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REVIEW OF THE YEAR 5703

PART ONE: THE UNITED STATES*

Religious Activities.

By Joshua Trachtenberg**

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

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

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

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

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

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

An American Institute on Judaism and a Just and Enduring Peace, convened in Cincinnati (December 21-24) under the auspices of the Central Conference of American Rabbis’ Commission on Justice and Peace to formulate a postwar program “in the light of the teachings of Judaism,” produced a significant statement of principles which was
widely published and received much favorable notice. Emphasizing the bases in Jewish religious principle upon which permanent peace must be built, this statement considered the political, economic and social policies that such a peace must embody. It came out clearly for "a federation of nations in the interests of which the sovereignty of individual states shall be limited," a court of international justice, an "effective" international police force, and eventual world disarmament.

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

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

Religious groups reacted sharply to the reports of the slaughter of Jews in occupied Europe, seeking to arouse American Jews to full consciousness of the proportions and implications of these events, and at the same time to stir the religious conscience of America to demand that the United Nations rescue the survivors. The initiative in this effort came largely from the Synagogue Council of America, with all religious bodies and congregations co-
operating. The first measure, taken at the instance of the Council, was the proclamation of July 23, Tishe'ah b'Ab, as a day of mourning for the victims of Nazi terrorism. Leading Protestant and Catholic clerics took this occasion to issue messages of sympathy, and the chaplain of the House of Representatives opened the session of the House on that day with a prayer for the Jews of Europe.

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

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

Finally, through the efforts of the Synagogue Council, many congregations throughout the country united in setting aside the six-week Sefira season, from Pesah to Shabuot, as a "Period of Mourning and Intercession," during which occurred also the "Day of Compassion" proclaimed by the Federal Council of Churches of Christ in America for observance by Protestant churches on May 2. Opening with memorial services on the last day of Pesah, the observance of this period entailed the limiting of occasions of amusement; keeping Mondays and Thursdays as partial fast days, and contributing the cost of meals to the rescue work of the United Jewish Appeal. Special prayers were recited and moments of silence were observed in homes and at all public gatherings. Frequent attendance at religious services was urged and special assemblies were called. A
greater degree of discipline among American Jews in the face of this unparalleled tragedy, and better organization would have enhanced immeasurably the effectiveness of these demonstrations. This popular outpouring of indignation and grief was, however, not without a notable effect upon public opinion and possibly upon official opinion as well.

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

An all-day debate at the June meeting of the Central Conference of American Rabbis clarified the attitude of the Reform rabbinate toward Zionism and toward the anti-Zionist Council. The Conference reiterated its determination not to take an official stand on Zionism but emphasized its opinion that there is "no essential incompatibility between Reform Judaism and Zionism, and no reason why those of its members who give allegiance to Zionism should not have the right to regard themselves as fully within the
spirit and purpose of Reform Judaism.” A second resolution, adopted by a large majority, upheld the right of Conference members to espouse “whatever philosophy of Jewish life they accept,” but maintained that the American Council for Judaism had endangered the unity of the Conference and had strengthened the false impression that Reform Judaism is opposed to Zionist aspirations. It therefore urged the Council to disband.

Orthodoxy

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

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

The Union of Sephardic Congregations, under the presidency of Dr. David de Sola Pool, continued its efforts to unite the 44 Sephardic synagogues of the country. In his annual report, Dr. Pool called attention especially to the failures of these communities to develop new religious leadership from their midst, and to the services rendered the Union by Rabbi Isaac Alkalay, former Chief Rabbi
of Yugoslavia, at present a visitor in the United States. The Union maintained important contacts with Sephardic communities in South America, arranged for the shipment of matzoth to Turkey, and assisted Marrano communities in Portugal. The newly formed Central Sephardic Community of New York inaugurated an extensive organizational and educational program under Rabbi Nissim J. Ovadia, but his sudden death left this body leaderless. Initial steps were also taken to unite the Turkish, Syrian, and Persian groups of Chicago.

Conservatism

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

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

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

Reform

War needs and activities received a major share of the energies of Reform congregations during the year, under the direction and stimulation of the Union of American Hebrew Congregations. The Union's contribution included the production and distribution in the camps of over 100,000 copies of its series, Popular Studies in Judaism, prepared by its Commission on Public Information, which also distributed to the camps 25,000 copies of a new series of 12 pamphlets called The Voice of Religion.
Several important projects, under discussion for some time, were finally set afoot. Foremost among these were the revised pension plan for rabbis, and a popular monthly magazine, *Liberal Judaism*, announced as "a Journal for the support of progressive Judaism and for the advancement of the spiritual and cultural ideals of Israel and mankind." The first number, which appeared in May, bore the promise of an alert and realistic approach to these ideals.

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

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

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

The National Federation of Temple Brotherhoods, which cooperated with a variety of civilian war enterprises, gave a large part of its attention to the relation between the synagogue and the war effort. As part of its program of Religious Emphasis, a special week in December was designated for personal participation in prayer and worship. Civilians
and soldiers were urged to attend religious services. Through their sponsorship of the Jewish Chautauqua Society, the Brotherhoods provided also for extensive educational work on college campuses, directed primarily to non-Jewish students.

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

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

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

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

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

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

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

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

United Action

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

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

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

A project of some eight years' duration was brought to completion when the Council announced, in November, the results of an investigation of textbooks used in Jewish religious schools. This study, undertaken by a Textbook Commission headed by Dr. Leo Jung, with funds supplied by the American Jewish Committee, revealed that in almost
five hundred volumes examined only 43 passages that might be considered derogatory to other faiths merited elimination, and but 23 others required modification or explanatory footnotes; all 66 passages were included in but 25 of the volumes examined, the others being entirely free of objectionable matter. The Commission’s report laid down rules for the guidance of authors and publishers in this connection, and recommended that a permanent supervisory committee be established. In May the Council issued a mildly critical appraisal of the work of this group, written by Dr. Bernard Heller, as well as of the parallel Catholic and Protestant Textbook Commissions.

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

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

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

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

By Ben Rosen*

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

Local Agencies

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

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

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

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

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

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

That "Jewish education is a most essential activity in a wartime program of Jewish community effort" was the consensus of statements made by presidents of four national Jewish agencies who spoke at the Jewish Education Session, arranged by the American Association for Jewish Education, in January 1943, in Cleveland, during the General Assembly of the Council of Jewish Federations and Welfare Funds. The four speakers, who directed attention to the services which Jewish education can render to the community and the individual, were Mark Eisner, president of the American Association for Jewish Education; Frank Weil, president of the Jewish Welfare Board; Sidney Hollander, president of the Council of Jewish Federations and Welfare Funds; and Dr. Israel Goldstein, president of the Synagogue Council of America.
Despite wartime difficulties, new buildings for school purposes are being completed, others are being acquired, and funds are being raised for the erection of buildings after the war. The Ner Israel Yeshivah of Baltimore completed a modern building at a cost of $125,000, and its Parochial School has initiated a campaign for a high school building. Herzliyah in New York is about to acquire new quarters for its expanded program. A new school building is projected by Temple Beth El of Rochester. St. Louis is planning a building fund campaign. Cleveland has contributed $80,000 toward the purchase of a building to house the educational activities of the Bureau of Jewish Education, as well as of several buildings acquired by the Jewish Center for school purposes.

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

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

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

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

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

A considerable number of new educational publications appeared during the year. Included were aids to teachers, workbooks for pupils and textbooks, as well as bulletins and pamphlets relating to extension education on elementary, secondary and adult levels. There was, for example, the new magazine, *The Jewish School and Democracy*, issued by the United Synagogue of America to provide teachers with material which will give children a better understanding of what we are fighting for. Zionist Labor groups, in turn, sponsored *Kinderwelt*, an illustrated monthly for children, in Yiddish and Hebrew. *A Model Program for the Talmud Torah* was issued by the Union of Orthodox Hebrew Con-
gregations of America, while the Allied Jewish Appeal of Philadelphia, through its Inter-School Coordination Committee, issued a course of study related to its work. The Hebrew Principals’ Association, in cooperation with the Jewish Education Committee, issued a new curriculum, and the Board of Jewish Education in Baltimore released a Humash Course. Zevi Scharfstein’s *Shaar la-Sifrut* contributes to the teaching of Hebrew in the public high schools. Mention must also be made of the excellent publications of the Commission on Jewish Education of the Union of American Hebrew Congregations. The journal, *Jewish Education*, published by the National Council for Jewish Education and now in its fifteenth year, regularly presents listings of publications in this field.

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

The “released time” plan for religious instruction has continued to make headway in communities which were reported on last year, namely, New York, Buffalo and Rochester. The Public Education Association of New York, as the result of a survey, decided to continue opposing “released time.” *Time* (July 19, 1943) reports: “They found that many released children did not turn up at their chosen religious schools.” Classes for high school students were instituted this year in Pittsburgh “as an experiment which proved successful.” And in Rochester, “86 students received academic recognition from their schools for work done in Jewish religious education.” Religious education will become an elective subject for juniors and seniors during
the academic year 1943-44." In Philadelphia the Board of Education has not yet acted upon a request for "released time" submitted by an interfaith committee.

Youth Activities

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

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

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

Two farms in New Jersey, where sixty young students train annually in various branches of agriculture, are main-
tained by the Hechalutz, that branch of the Zionist move-
ment which prepares young men and women for pioneering
tasks in Palestine. During the past year the organization
initiated the Hechalutz Library which has already published
three brochures.

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

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

Young Judaea engaged in extensive publication efforts,
consisting of programs and manuals and has initiated a new
publication, The Senior, for older members of its clubs. It
has issued in the past year two significant publications: News
Kit 1 and News Kit 2, for Young Judaea leaders, dealing
with Jewish achievements in Palestine, efforts in behalf of
European Jewry, and the American Jewish community.
Carrying on its policy of "to do and to learn," Junior Hadassah made significant strides in its educational work this past year. Two study kits for study groups prepared by the American Zionist Youth Commission, met with great response. These were entitled Zionism and the World Crisis, and Self-fulfilment through Zionism. As additional study material, the book The American Jew: A Composite Portrait, published by Hadassah, and its accompanying outline guide enabled many members to increase their understanding of American Jewish life.

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

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

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

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

During the past year, the Hillel Foundations and Counselorships sponsored by B'nai B'rith have grown from 76
to 118 units. Forty of the units are organized with complete
staffs, physical facilities and budgets for an intensive pro-
gram. The expansion has become necessary because virtu-
ally all of the great universities of the country have become,
in fact, military schools, where thousands of young men and
women are receiving technical training. Chaplains are not
assigned to these institutions, and Hillel has assumed the
responsibility of serving the Jewish trainee.

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

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

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

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

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

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

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

**See the *Report of The Jewish Publication Society of America*, p. 679.
a tri-lingual Jewish Book Week annual edited by Dr. Solomon Grayzel. Two new projects were inaugurated to aid in implementing the plan to utilize Jewish Book Week, not as an end in itself but rather as a springboard for sustaining all-year-round educational programs. Annotated lists of new Jewish books in the three languages, published in the United States and abroad, were issued every four months. Biographical sketches of eminent Jewish scholars and writers whose anniversaries occurred during the year were prepared for publication in Jewish periodicals in the United States and Canada.

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

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

The Histadruth Ivrit continued its program of publications, forums and lectures, the conduct of “Hebrew Month” and “Hebrew Day,” and its youth activities. During the past year it issued five books and various pamphlets for schools, tracing the historical development of the Hebrew language. The sixth issue of Sefer Hashanah L’Yehude Amerika contained contributions by outstanding Hebrew writers, poets and scholars in America. Hebrew books and
publications were sent gratis to army camps. The organization has cooperated with a number of local and other national educational agencies in the dissemination of the knowledge of the Hebrew language and literature in this country.

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

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

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

The Zionist Organization of America carried on a very extensive program of publication and educational propaganda. It is officially estimated that during the past year close to one million pieces of Zionist literature have been distributed by the organization. It has given special attention to furnishing transcription recordings of addresses on Zionism and Palestine, to furnishing Palestinian films, and to distributing photographs depicting all phases of Palestine life. Of special interest to schools and youth organizations were the program booklets published on the occasion of Hanukkah, Hamishah 'Asar Bi'Shebat, Purim and Pesah.
Hadassah has in recent years expanded the scope of its education program so that while continuing to concentrate on a study of Palestine and Zionism, it now emphasizes also the urgent need for a broad and deep understanding of Jewish life the world over, and for knowledge and insight into the pattern of American Jewish life. To meet this need, a number of study courses have been prepared under the direction of the National Education Committee. This material is supplied to about one thousand Hadassah study and discussion groups throughout the country.

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

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

Emphasis upon its educational work characterized the activities of the League for Labor Palestine during the past year. This program is fostered by the national office through a monthly news bulletin, pamphlet material, lecture outlines, speakers, and an extension library of Zionist and Labor Zionist subjects available to chapters and widely used by them. Two recent publications were a Unit Course of Study on Histadrut and the American Scene, by Dr. Ben Halpern, and a Handbook of the League for Labor Palestine.
The National Council of Jewish Women, with three hundred senior and junior sections in the United States and Canada, with a membership of more than sixty thousand, gave special attention during the past year to contemporary Jewish affairs. The Council has worked in cooperation with non-Jewish and non-sectarian groups in an effort to combat race and religious prejudice and to foster inter-faith cooperation. Study outlines, lecture courses, and publications have been made available by the national office for the use of its sections throughout the country.

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

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

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

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

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

The Jewish Reconstructionist Foundation continued to extend its influence through the publication of its journal, *The Reconstructionist*. It also published a new cantata, “What is Torah,” which has been presented in a number of communities. The Society for the Advancement of Judaism introduced during the past year a Parents’ Institute, offering to a large number of young parents a general orientation
toward Judaism and specific guidance in the task of achieving a happy Jewish life within the home.

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

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

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

By Michael Freund

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

Movement of Population

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

*This review covering the period July 1, 1942, to June 30, 1943, is based on the service and financial statistics of Jewish social welfare agencies gathered annually by the Council of Jewish Federations and Welfare Funds, on activity reports of local, national and overseas agencies and on community studies initiated in the course of the year by the National Conference of Jewish Social Welfare. Use was also made of reports in the Jewish and general press and of data contained in various government publications.
But whatever the situation with regard to internal migration, it is evident that foreign immigration has had practically no effect on the size of the Jewish population of the country. All told only 4,705 Jewish immigrant aliens were admitted to the United States during the twelve-month period, July 1, 1942, to June 30, 1943, compared with 10,608 in 1942, 23,737 in 1941, and 43,450 in 1939.

Economic and Social Adjustments

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

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

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

**Occupational Changes**

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

These occupational shifts have been facilitated in part by the continued efforts of governmental and voluntary agencies to combat persisting racial and religious discrimination in employment. Although shorn of authority to enforce its findings, the President's Committee on Fair Employment Practices continued to investigate discriminatory hiring practices in industry, labor unions and government agencies, to conduct hearings and to issue cease and desist orders when the President's Order forbidding discrimination in war
industries was violated. The Committee’s efforts were strengthened by the refusal of the United States Employment Service to accept discriminatory job offers, and by the orders of other Federal authorities to delete questions regarding race or religion from employment application forms of war contractors and government-sponsored training schools. In most of the larger cities, these efforts received the cooperation of local Fair Employment Councils, set up by representatives of minority groups and civic bodies to enlist the entire community in a concerted effort to eradicate employment discrimination. Some of the leading metropolitan newspapers were prevailed upon to eliminate religious specifications from their “help-wanted” columns.

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

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

Civic-Protective Organizations

Whether because of relaxation of outside pressures or because of other reasons, relatively little progress was made in the course of the year in the coordination of national programs dealing with the problem of group relationships. Locally, Jewish Community Councils continued to unite
local forces and achieve common action in combating racial and religious discrimination, giving also increased attention to the study of factors causative of group tensions and strains. On the national level, a limited degree of cooperation was attained by the reconstitution of the Joint Defense Appeal on behalf of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, the two organizations agreeing on joint fund-raising and budgeting, also on setting up of a committee to study methods of coordinating their programs.

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

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

Group Relationships within the Jewish Community

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

Cleavages among Jews revealed themselves in the controversies over the American Council for Judaism, and its stand against Jewish nationalism and the alleged secular
tendencies in the Zionist movement; in the related controversies about the future political status of Palestine; in the question of a Jewish army, and other issues.

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

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

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

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

**Financing Jewish Welfare Needs**

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

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

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

*See p. 501.
cent of the estimated total Jewish population of the United States. Most of the local welfare funds include a number of surrounding smaller communities. Some of them are organized on a regional or state basis.

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

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

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

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

By Louis Kraft*

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

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

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

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

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

Our boys and the Jewish chaplains have been profoundly moved by these demonstrations of kinship. No one can now estimate the full effect of this association. Certain it is that our men are becoming acquainted with Jewish life in foreign lands at first hand, and their knowledge and understanding
will spread as they move into one country after another freed from the oppressor. When they return to America, they will have developed a stronger Jewish consciousness and a deeper sense of obligation for their fellow-Jews. They will be in position to evaluate intelligently the measures and plans that the Jewish community of America will offer for the aid and reconstruction of Jewish life in the liberated countries.

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

The program of chaplaincy service is a demonstration of a heartening unity among the religious forces of the Jewish community. The three major rabbinical bodies — the Rabbinical Council of America, the Rabbinical Assembly of America and the Central Conference of American Rabbis — have joined to provide the most qualified members of their groups for the service. They are equally represented on the
Committee on Religious Activities of the Army and Navy Committee of the Jewish Welfare Board and work together in the whole area of religious provision for the men and women of Jewish faith. They have made an outstanding contribution to the effort of the Jewish Welfare Board, which is officially charged with the responsibility of endorsing rabbis for service as chaplains and with providing a full opportunity for religious observance for Jews in the armed forces. The chaplains and the Jewish Welfare Board workers, civilian rabbis and their congregations, the thousands of Jewish volunteers and the many Christian chaplains, all cooperate in making the program meaningful to the members of the armed services.

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

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

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

Closely related to the work for the disabled men is the service to veterans and their families. The Jewish Welfare Board, as an accredited agency of the Veterans Administration, has the responsibility of serving them at Veterans Hospitals and in handling their claims for benefits. Veterans of the present war discharged from the service because of some disability are already being served. The number will grow and will assume larger proportions when the conflict ends. In the expanded program, already inaugurated, the Jewish Welfare Board will work in association with the Jewish War Veterans of the United States. Veterans, both sick and well, will face serious problems of rehabilitation and readjustment to civilian life when they return, and the task
of the Jewish Welfare Board will be large and difficult. The three hundred Jewish Community Centers of the country, which are the constituent societies of the Jewish Welfare Board, will share in this work as they have done so fully in the Army and Navy welfare activities and in the many other programs in support of the war effort.

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

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

*See American Jewish War Service, pp. 405 ff.
of B'nai B'rith. The record of Jewish participation is publicized with restraint and dignity, not in the spirit of boastfulness but in the mood of a people that in every generation and in every land feels the historic sense of carrying forward a noble tradition. In this task of the moment the Jewish Welfare Board contributes to the growth of the Jewish spirit, and in its demonstration that Jewish history is proof of the unconquerable strength of ideals of right and freedom, it contributes also to the strength of the heroic American spirit.

**Intergroup Relations**

**By Ellen Posner***

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

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

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

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*Member of staff, American Jewish Committee. The final section of this chapter was prepared by Louis Minsky, editor, Religious News Service.*