shown by the popular reaction to Charles A. Lindbergh's Des Moines speech, noted above. "No public utterance by a figure of prominence in American life in a generation," commented the Davenport (Iowa) *Times* of September 16, 1941 "has brought forth such unanimous protest from the press, the church and political leaders as did Charles Lindbergh's resort to racial and political prejudice in his Des Moines speech."

President Franklin D. Roosevelt, in his speech of January 6, 1942, explicitly warned the American people against succumbing to this Nazi hate propaganda. He said,

We must guard against divisions among ourselves and among all the other United Nations. We must be particularly vigilant against racial discrimination in any of its ugly forms.

Hitler will try again to breed mistrust and suspicion between one individual and another, one group and another, one race and another . . . He is trying to do this even now.

### **Interfaith Activities**

Such widely publicized statements as that of President Roosevelt, and others by prominent church spokesmen and leaders in various spheres of public life revealed an increasing determination to combat influences harmful to national unity of action and solidarity of purpose. All creeds and races were called upon to dedicate themselves to fostering democratic principles of mutual understanding and to display a united front against the common threat to our fundamental liberties. Religious groups were among the first to respond to the demands for a united effort to meet the problems of the war and of post-war reconstruction.

New fields of interfaith cooperation were opened by the entry of the United States into the war. Notable among these is the setting up of committees of Catholic, Protestant and Jewish community leaders to assist with the local

civilian defense programs. The Governor of Connecticut appointed a statewide committee of Protestant, Catholic and Jewish churchmen to conduct a program through churches and synagogues in connection with Connecticut civilian defense activities. Pittsburgh set up an Emergency Chaplain's Committee to provide chaplain's services for hospitalized casualties and to help alleviate hysteria and maintain morale in case of crisis. An interfaith laymen's unit is part of the Pittsburgh defense organization. The New England Regional Defense Office is now organizing similar groups in six New England states.

To meet emergency needs, the National Conference of Christians and Jews, organized in 1928 to promote amity and understanding among Americans of all faiths, established a Department of Camps and Other Military Bases. This new department will offer to the Army, Navy and Air Force, speakers, dramatic programs and other services which will aid chaplains and morale officers to help the service acquire an appreciation of the values for which the United States is fighting. The Chief of Chaplains, in addition, will shortly distribute to all chaplains a booklet written by Dr. Everett Clinchy, president of the Conference, urging that chaplains and morale officers work to bring about so deeply rooted a tradition of friendship and cooperation among Protestants, Catholics and Jews in the armed services, that it will carry over into civilian life.

Another significant activity of the Conference was the launching of an educational program aimed at an audience of twenty-five million young Protestants. A special commission headed by Dr. Henry Noble MacCracken, composed of thirty leading editors, publication executives and religious education experts, has begun the creation of study outlines, narrative materials and visual education aids to assist Protestant educators in better understanding of the subject of interfaith relations.

As in previous years, through the formation of teacher and student round tables, by means of lectures, films, literature and special events, the message of interfaith cooperation was kept before the youth of America. Youth groups generally, and interfaith organizations in institutions of higher learning, were unusually active during this year. The F & M

Religious Fellowship was organized at Franklin and Marshall College in Lancaster, Pa., marking the first time in the history of that school that students have participated in such activity. Under the auspices of the B'nai B'rith Hillel Foundation (Jewish), the Newman Club (Catholic) and the Inter-Guild Council (Protestant), an interfaith lecture series was established at the University of Michigan. The Hillel Foundation is continuing its successful custom of creating scholarships in leading universities for those students who have done most to forward interfaith understanding on the campus. Ohio State, Illinois and Alabama are among the universities awarding these scholarships. The University of Iowa School of Religion inaugurated in April of this year an interfaith seminar whose goal is to build morale through an objective analysis and diagnosis of interfaith conflict and the proposed solutions. Columbia University made an important contribution to interfaith cooperation with a Conference on Religion in the Modern World held in February 1942. Outstanding leaders of Catholic, Protestant and Jewish groups urged cessation of rivalries between the three groups and devotion to the Judaeo-Christian ideal of brotherhood as an active antidote to the totalitarian doctrine of hate.

The Williamstown Institute of Human Relations, held at Williams College from August 24 to 29, 1941, under the auspices of the National Conference of Christians and Jews, was an outstanding event in the field of interfaith activity. Twelve hundred persons participated and many other thousands listened to discussions on "The World We Want to Live in." A narration based on the Institute proceedings was subsequently published in book form, 25,000 copies of which were printed through a special grant by the Oscar S. Straus Foundation. The Conference also sponsored the ninth annual Brotherhood Week, observed throughout the nation from February 18 to 25, 1942. The theme, "Build Understanding—Defeat Intolerance," was exemplified by the simultaneous release in hundreds of communities of a declaration of fundamental religious beliefs held in common by Catholics, Protestants and Jews. This document, issued over the signatures of many leading clergymen and laymen, stated in part:

We believe that God's fatherly providence extends equally to every human being. We reject theories of race which affirm the essential superiority of one racial strain over another. We acknowledge every man as our brother. We respect and champion his inalienable rights and are determined to do all in our power to promote man's temporal and spiritual welfare as necessary consequences of our duty to God.

The Week was officially launched by President Roosevelt and endorsed by many prominent Americans of all faiths.

In addition to their participation in the activities of such groups as the National Conference, many church leaders took action to root out prejudice within their respective groups. The Home Missions Council, recognizing in attacks on one group a threat to the liberties of all, adopted at its annual convention a six-point program aimed at eliminating anti-Semitism from church and community. The executive committee of the Federal Council of the Churches of Christ in America, speaking for twenty-four Protestant denominations, voiced a "renewed determination to unite in combating every tendency to anti-Semitism in our country."

Characteristic of church reaction to attacks on the Jews was the appeal issued in September last by Dr. Justin Wroe Nixon, professor of Social Christianity at the Colgate-Rochester Divinity School, warning Americans against anti-Semitism. Dr. Nixon's appeal was followed by a special message sent by the Church Peace Union to six of the leading Jewish organizations in the United States, pledging its help in stemming intolerance which "threatens us all." "Such movements," said the message, "are but a part of the same widespread attempts to create confusion and division used by the oppressors in countries now defeated and enslaved."

A meeting of the American Section of the World Council of Churches asked the churches of America to reaffirm a denunciation of anti-Semitism adopted more than four years ago by the Oxford (England) Conference on the Church, Community and State. The Oxford statement denounced anti-Semitism, along with "pitiless cruelty, hatreds, and race discrimination" as one of the major signs of the "social disintegration of the world." In Pittsburgh, the General Conference of the American Unitarian Association adopted

resolutions condemning anti-Semitism and protesting the execution of hostages in Nazi-occupied countries.

The National Council of Catholic Women, meeting in convention this year, adopted a resolution against inter-group hostility recommending that its affiliated groups "study the bases of Catholic teachings on race, and combat all evidences and manifestations of discrimination and hatred, particularly among those of our own Faith, who have been misled by demagogues."

Church leaders, while addressing themselves to the immediate problems facing the nation, did not lose sight of the necessity for planning for post-war reconstruction. Nearly six hundred Protestant, Catholic and Jewish clergymen from all sections of the country issued a joint statement calling upon President Roosevelt and Congress to set up a special commission to consider the question of post-war planning for the abolition of unemployment. The statement endorsed the Voorhis Bill which calls for the establishment of a thirty-four-man commission of Congressional leaders, government officials and representatives of private organizations to make recommendations for the building of the post-war world. Many other calls were issued throughout the review period for preparations to be made now to forestall a post-war breakdown.

On March 25, 1942, Dr. Everett R. Clinchy received the Pi Lambda Phi award, given annually to the American citizen most widely recognized as an exponent of true humanitarianism and brotherhood. Dr. Clinchy, in accepting the award, stressed the far-reaching importance of interfaith activity. He said:

We know that we are in for an even more severe test of the American idea when peace returns. Every war, with its inevitable economic and social dislocation, carries with it the seeds of a new growth of intolerance. To develop attitudes of cooperation among Americans of different religious and racial strains at this time is to lay the groundwork for a new era of cooperative relationship after the war.