

REVIEW OF THE YEAR

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CONTENTS

PART I. THE UNITED STATES

THE UNITED STATES.....	269
------------------------	-----

PART II. FOREIGN COUNTRIES

I. BRITISH COMMONWEALTH

1. Great Britain.....	316
2. Canada.....	326
3. Australia.....	328
4. Union of South Africa.....	329
5. India.....	331

II. OTHER WEST EUROPEAN COUNTRIES

1. Belgium.....	332
2. Luxemburg.....	335
3. France.....	336
4. The Netherlands.....	339
5. Switzerland.....	341
6. Denmark.....	342
7. Norway.....	343
8. Sweden.....	344

III. GERMANY.....	345
-------------------	-----

IV. BOHEMIA-MORAVIA.....	349
--------------------------	-----

V. SLOVAKIA.....	353
------------------	-----

VI. HUNGARY.....	355
------------------	-----

VII. POLAND.....	365
------------------	-----

VIII. ITALY.....	380
------------------	-----

IX. BALTIC COUNTRIES

1. Latvia and Estonia.....	386
2. Lithuania.....	386

X. ROUMANIA.....	396
------------------	-----

XI. OTHER BALKAN COUNTRIES

1. Bulgaria.....	406
2. Greece.....	409
3. Yugoslavia.....	410

XII. PALESTINE.....	413
---------------------	-----

XIII. LATIN AMERICAN COUNTRIES.....	425
-------------------------------------	-----

XIV. OTHER COUNTRIES

1. Spain.....	435
2. Finland.....	436
3. Union of Socialist Soviet Republics.....	437
4. Turkey.....	440
5. Egypt.....	441
6. Other Near Eastern Countries.....	442

XV. THE REFUGEE PROBLEM.....	444
------------------------------	-----

REVIEW OF THE YEAR 5700*

PART I. THE UNITED STATES

The outbreak of the European war in September and the rapid extension of Nazi domination over the greater part of Europe, with its profound effect on Jewish life overseas and its serious threats to democracy throughout the world, held the focus of attention of American Jewry during the period under review. In the United States there remained the only important Jewish community in the world, operating within the framework of the democratic way of life, in a country still at peace. The rapid march of events abroad imposed upon American Jews the twofold responsibility of extending material aid and moral support on an unprecedented scale to the victims of Nazi war and persecution, and of strengthening the communal and cultural bases of Jewish life in America in view of the cataclysmic dislocation and widespread destruction of Jewish living on the continent of Europe. The effects of the war on Palestine held the attention of the American Jewish community which became practically the sole remaining source of moral and material support for the Jewish settlement there.

At the same time, anti-Jewish groups at home attempted to take advantage of the war tension to disunite American democratic forces by appeals to racial and religious hatred. Government investigations and the growing recognition that such groups were acting as fifth column elements resulted in bringing some of their activities into the light and demonstrating the tie-up between anti-democratic forces at home and Nazism abroad. As a result of this, there was

*The period covered by this review is from July 1, 1939 to June 30, 1940. It is based on reports in the Jewish and general press of the United States and a number of foreign countries.

The present review was prepared by several members of the research staff of the Library of Jewish Information of the American Jewish Committee. The part covering the United States was prepared by Mr. Nathan Pelcovits; the part dealing with foreign countries was prepared jointly by Messrs. Theodor H. Gaster and Moses Moskowitz. Mr. Nathan C. Belth prepared the sections on Overseas Relief and Reconstruction in the United States chapter, and on the Refugee Problem.

an intensification of efforts for better understanding between racial and religious groups in this country.

As the United States tended to become the center of Jewish religious, communal and other cultural activities, there was a wide expansion of these activities in all fields. Coordination of efforts to protect civil rights at home and abroad continued. Religious life was intensified. There was a marked expansion in the educational field. Above all, the necessity of caring for refugees and other victims of the war resulted in an unprecedented expansion of relief efforts. The United States became the center of Zionist efforts and assumed the leadership in Jewish life throughout the world.

A. OVERSEAS INTERESTS

I. Reaction to the European War.

The rapidity of the German invasion and occupation of Poland, soon after the conclusion of the Nazi-Soviet Pact, followed by its partition between Germany and Russia, came as a profound shock to the American community, which was disturbed by the triumph of the aggressive forces in Eastern Europe and horrified at the destruction and dislocation of life in Poland. Concern over the fate of the Polish Jewish community was soon followed by consternation over the announced plan of the Nazis to establish a "reservation" for Jews in the province of Lublin and reports of the indescribable conditions under which all former Polish nationals, especially Jews, were suffering in the Nazi-occupied area; it became evident that the Nazi plan amounted virtually to the enslavement of Poland's population. At the same time, news of the invasion of Poland by Soviet troops intensified American condemnation of the Soviet regime which had already been the target of attacks of liberal and labor groups following the conclusion of the Nazi-Soviet Pact.

The cynical agreement between Nazism and Bolshevism which made possible the destruction of Poland was termed

a "knife in the back of the Jews" by the Jewish Labor Committee on September 11. This statement reflected the overwhelming majority of Jewish opinion in the United States. Jews identified with Communist or Communist Front bodies quickly ended their affiliation. That resentment over the Hitler-Stalin pact was especially evident among Jewish workers, was demonstrated by the conference of Jewish labor groups called by the Relief Committee for Jewish Masses in Poland in New York City, October 12, which strongly denounced the Nazi-Soviet Pact and pledged relief and support for a free Poland. Nazi terrorism and Soviet aggression were the subjects of protest by outstanding Christian and Jewish leaders at a huge mass meeting, held in Madison Square Garden, New York City, on December 13, under the auspices of Jewish organizations, including the American Jewish Congress and the Jewish Labor Committee.

Information about the horrors visited upon the Catholic and Jewish population in Poland by the Nazi invaders was remarkably slow in appearing in the American press. Except for the excellent news coverage by the correspondents of the Jewish Telegraphic Agency, such information was for several months almost completely absent from the American press. Some isolated reports, nevertheless, filtered through. Otto Tolischus, of *The New York Times*, described how Nazi attacks on Polish cities took a particularly heavy toll in Jewish casualties. Cables from American Ambassador J. Drexel Biddle authenticated the widespread commission of atrocities by the Nazi forces against Poles and Jews. Publication of Cardinal Hlond's report to the Vatican, which described the oppression of Catholics and Jews in Poland, tended to break the silence and disclosed the horrible extent of destruction and persecution in the area which the Nazis occupied.

Bitter indignation was aroused by the reported Nazi plan to establish a Jewish "reservation" in the Lublin area. The indescribable brutality involved in the transportation of thousands of Polish and German Jews to the Lublin reservation and the oppressive conditions under which they were forced to exist aroused apprehension as to the very survival of Jewish communities in Central and Eastern

Europe. Later, reports that the plan had been abandoned because of practical difficulties hardly served to quiet fears regarding the ultimate fate of Polish Jews under Nazi rule.

The plight of Jews in Nazi-occupied Poland and of those who fled to the Baltic countries and the Balkans, to escape the fury of the invader, led to an expansion of relief operations on a large scale. Delegations composed of Polish Jewish leaders arrived in October and November to plead for aid for their compatriots. As the tremendous dislocation of Jewish life in Poland gradually became evident and tens of thousands of Jewish families fled toward the frontiers, the colossal task of caring for these victims fell upon the American Jewish community. Recognition of the gravity of the situation was shown by the widespread response to appeals by American agencies engaged in overseas relief activities. These activities are described in another section.

Although American Jews were inclined to exonerate Poland for her previous mistreatment of Jews, misgivings regarding the future were evoked by the inclusion in the new Polish Government-in-Exile established in Paris, of persons of known anti-Semitic tendencies. The arrival of General Josef Haller as a "good will" ambassador to the United States, in January 1940, increased these doubts. Protests against the appointment of Haller, who is held responsible for anti-Jewish outbreaks in the early days of the Polish Republic, were registered by the Jewish Labor Committee, by two Polish labor groups, by the Federation of Polish Jews in America and, generally, by democratic opinion. In a Pittsburgh address on January 25, and in a press interview in Detroit on February 5, Haller admitted former anti-Semitic excesses, but pledged that the new Poland would extend equal rights to all her citizens. He praised the patriotic devotion of the Jews at the time of the invasion. In an interview with President Roosevelt on January 17, General Haller revealed that Germany had offered to let Jews live in Polish cities on a payment of one billion zlotys (\$180,000,000), an offer which had been categorically refused. Similar assurances of equal treatment for Jewish citizens in reconstituted Poland were given by

Polish Embassy officials in Washington. Count Jerzy Potocki, the Polish Ambassador, on May 7, denied the rumor that restored Poland contemplated mass emigration of Jews, and Michael Kwapiaszewski, First Counsellor of the Embassy, declared, on June 9, that "in the new Poland there will be no place for anti-Semitism." Recognition by the United States Government of the new Polish Government received favorable comment in the American press and was viewed as a protest by democracy against totalitarian aggression and as a continuation of America's peace policy.

The community was profoundly interested in the various attempts, during this period, to define the bases of a democratic peace in which America could participate. The outstanding national effort along this line was the dramatic action of President Roosevelt, in December 1939, in calling on Catholic, Protestant and Jewish religious leaders to consult with him on plans for the cooperation of the churches in restoring peace and aiding the victims of war, and in sending Myron C. Taylor as a special peace envoy to the Vatican. The late Dr. Cyrus Adler, as president of the Jewish Theological Seminary, was chosen by President Roosevelt as the leader and spokesman of the Jewish religious community in this attempt to unite religious bodies in cooperative efforts for peace. Dr. Adler, together with Dr. George A. Buttrick, president of the Federal Council of Churches of Christ in America, conferred with the President at the White House on December 26, and it was announced that all parties were in complete agreement on the course to be followed in the coordination of peace efforts.

As a step in implementing his efforts Dr. Adler maintained contact with all Jewish religious leaders in the country. On January 10 he sent copies of President Roosevelt's peace appeal to 2,000 American rabbis. The death of Dr. Adler unfortunately cut short his leadership in this as in other endeavors. To take his place as the religious representative of American Jews in connection with peace efforts, the President, on May 9, named Professor Louis Finkelstein, who had been chosen Dr. Adler's successor as president of the Jewish Theological Seminary.

Especially before the Nazi invasion of the Low Countries, there was widespread discussion of plans for peace in which Jews participated. Jewish organizations were mindful of the need for studying the factors of special Jewish interest in a changed world order. At its annual meeting, on January 21, the American Jewish Committee reported that it was engaged in studies of the minorities question and other international problems affecting the position of the Jews in Europe. At the national convention of the American Jewish Congress in Washington, February 12, it was urged that American Jews adopt a united approach to such Jewish problems as were likely to come before a peace conference. The Congress proposed the establishment of a coordinated body to prepare a program envisaging the restoration of rights to disfranchised Jews, and reconstruction in post-war Europe. Later on, the Congress announced the organization in the United States of an institute for the formulation of Jewish peace aims to cooperate with a similar institute created by the World Jewish Congress in Geneva. Coordination of Jewish efforts along these lines was also urged at the conventions of the various Jewish religious bodies during the year.

2. Palestine Problems.

The reaction of American Jewish opinion toward the situation in Palestine during the past year was determined by efforts to combat the restrictive immigration and land policy of the British Government and by the fact that, upon the outbreak of the European War, the United States became virtually the sole important source of material support for the development of the Jewish settlement in that country. Before the outbreak of the war the British Government appeared to be determined to put into effect the policy of the White Paper of May 1939. The announcement, on July 12, 1939, by Colonial Minister Malcolm MacDonald that Jewish immigration to Palestine would be suspended for six months, beginning October 1, as a retaliation against "illegal" entry of refugees, aroused strong condemnation of both Zionist and non-Zionist Jewish groups in the United States, and protests against restrictive

immigration were sounded at meetings throughout the country sponsored by Christian as well as Jewish organizations. Zionists in all parts of the country assailed the proposed suspension of immigration as a policy of despair indicating the hopelessness of implementing the White Paper, and appealed to liberal opinion in Great Britain to oppose that policy. Public opinion widely supported the Zionist protest against the closed door policy for Palestine.

The outbreak of war caused Britain to suspend her exclusionary policy and Jewish immigration to Palestine was allowed to continue as part of the defense program. Efforts to aid Palestine immigration in the face of war difficulties were increased. These efforts were combined with appeals to the British Government to revise the immigration policy of the past and to permit the admission of Jewish refugees from Central and Eastern Europe. On October 25, the American Christian Emergency Council for Palestine sent a memorandum to President Roosevelt to intercede with the British Government and the Intergovernmental Refugee Committee, meeting in Washington at that time, for the opening of Palestine to 100,000 Jewish refugees annually.

That the British Government had not entirely abandoned the White Paper policy, despite the war, became evident with the issuance on February 28 of regulations restricting the transfer of land to Jews in certain important zones in Palestine. Indignant protests against the land regulations were voiced by Jewish communal organizations and leaders. A delegation which included Dr. Solomon Goldman, Dr. Stephen S. Wise and Dr. Israel Goldstein, submitted a protest to the British Embassy in Washington on March 4, and conferred with Secretary of State Hull in an attempt to induce the American Government to lodge an official protest. It was unofficially explained, however, that since no violation of the 1924 Anglo-American convention guaranteeing American rights in Palestine was involved, the American Government could not interfere. Popular opinion against the land ordinances expressed itself in the form of a protest mass meeting, held in New York City on March 4, under the auspices of the American Emergency Committee

for Palestine. Denunciation of the land restrictions were also voiced by Vladimir Jabotinsky, president of the New Zionist Organization (Revisionists), who arrived in New York City on March 14, and by the Conference of Jewish Youth Organizations on March 31. At the same time, the Jewish Labor Committee called upon the British Labor Party to oppose the restrictive policy of their Government.

As the war progressed, Zionist opinion tended to shelve differences with Britain in regard to Palestine policy in order not to impede the successful prosecution of the war against Nazi Germany which was being loyally supported by the Jewish settlement in Palestine.

3. Assistance to Overseas Communities

As the catastrophic effects of the war on the Jewish communities of Europe became evident, the stupendous task of caring for the victims of war and destruction was imposed upon American agencies engaged in raising and distributing funds for overseas relief. These agencies, especially the American Jewish Joint Distribution Committee, already heavily burdened with refugee problems and with the needs of Jewish communities suffering from political discrimination and economic disabilities, now faced the problem of war relief. Doubly catastrophic was the fact that war struck first in Poland, homeland of the largest Jewish community of Europe.

For more than a month, as the German armies marched across the country, finally laying siege to and capturing Warsaw, no word was received as to the fate of the Joint Distribution Committee office in Warsaw or the local relief and welfare institutions. The news reports that did come out of the war areas only served to heighten the anxiety of American Jews. Some solace was offered by the announcement of the Joint Distribution Committee, on September 17, 1939, that "well in advance of the outbreak of hostilities" it had taken steps to "organize its affairs abroad in such a way as to be able to render maximum service wherever demands might arise." These measures included the addition of a number of American relief workers to the J.D.C.'s European staff, establishment of additional offices

in neutral countries, and the remittance of emergency funds to points of greatest need. Most timely was the remittance of a substantial sum to Warsaw just prior to the outbreak of hostilities. On September 25, this statement was supplemented by a J.D.C. offer to lend its extensive facilities in cooperation with "any broad relief effort which may be organized by the major American non-sectarian and inter-denominational relief agencies for war sufferers." Informal conferences were held with the American Friends Service Committee (Quakers) and the American Red Cross, and cooperative action was undertaken where feasible.

On November 3, two months after the war began in Poland, the Joint Distribution Committee was able to announce that its foresight had been of some avail. Cables from Morris C. Troper, Chairman of the European Executive Council of the J.D.C., in Paris, revealed that he had finally been able to establish contact with J.D.C. officials in Warsaw and from them received the dramatic story of how relief work for civilian war sufferers had been carried on throughout the period when they had been cut off from the rest of the world, even during the actual period of fighting. Emergency kitchens for the feeding of civilians, special care for children, and medical aid for civilian wounded had been provided. After the cessation of hostilities, the feeding program was expanded to a point where, in the spring of 1940, up to 500,000 Jews were being fed daily. During the siege of Warsaw, the building in which the J.D.C. maintained its offices was partially wrecked, Leon Neustadt, the director, wounded and his wife killed.

In the meantime, similar activities were organized in Wilno, then already in Russian hands, by Isaac Giterman, who had been head of the J.D.C. staff in Poland. Giterman was also permitted to organize temporary relief activities in other Russian-occupied territory. After Wilno was turned over to Lithuania, Giterman was joined by an American J.D.C. staff member, Moses W. Beckelman, who had been supervising relief work in the Kaunas-Riga area. Shortly thereafter the two were arrested by Nazi authorities who removed them from an Estonian boat. Beckelman was released immediately, but Giterman was held in a concentration camp for several months.

In the meantime, there had been organized, in the United States, a Commission for Polish Relief to aid Polish civilian war victims, and activity was also undertaken by the American Red Cross and the American Friends Service Committee. These groups sought to render services, in accordance with American tradition, on a non-sectarian basis, and insisted upon maintaining this principle despite political obstacles and the vast problems of organization under war conditions.

As the war developed and fighting spread from Eastern Europe to the west, engulfing Denmark, Norway, Belgium, Holland, Luxemburg and France, it became evident that lack of funds rather than technical difficulties hampered war relief efforts. This was pointed out by Joseph C. Hyman, Executive Vice Chairman, in the annual report of the Joint Distribution Committee. Within the limits of its income, he pointed out, the J.D.C. "steadfastly continued to expend funds in a manner calculated to yield the greatest good to the greatest number." From January 1 to July 1, 1940, the J.D.C. appropriated \$4,477,500. These sums were used for relief and emigration aid to the Jews of Greater Germany, for the feeding of large numbers of people in Poland, for aid to war refugees in Lithuania, Hungary and Roumania, and to German-Jewish refugees in Western Europe, Latin America and the Far East. Though the progress of the war at times cut off communication with countries where actual fighting was taking place, the J.D.C., in most instances, found itself able to resume contacts within a short time.

During the calendar year of 1939, the J.D.C. appropriated \$8,923,700 for its various activities from funds received through the United Jewish Appeal, the J.D.C. campaign in Canada, and other sources. The largest share of this sum, \$3,251,900, was appropriated for refugee relief. In addition, \$2,366,600 was allocated for emigration, \$967,300 for emergency relief, \$276,100 for child care, \$241,000 for medical aid, \$714,200 for economic aid, and \$322,500 for religious and cultural activities. Certain cooperating organizations engaged primarily in refugee work received \$238,700.

On a geographical basis, the largest amount, \$2,859,300, was applied to aid Jewish refugees in European countries

of asylum. In addition, \$454,250 was granted to the Hias-Ica Emigration Association (Hicem) for emigration aid for these refugees, and \$365,000 was granted to Jewish communities in Eastern and Central Europe other than Poland. For aid to the Jews of Greater Germany and its dependencies, including Austria, Bohemia-Moravia, Slovakia and Danzig, the J.D.C. allocated \$2,240,000. In Poland during the first eight months of 1939, the J.D.C. expended \$845,000 for economic aid and other constructive services. From the outbreak of fighting in September to the end of the year, 12,000,000 zlotys were expended for emergency war relief. It is difficult to estimate the dollar value of this sum because of the varying rates of exchange. The J.D.C. also carried on an extensive program of refugee aid in Latin America, Shanghai, and the Philippines, allocating \$601,000 for this work during 1939.

The annual meeting of the J.D.C. in December 1939 was marked by a further extension of the effort begun the previous year to attain more widespread leadership. Such a course was dictated by the increased interest shown by Jews throughout the country in the overseas problem and by the rapid growth of these problems. Forty-six new members were added to the board of directors and nine new members to the executive committee from all walks of life and all sections of the country. A number of changes were made also in the functional set-up.

The Joint Distribution Committee, in the meantime, had rejected a proposal of the American Jewish Congress for the organization of a "mass" campaign for overseas relief and for the "broadening of the base of representation in the J.D.C." on a group basis. These proposals, formulated in a resolution adopted at a conference called by the American Jewish Congress in October, were later amplified in a formal memorandum to the J.D.C. In rejecting these proposals, the J.D.C. declared that it could not be engaged in any special fund-raising campaigns outside the framework of the United Jewish Appeal, nor could it consent to the principle of permitting other organizations to name representatives to the J.D.C. Executive Committee or its Board of Directors. So long as it remained a partner in the efforts of local welfare funds, the J.D.C. declared, it

considered it wholly inadvisable to associate itself with any plan of fund-raising which had not been discussed by the representatives of those welfare funds. The J.D.C. rejected the second proposal for giving representation to the Congress on its board because it regarded its function as exclusively that of providing constructive relief service to Jews abroad and could, therefore, not include, within its official structure, representatives of agencies having other functions or purposes.

The effectiveness of the United Jewish Appeal for Refugees and Overseas Needs as a fund-raising medium was attested by the fact that, shortly after this exchange of correspondence, the agreement between the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service was renewed for another year with some changes as to the methods and the proportions of fund division between the agencies. The total raised during 1939 was approximately \$16,000,000 and was divided in accordance with the plan outlined in the preceding issue of the AMERICAN JEWISH YEAR BOOK (Vol. 41, p. 206). The total funds raised marked a peak for recent years. Approximately 3,200 Jewish communities throughout the country participated in the 1939 effort.

On February 1, the United Jewish Appeal agreement for 1940 was made public in a statement by Rabbi Jonah B. Wise of the Joint Distribution Committee and Rabbi Abba Hillel Silver of the United Palestine Appeal, as joint national chairmen of the unified campaign. It was stated that the increased needs resulting from the war required that a total of \$23,000,000 be raised. Under the terms of the agreement, the Joint Distribution Committee would receive \$5,250,000 of the first \$10,250,000 raised nationally, while the United Palestine Appeal and the National Refugee Service would each receive \$2,500,000. It was further agreed that the National Refugee Service would also receive \$1,000,000 from the sums raised by the Greater New York campaign of the United Jewish Appeal. Provision was again made for the establishment of a Distribution Committee which would allocate all funds raised above these

sums. The J.D.C. and the U.P.A. were to have equal representation on this committee "in association with representatives of Welfare Fund communities."

Shortly after announcement of the national agreement, it was revealed by the Greater New York campaign of the United Jewish Appeal that the American Ort Federation, which had opened a nationwide campaign for \$1,250,000 for its program of vocational training for refugees and distressed Jews of Europe, would be included in the local drive and would receive \$130,000 out of the funds raised by the U.J.A. in the metropolitan area. The Ort, therefore, would conduct no separate campaign in the city. Additional funds were made available to the Ort as a result of the suspension of activities by the American Biro-Bidjan Committee (Ambijan) which had concerned itself, since 1935, with facilitating the settlement of Jews in the Biro-Bidjan district of Siberia and the eventual establishment of an autonomous republic there within the Soviet Union. On December 20, it was announced that Ambijan, which had been more or less dormant, would transfer its assets to the Ort and had already paid over the first instalment. It will be remembered, in connection with the work of Ambijan, that the Soviet Union had limited settlement in Biro-Bidjan to Russian Jews.

The Hebrew Sheltering and Immigrant Aid Society (Hias), opened its fund-raising effort for the year at its fifty-fifth annual convention in New York on March 17, asking the community for \$1,000,000 for immigration service and other activities. It was reported that some 473,000 American friends and relatives of refugees had come to Hias for aid in arranging immigration for refugees to various countries of the world.

Fund-raising efforts in behalf of Polish Jews were undertaken also by the Federation of Polish Jews. On September 6, it was announced that Samuel Untermyer, the noted attorney, since deceased, had accepted the chairmanship of a national emergency campaign committee of the Federation. M. Maldwin Fertig became chairman of the executive committee of the campaign. On September 18,

the World Federation of Polish Jews Abroad opened its biennial convention in New York City with Count Jerzy Potocki, Polish Ambassador to the United States, as principal speaker. The outbreak of the war kept many European delegates from attending the meeting at which political and relief problems growing out of the war situation dominated the discussions.

Aside from the activities of central relief organizations, efforts to aid the victims of war were also undertaken by many other Jewish communal and religious bodies. At a special conference in New York City, November 10, the Jewish Labor Committee opened a drive for \$500,000 to aid victims of war in Poland, and cooperated with the J. L. Peretz Verein (Yiddish Writers' Union) in a campaign to assist Jewish writers in Europe, inaugurated on December 15. Money and supplies were also sent overseas by numerous local organizations. Religious bodies launched a relief program concerned with salvaging the teachers and students of rabbinical seminaries in Poland and the frontier countries to which they had fled. On December 4, the Union of Orthodox Rabbis organized a campaign to re-establish Polish Yeshivoth in other lands and to aid their students. Another relief campaign was inaugurated, on April 7, by the United Galician Jews in America.

Mention has already been made of the efforts of Christian and non-sectarian agencies to aid civilian victims of the war and of their cooperation with American Jewish organizations in maintaining the principle that no one would be denied aid on the ground of his race or creed. While a detailed account of their endeavors does not come within the purview of this record, no description of efforts to assist Jews overseas can be complete without mention of some of their activities.

The desire of American relief groups to conduct their work for the benefit of all, impartially, caused an almost immediate clash with German authorities over supervision of the distribution of relief supplies. The American Red Cross, the Committee for Polish Relief, and the American Friends Service Committee, (Quakers) the major agencies, insisted that all distribution be conducted under the direct supervision of American representatives. In Poland, where

the first test came, the German authorities asked that the relief supplies be turned over to the German Red Cross for distribution. This the American agencies refused to do.

As a result of the deadlock, Clarence E. Pickett, director of the Quaker group, after a conference with President Roosevelt on January 10, was moved to remark to reporters that "it was a rotten mess," declaring that the German authorities had blocked all efforts to get American relief administrators into Poland, but that the organizations would persist in seeing that "Jews will not be deprived of their share." He was supported in his statement by the Commission for Polish Relief, while the American Red Cross threatened to withdraw its relief entirely unless American supervision was agreed to. In the meantime, the Allies announced that no relief goods would be permitted to pass the British blockade unless "the principle of American supervision is accepted by the German Government."

On February 21, however, a partial agreement was announced by Norman H. Davis, chairman of the American Red Cross, whereunder the Red Cross was permitted to distribute relief, largely medicines and clothing, valued at \$250,000, in the Gouvernement General area of Poland, but Red Cross officials were not permitted to remain in the country except for brief stays.

On March 12, it was revealed by former President Herbert Hoover that the Commission for Polish Relief had reached a satisfactory arrangement for the conduct of its work and it would ship \$100,000 of relief goods. The American Red Cross was also prepared to make additional shipments. Obstacles to American supervision of relief distribution were also met in the western European countries conquered by Germany and, as the period under review came to a close, one ship loaded with relief supplies destined for French war victims lay in Lisbon harbor as American Red Cross officials refused to turn over their distribution to the German Red Cross.

As the period came to a close, the United States State Department estimated that American philanthropic organizations had expended approximately \$20,000,000 for war relief in Europe. The Red Cross spent the largest sum, about \$7,500,000; the Finnish Relief, headed by Herbert

Hoover, spent \$3,000,000; while \$6,000,000 was expended specifically for war relief purposes by other major organizations including the Joint Distribution Committee, the Commission for Polish Relief, and the Quakers. In May, the American Red Cross began a public campaign to raise \$10,000,000 for war relief and later increased this goal to \$20,000,000. The drive made rapid progress among all sections of the population and received vigorous support and substantial contributions from Jewish groups.

In addition to the activities of private philanthropy, efforts were made to obtain appropriations of additional war relief funds from the Government of the United States. A leader in these efforts was former President Herbert Hoover who at a hearing before the Foreign Affairs Committee of the House of Representatives, on February 21, urged the appropriation of \$20,000,000 for Polish relief. Two bills for Polish relief came before Congress. In April, the House Foreign Affairs Committee reported out the Kee Bill for \$15,000,000, while the Senate had before it the Maloney Bill asking for \$10,000,000. At the close of the period under review, these proposals were combined into one at the suggestion of President Roosevelt, who urged that Congress appropriate \$50,000,000 for general war relief. This measure was passed in July 1940, and plans for its administration were outlined by the President.

B. INTER-GROUP RELATIONS

1. Anti-Jewish Movements.

The course of anti-Jewish movements during the period under review was affected, to a large degree, by events abroad. When the period opened, the activities of anti-Jewish propagandists, through the distribution of printed matter, street demonstrations, and radio broadcasts, had reached a high point, at which they remained throughout the summer of 1939. Anti-Jewish street disturbances were especially prominent in New York City where as many as sixty meetings a week were held during that period. Meetings were conducted under the auspices of the Christian

Front and its off-shoot, the Christian Mobilizers, and street demonstrations frequently leading to violence were provoked by followers of Father Charles E. Coughlin, engaged in hawking his magazine *Social Justice*.

In a statement issued on July 21, Mayor F. H. LaGuardia denied the charge of a writer in *The Nation* that police were showing favoritism to those responsible for the street disturbances, and reiterated views which he had expressed in a letter to the Jewish National Workers Alliance earlier in the month concerning the difficulties of handling street demonstrations without trespassing on civil rights.

Apparently the fomentors of strife were emboldened by such confessions of powerlessness. Shortly after this statement was made, a great deal of public discussion was caused by the announcement that "an anti-Communist parade in behalf of *Social Justice*," was being arranged by one of Father Coughlin's young followers, for August 19. The demonstration was eventually cancelled by its organizers after consultation with Father Coughlin.

Another event which brought satisfaction to New York City's law-abiding citizenry was the discontinuance, on September 24, of the picket line maintained in front of radio broadcasting station WMCA by Father Coughlin's followers every Sunday since December 18, 1938. (See AMERICAN JEWISH YEAR BOOK, Vol. 41, p. 211.) This picket line had already been discredited following the indictment, in July 1939, of Allen Zoll, its organizer and head of the so-called American Patriots, on charges of seeking to extort \$7,500 from the owners of Station WMCA on the promise to end the picketing.

In the meantime, the radio speeches of Father Coughlin from Royal Oak, Mich., were becoming increasingly anti-democratic throughout the summer of 1939, the most notorious being that of July 30 when the "radio priest" came out openly with a statement that if necessary his followers would fight their enemies "in the Franco way." This remark drew sharp comment from many churchmen. Rev. Walton E. Cole, of Toledo, speaking on the radio the next evening under the auspices of the Unitarian Fellowship for Social Justice, admonished Coughlin "to be careful in even suggesting that any American group fight in the

Franco way. We do not want the Hitler way, the Stalin way or the Franco way. We want the American way of understanding and settling of differences without appeal to force."

Although Father Coughlin's broadcasts continued throughout the winter, the effectiveness of his propaganda was diminished by the course of Nazi aggression abroad. It was further reduced by the new radio code which had been adopted in July 1939 by the National Association of Broadcasters under which the sale of radio time for the presentation of controversial issues was prohibited and free time could be granted only if opportunity were accorded to responsible groups for refutation. Although the action of the NAB met with general favor, some of the stations featuring Coughlin's broadcasts protested against it as a violation of free speech. A number of stations withdrew from the Association, including ten in Texas operated by Elliot Roosevelt who had previously, in a public attack on Father Coughlin as "a compounder of stories, a speculator in silver, and an anti-Semite," declared that "even censorship might not be too high a price to pay if it will help to insulate us against the anti-Semitic oratory of the radio priest of Royal Oak."

With the conclusion of the Nazi-Soviet Pact, the invasion and partition of Poland, and the Hitler war against the democracies, anti-Semitic groups were forced to change their tactics because of the intensification of feeling in the United States against pro-Nazi and anti-democratic manifestations. There was a marked reduction in anti-Jewish activities during the first few months of the war. The Nazi-Soviet Pact spread confusion in the ranks of those rabble-rousers whose chief stock-in-trade had been the linking of Jews and Communists. Moreover, American opinion was quick to recognize that the anti-Jewish drive had been a smoke screen behind which the Nazis had prepared their assault on civilization and through which the enemies of American democracy were operating in order to weaken democratic unity in this country.

Following the outbreak of war in September 1939, anti-Semitic, pro-Nazi groups switched their efforts to the campaign against the repeal of the embargo provisions of

the then existing neutrality law. Neutrality rallies organized by the Christian Front and other anti-democratic organizations served as the occasion for renewed anti-Jewish attacks. Appealing to the manifest desire of the American people to remain at peace, these groups adopted a new propaganda technique which, in accordance with the new Nazi line, characterized democratic institutions as instruments of a "Jewish front" and accused Jews of war-mongering. Denounced by both Catholic and Protestant leaders throughout the country, these pro-Nazi activities had a negligible effect on American opinion.

With the repeal of the embargo provisions in the old neutrality law and with American public opinion veering overwhelmingly in favor of aid to the Allies, these groups were compelled to retreat from their position. The volume of anti-Semitic publications began to decline and the effectiveness of anti-Semitic activity reached a low ebb. Such was the situation when, on January 13 and 14, seventeen members of a group connected with the Christian Front in Brooklyn, N. Y. were arrested by Federal authorities on charges of seditious conspiracy and theft of government property. The arrest followed an extensive investigation of subversive activities of the group which had come to be recognized as in the forefront of anti-Jewish propaganda in the United States. Opinion in the American press on the arrest was that, while the childish plan of conspiracy did not itself appear to be dangerous, it was important to nip such movements in the bud.

Immediately following the arrest of these men Father Coughlin disavowed any connection with them but, only one week later, he reversed himself and announced that he would take his stand by their side. It was pointed out in the press that Coughlin's speeches and writings had directly encouraged the formation of the Christian Front and could not be held guiltless of having inspired their activities. During the trial of the men Father Coughlin avoided anti-Semitism in his radio broadcasts, and *Social Justice* was relatively free from any offending material. Father Coughlin went off the air in May 1940, promising to return in October.

Trial of the arrested members of the Christian Front,

who were indicted in February by the Brooklyn Federal Grand Jury on charges of conspiracy to overthrow the government and of stealing munitions and other property belonging to the United States, continued until the end of June. According to testimony submitted at the trial, investigation by the Federal Bureau of Investigation had disclosed plans for the bombing of strategic points in New York City and the provocation of a reign of terror against Jews which would create confusion under cover of which the alleged conspirators would take over control of the government. A few of the seventeen arrested men were members of the New York National Guard and it was charged that the arms with which they had supplied themselves came from National Guard stores. As a result, an investigation of the New York National Guard was begun.

Condemnation of the Christian Front by outstanding Catholic and Protestant leaders quickly followed the arrest in Brooklyn. Recommendations for the Federal investigation of Coughlin were made by many organizations, and a resolution asking such investigation was adopted in Cleveland on January 27, by the United Christian Council for Democracy, representing the Methodist Federation for Social Service, the Episcopal Church League for Industrial Democracy, and six similar Protestant groups. The Federal Council of Churches of Christ, on January 27, endorsed the action of the Brooklyn Church and Mission Federation in condemning the Christian Front. In an unscheduled address before a meeting of the "Minute Men" called to hear Francis P. Moran, leader of the New England Christian Front, Rev. Donald D. Lothrop, of Boston Community Church, attacked the Christian Front as "un-Christian, revolutionary, anti-Semitic and an affiliate of Father Coughlin." A mass meeting of the Free Speech Forum was held in New York City on February 17 to protest against the activities of Father Coughlin, the Christian Front and other anti-Semitic groups who were said to represent the modern phase of efforts to destroy the Union.

During the course of the trial one defendant, Claus Gunther Ernecke, committed suicide and charges against

two others were dismissed. The trial ended on June 24 with the acquittal of nine of the fourteen men and jury disagreement on the remaining five. Re-trial of the five defendants was set for September. Since the termination of the Christian Front trial, *Social Justice* has resumed its vicious anti-Semitic line.

Charges made during the sedition trial that many members of the New York Police Department were members of the Christian Front resulted in an investigation by municipal authorities. A questionnaire was filled out by almost 17,000 New York policemen and, on February 8, 1940, it was revealed that of the total of 407 who had applied for Christian Front membership only 27 still retained their affiliation. On April 16, 1940 it was reported that the Police Department of Newark, N. J. was investigating a statement that 30 of its policemen were members of the New Jersey unit of the Christian Front. Meanwhile F.B.I. agents were reported to be extending their investigations of the Christian Front to other Eastern cities, including Boston.

Legal action was also taken against other Jew-baiters during this period and there was an increase in arrests of such agitators on charges of disorderly conduct and inciting to riot. According to a report issued by Mayor LaGuardia of New York City on December 22, a total of 238 persons had been arrested in New York during the preceding six months for inflammatory street speeches; of this number, 112 had been convicted and fined or sent to prison.

The emergence of anti-Semitism as a political platform, in imitation of Nazi practice, was probably the outstanding development in this field during the past year. During the spring primary elections of candidates for public office a number of persons known to be active Jew-baiters sought election in different parts of the United States. Some of them ran on avowedly anti-Semitic platforms. Two of these, Kenneth A. Brown of Oregon, who sought the Republican nomination for Congress, and Sam D. Melson of Jacksonville, Fla., who ran for the Democratic nomination for State Assembly, were defeated in the primary elections. Last November Wilford H. Williams, who ran for Alderman-at-Large in Chelsea, Massachusetts,

on a "Christian" ticket, was also defeated. Representative Jacob Thorkelson, (Rep., Mont.) who had inserted stock anti-Semitic charges in the pages of the *Congressional Record*, met a similar fate on July 17, 1940, when he was defeated for the Republican nomination for Congress by Jeanette Rankin. The most vociferous campaign was carried on in New York City by Joseph E. McWilliams, leader of the Christian Mobilizers, and one of his co-workers, James Stewart, as candidates for Congress on their own American Destiny Party ticket. In February, a movement called American By Statesmanship Crusade was launched by pro-Nazi groups, with the avowed purpose of limiting suffrage in the United States so as to exclude "inferiors" from the franchise. There were a number of other campaigns of minor importance in which persons professing anti-Semitic principles sought political office in various parts of the country.

Beginning with the spring of 1940 and coinciding with the end of the Christian Front trial and with the Nazi invasion of Norway and the Low Countries, anti-Jewish broadsides and tracts began once more to appear in considerable quantities. They were accompanied in almost every instance by anti-British propaganda which suggested the ulterior motive of the distributors and the Nazi source of this material. In general, this period witnessed a decline in the importance of native anti-Semitic groups as well as of the effect of the activities carried on by the German-American Bund. The Christian Mobilizers in New York City and its political organization, the American Destiny Party, continued to be vocal, despite the fact that in the fall of 1939 it had been disclosed that many of the leaders of the Mobilizers had criminal records. The organization engaged in a "Buy Christian" campaign among merchants in New York City. Besides running for Congress, McWilliams, the leader of the Mobilizers, has sought to ingratiate himself with other anti-Semitic propagandists and leaders in the United States. In June, his violent speeches brought him into conflict with the law and he was arrested and convicted of disorderly conduct.

The behavior of another of America's "little Hitlers" helped to heap ridicule upon all the so-called leaders and

further to discredit the movement they represented. William Dudley Pelley, leader of the Silver Shirt Legion, had been in hiding for the better part of a year because he did not wish to testify before the Dies Committee. While he was in hiding, North Carolina authorities ordered his arrest on the ground that he had violated the conditions of two suspended sentences, imposed on him in 1935, by consorting with known enemies of American institutions and insulting the President of the United States. Pelley suddenly appeared in Washington on February 6, 1940 to testify before the Dies Committee that letters which purported to link him with Representative Dies were forgeries. Put on the stand by the Dies Committee, Pelley stated that the time was ripe for an American Hitler, and advocated "disfranchising ten million American Jews." Subsequently, Pelley announced the dissolution of his organization. At an extradition hearing in Washington on March 12, Pelley was ordered to return to North Carolina to face trial on charges of violating conditions of his suspended sentence. Meanwhile, in Chicago, Dr. Homer H. Maerz, a leader of the Silver Shirts, and two associates were convicted on charges of terrorizing Jewish businessmen. Another agent of Pelley, Fraser S. Gardner, pleaded guilty in a Washington District Court to indictments charging him with perjury for falsely stating that he was not Pelley's representative when he applied for a position as investigator with the Dies Committee.

The German-American Bund, which had already fallen into public disrepute following its notorious Washington's birthday celebration on February 22, 1939, suffered several additional reverses during this period, the most serious of which was, of course, the general reaction of the American public resulting from Nazi aggression in Europe. Another, was the conviction of its leader, Fritz Kuhn, who was sentenced to imprisonment on November 29 as a forger and petty thief. Earlier, the Bund unit in Seattle had been disbanded, according to its leader Paul Stoll, because it refused to register as a foreign agent. The national secretary of the Bund, James Wheeler-Hill, was also sentenced to an indeterminate term in the penitentiary following his plea of guilty to second degree perjury charges. Despite

these set-backs, the Bund continued its activities mostly in an underground manner in an attempt to spread disunity and weaken American defense.

When the Bund was investigated by the Dies Committee in August 1939, Fritz Kuhn admitted that the organization fostered anti-Semitism in this country and that it had tried to form an alliance with other fascist groups. Richard T. Forbes, a student at the University of Washington, who had joined the Bund in Seattle as an agent of the Federal Bureau of Investigation, told the Dies Committee on October 21, that the Nazi Propaganda Institute at Hamburg was actively engaged in directing anti-Semitic propaganda in the United States. Another notorious anti-Semite, Henry D. Allen of California, told the Dies Committee that the Counselor of the Italian Embassy had approved of his work against "Jewish Communism" and revealed the close ties between the Nazi Bund and the German Embassy. Rhea Whitley, Counsel for the Dies Committee, revealed that Allen had a criminal record and had been convicted for forgery.

To combat subversive activities of anti-democratic and anti-Semitic groups legislative action was being contemplated in Congress and was taken by several State Legislatures. On August 1, 1939, the House of Representatives passed a bill outlawing the use of uniforms and arms by any organizations agitating against the government. On April 29, Senator W. Warren Barbour (Rep., N. J.) introduced a bill which would bar from the mails matter tending to incite religious and racial hatred.

An example of state legislation which was meant to outlaw discrimination was the Perry Bill, introduced in the New York State Legislature by Senator Charles D. Perry, of New York City, which made it a misdemeanor for officials of labor unions to discriminate, as between persons, in connection with union membership or activities, on grounds of race, creed, or religion. The bill had been urged by Governor Herbert H. Lehman and was unanimously passed by the Senate and signed by the Governor on February 18.

2. Pro-Democracy and Good Will Activities.

Growing recognition of the part played by subversive elements in smoothing the path of Nazi aggression abroad led, during the review period, to an increased awareness of the potentiality for similar insidious action by anti-democratic forces in this country. It became increasingly evident that incitation to inter-group hatred had been and was being used as a means of disrupting national unity, and, as a result, a significant expansion of efforts aimed at strengthening the buttresses of democracy through the promotion of wholesome attitudes towards and between the various racial and religious groups in the country. This movement was forwarded by the President and other public officials, and by civic and religious leaders, who, in widely publicized statements, urged Americans to maintain national unity and warned against racial, religious and class hatred.

The keynote of this expression was given in the forceful words of President Roosevelt's message to Congress on January 3, 1940:

"Doctrines which set group against group, faith against faith, race against race, class against class, fanning the fires of hatred in men too despondent to think for themselves, were used as rabble-rousing slogans on which dictators could rise to power . . .

"This is the danger to which we in America must begin to be more alert. For, the apologists for foreign aggressors, and equally those selfish and partisan groups at home who wrap themselves in a false mantle of Americanism to promote their own economic, financial or political advantage, are now trying European tricks upon us, seeking to muddy the stream of our national thinking, weakening us in the face of danger, by trying to set our own people to fighting among themselves. "Such tactics are what have helped to plunge Europe into war. We must combat them, as we would the plague, if American integrity and security are to be preserved. We cannot afford to face the future as a dis-united people."

In his speech on May 26, 1940, outlining the national defense program, the President again warned of the "undiluted poison" of racial and political discord spread by the fifth column to create paralysis and panic. Similar sentiments were echoed by other men in public office.

Organizations devoted to the spread of inter-group understanding and to education for the greater appreciation of the principles of democracy intensified their activities. Racial and religious good will, as one of the prerequisites for the preservation of democracy, was stressed by educators and religious leaders at the Congress on Education for Democracy which was held at Columbia University in August, 1939. Professor Mordecai M. Kaplan, representing the Jewish viewpoint, emphasized the importance which Jews attach to the American concept of democracy and the contribution which Judaism could make as a potent factor for its preservation. The proclamation setting aside the week of October 8, 1939 as American Rediscovery Week to be dedicated to all the peoples who have created America's traditions of liberty and equality, issued on August 29 by the American Committee for Democracy and Intellectual Freedom, received the endorsement of many prominent public officials, churchmen and educators.

Earlier, on July 4, the Council Against Intolerance in America issued an "American Declaration of Tolerance and Equality" condemning all doctrines of inequality. Inter-group peace through understanding was also urged at meetings in 5,000 communities and in a nationwide Independence Day broadcast, in which Gov. Olsen of California, William Allen White, Mayor LaGuardia and other prominent civic leaders participated. A nationwide National Seal Week to raise funds for an educational campaign against intolerance was launched by the Council Against Intolerance on November 15. At the same time, it issued a manual for teachers, entitled "An American Answer to Intolerance," to serve as a guide in overcoming prejudices in the classroom.

The National Conference of Christians and Jews intensified its activities of previous years in urging more brotherhood and greater unity as the antidotes to the poisons of suspicion and divisiveness. In its efforts in this direction,

the Conference employed devices and techniques which have proved effective in the past — round table discussions, seminars, good will pilgrimages, and the observance of National Brotherhood Week; the Conference also sponsored the third biennial Institute of Human Relations during the period being reviewed.

A notable meeting sponsored by the Conference, which served to focus wide attention upon its aims, was the symposium held in New York City on November 2, 1939, at which Professor Robert M. MacIver of Columbia University defined democracy as "the system in which differences can live together and like it." Pleas to Americans to preserve differences, to promote cooperation among all faiths and groups, and to extend democracy into our community and national life were voiced by leading scientists, clergymen, and other leaders, including Wendell L. Willkie, prominent industrialist; Rev. Michael J. Ahern, S.J., of Weston College; Dr. Arthur H. Compton, Nobel Prize winner, University of Chicago; Rabbi Samuel H. Golden-son, of Temple Emanu-El, New York; and Professor Carlton J. H. Hayes, of Columbia University, who presided.

Of the interfaith good will pilgrimages to college and community groups, sponsored by the Conference, the first, which visited fifteen leading eastern colleges in the fall of 1939, was made by Dr. Everett R. Clinchy, director of the National Conference, and Rabbi Charles H. Shulman, of North Shore Congregation Israel, Glencoe, Ill. Another tour of eleven western cities, begun on January 7, 1940, was undertaken by Dr. Rolland Schloerb, pastor of the Hyde Park Baptist Church, Chicago; Rev. Vincent C. Donovan, national director of the Catholic Thought Association; and Rabbi Charles E. Shulman.

"Citizenship and Religion" was the theme of discussions at the third Institute of Human Relations, held at Williamstown, Mass., August 27–September 2, 1939, under the sponsorship of the National Conference. The relation between doctrines of the church and political institutions, the concern of religion with peace and economic reform, and techniques for dealing with the propaganda of intolerance, were discussed by leading clergymen, educators and businessmen before the largest audience ever to attend

an assembly of this kind in the history of the Institute. In discussing the theoretical foundation of "cultural diversity and national unity" members exchanged views on problems of religion, education, and political and economic questions.

The Seventh Annual Brotherhood Week, February 18-25, 1940, was observed in more than 1,000 communities through the medium of church services, interfaith rallies, school exercises, radio programs and other events. In his message to the Conference endorsing the celebration, President Roosevelt made this plea: "Let us here resolve that in a time of world division and pain this nation shall be rededicated to the principles that all men are brothers; that religious prejudice and group intolerance may not here destroy that unity in freedom which is the strength of our national character."

In his annual report, submitted to the Conference on May 12, 1940, Dr. Everett R. Clinchy, the director, said that the European war had helped to unify Protestants, Catholics, and Jews in this country in their approach to common problems, and to stimulate the movement for interfaith cooperation. The report noted a decrease in anti-Semitism during the year, which it ascribed to the determination shown by religious and communal leaders "to uproot anti-Semitism from the Christian heritage," and to the fact that the war had increased the awareness of the American people "that anti-Semitism is an instrument in the Trojan Horse tactics used to divide a people so they may be rendered impotent in the face of attack."

Evidences of the determination referred to by Dr. Clinchy were the numerous proclamations and meetings by church groups and community organizations denouncing persecution of minorities and urging the strengthening of the ties of national unity. Particular interest was attached to a letter which Archbishop Samuel A. Stritch of Milwaukee, Wis., sent to Rabbi Joseph L. Baron of that city on July 24, 1939, which denounced slander of Jews by individuals who "degrade themselves and abuse the trust reposed in them by misquoting, half-quoting and actually insinuating untruths." On October 24, Bishop Thomas E. Molloy of Brooklyn, N. Y., condemned racial and religious intol-

erance at a meeting of 1,200 Catholic teachers at St. James Pro-Cathedral. A nationwide appeal to Catholics to resist the Christian Front was issued on October 26 by Dr. Emmanuel Chapman, secretary of the Committee of Catholics for Human Rights. Similarly, Bishop Robert E. Lucey of Amarillo, Tex., in the September issue of *The Voice*, organ of the Committee, condemned the Front as "un-Christian and un-democratic" and declared that anti-Semitism was a challenge to the Catholic Church. A branch of the Committee of Catholics was formed by some thirty Catholic leaders in Chicago, it was announced by the National Committee on August 6. Resolutions urging all Catholics to combat "all forms of class, racial and religious antagonisms," were adopted by the Catholic War Veterans in November. Catholic condemnation of persecution was also voiced by the Rev. James M. Gillis, editor of the *Catholic World*, in an address broadcast on December 3, delivered under the auspices of the National Council of Catholic Men.

The campaign against divisive movements organized by the Federal Council of Churches of Christ received the support of the National Association of Broadcasters on February 1. The Council's plan called for individual ministers to use local stations for the purpose of talks designed to promote better understanding between racial and religious groups. At its national study conference in Philadelphia on February 29, the Federal Council of Churches issued a statement urging churches "to promote good will and cooperation with our Jewish fellow-citizens."

The World Baptist Alliance at its sixth annual congress, on July 27, 1939, in Atlanta, condemned "every form of oppression or unfair discrimination toward Jews." Resolutions condemning anti-Semitic movements in this country, and expressing sympathy for persecuted Jews throughout the world were unanimously adopted by the State Pastors' Conference at Ann Arbor, Michigan, February 8, 1940. Churches were urged to combat anti-Semitism, as "a direct challenge to the Christian communities of America," by representatives of twenty-three Protestant denominations who met in Philadelphia at the end of February. Similar resolutions were adopted at the first general conference of the Methodist Church on May 6, by the Baptist Ministers'

Conference of Boston, which warned Protestants against the Christian Front, and by the Council of Churches of Greater Cincinnati. A memorial denouncing anti-Semitism was adopted by the General Assembly of the Church of the Nazarene, held in Oklahoma City, June 16. In a manifesto issued in June 1940, more than one hundred American Lutheran pastors and professors declared their active opposition to anti-Semitism "whatever form it may take," and released a factual statement repudiating anti-Jewish allegations.

Particular interest was shown in the pledge of loyalty to the United States and of opposition to racial and religious prejudice which came from the executive Grand Council of the Sons of Italy Grand Lodge, New York, in June 1940, immediately after the entry of Italy into the European war. A similar resolution had been adopted by the Italian-American Civic League at its Chicago convention in July, 1939.

Interfaith cooperation in solving the unemployment problem as a basic factor in making democracy work was discussed by religious leaders at the Interfaith Conference on Unemployment, in Washington, on June 4, 1940. Jewish groups represented were the Social Justice Committee of the Rabbinical Assembly of America and the Social Justice Commission of the Central Conference of American Rabbis. Interest was also shown in the statement of principles of religious liberty adopted by the nationwide conference on religious liberty which was attended by 600 clergymen and educators in Washington, June 11, 1940.

C. JEWISH COMMUNAL LIFE

The repercussions of the cataclysmic events abroad forced American Jews during this period to mend their communal fences and to broaden and strengthen the bases of Jewish communal and cultural life in this country. The realization that, in the United States alone, was Jewish life free to develop its institutions and to preserve its cultural traditions in a free atmosphere and to extend help to Europe's hard-pressed Jews during this critical period, engendered

an unprecedented concern with Jewish problems and intensification of educational, religious, and other cultural activities.

Overseas relief activities have been discussed elsewhere. It should be remarked, however, that the central concern of communal bodies was tied up with the problem of caring for the victims of war through direct relief, aiding refugee settlement, and extending the economic and social development of Palestine to include increased possibilities for refugee immigration.

1. Protective Organizations.

The General Jewish Council, in which the American Jewish Congress, the B'nai B'rith, the Jewish Labor Committee, and the American Jewish Committee are represented, continued its work of coordinating the direction and execution of the civic-protective work of the four agencies. Common strategy in the attack on anti-Semitism was further developed; educational programs were extended. At a meeting held on September 17, 1939, a tentative statement of policy was formulated stating that present emergencies "require an intensification of activities and the unification of the efforts" of the four agencies. Three alternative plans for the assumption of greater responsibility by the Council in the direction and execution of policy and for cooperative financial efforts were considered. There was also a plan to enlarge representation. At an emergency conference, held on October 2, the delegates decided to defer the adoption of any new plan and agreed to continue with the activities looking toward closer cooperation as originally outlined. Although the American Jewish Congress continued its membership on the Council, it pressed for the creation of a more united agency which would allow the Council to widen the scope of its work by centralizing the direction of policy, broadening membership, and pooling financial resources.

Greater participation in the Council and wider coordination of defense work and the allocation of funds were urged at conferences of the Eastern Central States Region and the West Central States Region of the Council of Jewish

Federations and Welfare Funds, both held in October 1939, the former at Akron, O., and the latter at St. Paul, Minn. Cooperation in fund-raising for protective work and the formation of community coordinating groups to work with the General Jewish Council were also recommended by delegates to the Upstate New York and Ontario Conference of the Council of Jewish Federations and Welfare Funds at Niagara Falls, October 9.

The activities of the national protective agencies were greatly expanded during the period under review as a result of the increased need for the educational programs which they carry on, and of contact with local communities. The General Jewish Council kept in close touch with many local Jewish communities, a number of which had organized councils to deal with local problems of this nature. Practical aspects of civic-protective work were also brought to the attention of local communities through seminars and institutes sponsored by local and national welfare agencies in which staff members of the national protective organizations cooperated. An outstanding example of this was the institute held under the auspices of the East Central States Region of the Council of Jewish Federations and Welfare Funds at Akron on October 23, in which representatives of ten communities participated. David Bernstein of the staff of the American Jewish Committee and Robert S. Greenfield of that of the Anti-Defamation League outlined the procedures followed by their respective organizations in public relations work, and delegates exchanged experiences in dealing with local problems of discrimination. Other regional and local meetings of a similar nature were held in communities throughout the country during this period.

At its 33rd annual meeting in New York, January 21, the American Jewish Committee, reviewing the events of the year, praised the President's peace efforts, condemned both Nazi and Soviet oppression in occupied Poland, and observed that anti-Semitism had remained an underworld movement in the United States, condemned by American public opinion. A review of the activities of the Committee revealed that there had been a wide extension of its educational efforts during the past year, and increased cooperation with both Jewish and non-Jewish organizations

operating in the field of protection of civil rights and the preservation of democratic life. During the preceding year, it was reported, the research and publication facilities of the Committee were augmented and consolidated into a special department called the Library of Jewish Information, which offered its services to the community on a wide scale. (For further details, see 33rd annual report of the American Jewish Committee in this volume.)

The activities of the American Jewish Congress during the past year reflected its interest in the effect of the Hitler war on Jewish life both here and abroad. The need for establishing a united Jewish front in the face of the increased burden of relief and for the preparation of peace aims was emphasized on many occasions. The Congress also vigorously advocated aid to the Allies short of war, and the increased development of Palestine. At its annual convention in Washington, February 12, many phases of Jewish life and Jewish problems, both here and abroad, were discussed, and the delegates adopted resolutions calling for a program designed to restore the rights of Jews in Europe and establish safeguards to prevent the encroachment of anti-Semitism in the United States. The Congress also voted to maintain its membership in the General Jewish Council but to continue efforts to have the present policy of the Council modified to permit it to function as a more centralized directing agency, to extend representation in the Council to other groups, and to pool the fund-raising endeavors of the four agencies. Proposals by the Congress for broadening the base of representation in overseas relief campaigns are described in the section on assistance to overseas communities.

2. Education and Culture.

The past year saw a widening of the scope of activities in many fields of religious education, and marked progress in the coordination of efforts in the promotion of Jewish education and the stimulation of cultural activities. The need for a greater intensification of religious and cultural Jewish education gained greater recognition, during this

period, as religious and communal leaders became convinced that in that education lay the major bulwark of Judaism in this country. The collapse of Jewish life in Eastern Europe had wiped out the most important centers of Jewish tradition in the world. Only in America could the foundations there destroyed be recast in a new form.

The most important single event in this field was the formation of the Jewish Education Committee to administer the gift of \$1,000,000 made in November 1939 by the Michael Friedsam Foundation for Jewish education in New York City. The Committee, of which Judge Samuel I. Rosenman was named chairman, gained wide support in Jewish circles in the country hitherto not markedly interested in the spread of Jewish education, and promised a revitalization of Jewish culture in New York City. A program to supervise and coordinate fund-raising and pedagogical work of Jewish schools in Greater New York, in which the new Committee will serve as the central Jewish educational agency, was outlined. It was announced on December 10 that the Jewish Education Association would be absorbed into the Committee in October 1940, and that the Bureau of Jewish Education would, in the future, confine itself mainly to adolescent education. Dr. Alexander Dushkin, former head of the Jewish Education Association, became the executive director of the new Committee, and plans for a wide program of education and the training of teachers was reported in preparation.

Early in April the Jewish Education Committee opened to the Jewish teaching profession a library which had been established under the direction of Dr. Jacob S. Golub. A month later, the Committee announced the formation of a committee of representative rabbis and teachers who are to plan programs of pupil activities in religious schools. The Committee also began the publication of *World-Over*, a fortnightly news-pictorial for Jewish children. Although the task of the Committee has been outlined as that of aiding teachers through information and training, through the development of techniques and the establishment of model schools, the supervisory activities which it has also assumed have aroused resentment in some quarters interested in Jewish religious education. On November 10, 1939,

the United Yeshivos Foundation adopted a resolution refusing to recognize the Jewish Education Committee as "a central body to rule over Jewish education in New York" and stating that the yeshivoh "will not permit this committee to coordinate or supervise their activities." The reasons given for this action were the failure of the Committee to invite the yeshivoh to be represented at meetings of the Committee and the fear that these institutions would be discriminated against if fund-raising be coordinated in the hands of a body which, it was believed, was none too favorably disposed to the yeshiva program.

Impetus to religious education was also given by extensive educational programs adopted by various religious bodies. A joint appeal to Jewish congregations for the improvement of the standards of education in traditional schools was issued on December 9, 1939, by the Rabbinical Council of America and the Union of Orthodox Jewish Congregations. Following a series of conferences between representatives of orthodox schools, the Committee on Orthodox Hebrew Education in Greater New York was formed in January 1940, to guide New York's Talmud Torahs. The opening of orthodox schools for girls in New York, Cincinnati, Cleveland and other cities was also announced by the Agudath Israel in April.

An intensive program of religious education was adopted by the United Synagogue in December, 1939, and plans for its implementation were discussed at its annual convention in May, 1940. The National Federation of Temple Brotherhoods, which had taken over supervision of the work of the Jewish Chautauqua Society, after an independent existence of over thirty years, announced that the Society's program of education would be extended to the colleges and communities of the country. Under its sponsorship, the University of Virginia offered a course in Jewish religion during the 1940 summer session, and the Society reported, on April 16, that 135 colleges in forty-four states were being visited by its speaker staff of nearly 100 rabbis.

Interest was also shown in the plan outlined by Salmann Schocken, chairman of the Executive Council of the Hebrew University, for the introduction of a system of exchange students with American colleges, including the Jewish

religious institutions. The Jewish Theological Seminary continued the work of its Institute of Interdenominational Studies with an extensive program of lectures and seminars on religion and interfaith problems in which more than 200 clergymen of all faiths participated. As in previous years, the observance of October as National Jewish Education Month, which was designed to stimulate interest in Jewish learning among parents, was conducted by the National Council for Jewish Education and other organizations interested in Jewish education and culture.

The American Association for Jewish Education, organized in May 1939, to serve as a coordinating agency for lay leadership and for bureaus of Jewish education throughout the country, held its first annual meeting in Atlantic City on May 5, 1940. Mark Eisner, former chairman of the New York Board of Higher Education and vice-president of the New York Jewish Education Association, was re-elected president. Resolutions adopted at the meeting called for the establishment of a field service to aid local communities in advancing their standards of instruction, the organization of an information service, the establishment of a national board of license for certification of Hebrew teachers, and cooperation with the National Council for Jewish Education in conducting the annual Jewish Education Month and Week. The Association also began publication of the *Jewish Education News Letter* in January.

Events of interest in the field of Yiddish culture were the celebration of the anniversary of Sholom Aleichem and Joel Linietzky, famous Yiddish humorists, by the Harvard Yiddish Book Fund Committee, on September 29, 1939, and the celebration of the twenty-fifth anniversary of *The Day*, of New York City, on November 26. Following the outbreak of war, it was announced that the world headquarters of the Yiddish Scientific Institute would be temporarily transferred from Wilno, Lithuania, to New York City.

Celebration of the 900th anniversary of the birth of Rashi, outstanding French Hebrew scholar and foremost

commentator on biblical and Talmudic literature, was marked by a public exhibition at the museum of the Jewish Theological Seminary of over a hundred books and manuscripts of Rashi and his historians. Other Rashi celebrations were held throughout the country, sponsored by Jewish educational and cultural institutions.

Among the outstanding publications of Jewish interest which were issued during this period the following are noteworthy: The Semi-centennial Volume of the Jewish Theological Seminary, edited by Dr. Cyrus Adler; "Judaism in a Changing World," edited by Leo Jung; Solomon R. Kagan's "Jewish Contributions to Medicine in America"; "The Kosher Code of the Jew," by Edward A. Boyden and S. I. Levin; Montagu F. Modder's "The Jew in the Literature of England to the end of the 19th Century"; Abram L. Sachar's "Sufferance is the Badge: The Jew in the Contemporary World"; Chaim N. Bialik's "Aftergrowth and Other Stories," translated from the Hebrew. Among the novels which aroused considerable interest may be mentioned "The Nazarene," by Sholem Asch, and Milton Steinberg's "As a Driven Leaf," which describes the life of Rabbi Elisha ben Abuyah in second-century Palestine.

An event of marked importance was the publication of the first volume of *The Universal Jewish Encyclopedia* in October 1939. This is the first work of its kind produced under American auspices since the publication of the *Jewish Encyclopedia* thirty-five years ago. Achievement of the first step in the publication of the ten volume encyclopedia, which was projected a number of years ago, but had been delayed by adverse conditions, was hailed as a tribute to American Jewish scholarship and to the perseverance of its projector and editor-in-chief, Rabbi Isaac Landman. In the field of periodical publications the most important event was the launching of *Bitzaron*, a Hebrew literary and scholarly monthly, which first appeared in October 1939. Several Zionist and educational organizations also began publication of news letters and bulletins during this period.

3. Religion

The role of religion in democracy and the necessity for the strengthening of spiritual foundations during this critical period were stressed by religious leaders and in the activities of congregations and other religious bodies during the period under review. As in the previous period, the function of religious leadership in Jewish communal affairs was emphasized by all sections of Judaism, and emphasis on the necessity for extending religious education marked the proceedings at conventions of religious bodies.

An event of some interest was the launching of an American branch of Agudath Israel, an orthodox body, at a convention in New York City on July 10, 1939. Rabbi Eliezer Silver was elected president.

At the ninth annual convention of the Union of American Hebrew Congregations in New York, November 19, the theme "The Synagogue and the American Way" emphasized the vital role of the synagogue in maintaining and promoting the principles of democracy and religious freedom. A national campaign for the advancement of religion and democracy was launched on April 2, 1940 by the Union under the sponsorship of its New York Advisory Committee.

The relation between religion and democratic development also marked the annual convention of the United Synagogue of America in Atlantic City, May 12-13. The organization decided to create a national committee for defense of the American way. The delegates also adopted plans to expand and coordinate Jewish religious education. Similarly, the vital importance of the religious factor in democracy was the keynote at the celebration of the ninetyeth anniversary of the Cleveland (O.) Temple, on May 26, 1940.

Religious bodies also expressed approval of the national defense policy and pledged combined support of programs for the achievement of social justice. The Synagogue Council of America, representing Conservative, Orthodox and Reform groups, declared its support of President Roosevelt's move for peace through the mobilization of religious forces. At its fifty-first annual convention, at

Charlevoix, Mich., June 18–23, the Central Conference of American Rabbis (Reform) endorsed the national defense policy and acclaimed the determination of the President to keep the country at peace. Reaffirming concern with Israel's historic ideal of peace, the report of the Committee on International Peace advocated a union of Jewish forces to secure civil rights for Jews upon the restoration of peace. The conference also approved the report of its Social Justice Commission calling for the maintenance of civil liberties and the expansion of liberal legislation. Similar resolutions were adopted by the Rabbinical Assembly of America (Conservative) at its fortieth annual convention in Detroit, June 25–28. The Assembly also adopted an inspiring six-point declaration reaffirming its faith in democracy and the maintenance of civil rights, and calling for the exertion of efforts in behalf of the underprivileged and increased support for Palestine. The discussions at both conventions reflected a keen awareness of the increased responsibility which faced American Jewry of keeping alive the spirit of Judaism in a world which threatened its destruction.

4. Social Welfare.

The tremendous task imposed by the increased burden of overseas relief, refugee programs, and Palestine development held the center of attention of Jewish social welfare agencies during this period. The efforts of the United Jewish Appeal and the activities of national relief agencies, which have already been described, tended to overshadow domestic problems. But the progress made in the domestic field was of no less importance than in the past. The rapid growth of community councils, welfare funds, and other local protective and fund-raising agencies, noted in previous years, continued. While priority was given to overseas needs, increased funds were in many cases devoted to national and local welfare requirements.

The 1939 Yearbook of Jewish Social Work, published by the Council of Jewish Federations and Welfare Funds in June, 1940, showed that the volume of service provided by homes for the aged, general hospitals and clinics, under Jewish auspices, was at its peak during that year. The

amount of local relief given by Jewish family agencies declined for the sixth successive year, owing partly to the fact that many cases served by the Jewish societies were handled in cooperation with public agencies.

The growing interest in vocational problems was among the notable developments in local Jewish welfare activity. The growth of vocational services represented a relatively new trend; in four communities — Baltimore, Cleveland, Newark, and Philadelphia — these services came into existence during this period. In June 1940, the Jewish Occupational Council completed its first year of activity as the clearing house for Jewish organizations engaged in occupational guidance and as a national information center for vocational problems. Occupational research and informational assistance to national groups interested in Jewish vocational problems and to local employment services were noted in the annual report submitted by Dr. Albert Abrahamson, executive director during this period. Among the noteworthy studies completed by the Council are a bibliography for Jewish vocational agencies and a collection of data on Jewish occupational distribution in the United States and Canada.

The seventh general assembly of the Council of Jewish Federations and Welfare Funds held in Detroit, January 27-29, the largest in the history of the Council, was concerned principally with the financing of overseas and refugee programs, but also devoted considerable attention to the coordination of civic-protective work, Jewish education, and the development of the Jewish settlement in Palestine. The Assembly urged welfare funds and other central fundraising groups to exert fullest strength on behalf of the United Jewish Appeal in view of increased needs.

Some changes in the leadership of welfare agencies occurred during this period. Frank L. Weil, New York attorney and leader in educational and social organizations, succeeded Judge Irving Lehman as president of the National Jewish Welfare Board at its twenty-third annual conference in New York, April 14, 1939. Louis Kraft, who had for many years been assistant to the late Harry L. Glucksman, executive director, was appointed to succeed him. Progress in center activities was indicated by the

annual report which revealed that the Jewish Welfare Board now serves more than 300 Y.M.H.A.'s and community centers, comprising a membership of 400,000. Extension of activities for Jews in military service, expansion of vocational guidance programs for youth, leadership training, and aid to refugees were also noted.

Problems of social and individual welfare facing American Jews in this critical period marked the speeches and discussions at the National Conference of Jewish Social Welfare in Pittsburgh, May 22-26. The Conference elected Dr. Maurice Taylor, executive director of the Federation of Jewish Philanthropies of that city, as president. Declaring that events in Europe had shifted the perspective of Jewish social work from philanthropy to the problem of Jewish self-preservation, Morris D. Waldman, secretary of the American Jewish Committee, emphasized the need of training for the administration of public relations and overseas relief activities. His plea was followed by the formation of a steering committee, composed of alumni of the Graduate School for Jewish Social Work, to enlist support for the school, the continuance of whose services was threatened by lack of financial support.

The coordination on a national scale of all services for refugees in the United States in one functional agency, the National Refugee Service, at the commencement of the period under review, rapidly justified itself in the efficient work carried on since that time. Coordination of all types of assistance to refugees made it possible to serve the needs of many more immigrants and to facilitate the process of their adjustment. The inclusion of the National Refugee Service as a beneficiary of the United Jewish Appeal relieved the Service of the burden of fund-raising, making possible the expansion of constructive activities. Financial aid, in various forms, assistance in migration and resettlement throughout the country, citizenship and language training were among the services performed by the National Refugee Service in the first year of its expansion from the former National Coordinating Committee for Aid to Refugees and Immigrants Coming from Germany. Its administrative organization was rapidly perfected. Resettlement activities were expanded in cooper-

ation with other settlement agencies and local communities; a committee on housing was set up to aid refugees in securing housing accommodations, and vocational and cultural adjustments were extended. Formation, in October 1939, of a National Refugee Consultative Council resulted in close cooperation with Christian and non-denominational organizations engaged in refugee work, and stimulated the activity of all agencies in the field. The National Refugee Service reported that more than 3,500 refugees were moved into new communities during 1939, and over 1,500 were resettled during the first three months of 1940. Dr. William Haber, executive director of the Service, declared that the refugees coming from Germany and other European countries were more rapidly adjusting themselves to American ways of life than any other immigrant group since the Civil War.

The settlement of refugees on farmland was noted by the Jewish Agricultural Society in its annual report for 1939, which disclosed that the 100,000 Jews settled on the land in the United States had been augmented by 96 refugee families in the course of the year. Through loans and farm management programs, the Society has assisted the settlement of more than one thousand refugees on farms since the beginning of refugee immigration.

B'nai B'rith strengthened its membership and welfare activities, and expanded its educational and character-building program during the past year. Aid to Palestine was also marked by the purchase of \$25,000 worth of debenture notes of the \$1,000,000 issue floated by the Jewish National Fund to take up options on Palestine land, and an appropriation of \$2,500 for Youth Aliyah, bringing to \$17,210 the total contributed for that project since 1938. The vocational program of the B'nai B'rith Vocational Service Bureau was strengthened by the formation, in October 1939, of an advisory college group. Contributions to war relief and refugee aid were continued, the contribution of \$1,000 to the Finnish Relief Fund drawing especially favorable attention. Support of the movement to keep America at peace, condemnation of the Nazi and Soviet aggressors, an appeal for efforts to develop the Jewish settlement in Palestine, and the need for unrelenting effort in preserving democratic traditions were voiced in the

annual report presented by President Henry Monsky to the ninety-sixth annual meeting of the fraternal organization's Executive Committee in Tampa, Fla. on February 4, 1940. In his report, Maurice Bisgyer, secretary, announced an increase of 19,000 in membership, bringing the total male membership to 82,860, as of October 1, and the chartering of 66 new lodges in 1939.

The activities of other fraternal organizations reflected the profound concern of American Jews in the preservation of democracy and the need for relief to stricken brethren overseas. Of interest was the "Save America" campaign to strengthen American unity, launched at the fifty-third annual convention of the Independent Order of B'rith Abraham in Saratoga Springs, New York, June 23, 1940. Another notable event was the meeting in Madison Square Garden, New York City, to celebrate the fortieth anniversary of the Workmen's Circle on May 5.

At the convention of the Jewish National Workers Alliance, another fraternal organization of Jewish workers, held in Detroit, May 30-June 2, David Pinski, its president, reported that the Alliance had doubled its membership to 18,000 since its last biennial convention in 1936, had increased the number of its women's clubs and its English-speaking groups, and had gained the added support of trade unions during the past year. The convention adopted a \$250,000 quota as the Alliance's share in the next *Gewerkschaften* (labor unions) campaign, which supports activities of the *Histadruth* (Labor Federation) in Palestine, and decided to raise \$100,000 among its members for the establishment of a colony in Palestine.

5. Activities of Zionist Organizations.

The reaction of American Jewry to the critical situation in Palestine caused by the British policy of restriction of Jewish immigration and of land purchases and the entry of Palestine into the sphere of belligerent operations was noted earlier in the section on Palestine problems. In addition to Zionist activities influenced by the critical political and economic situation in Palestine, the past year witnessed the intensification of efforts to develop the economic, medical,

cultural, and other resources of the country. The activities of Zionist organizations during this period were directed primarily into two broad channels: first, representations to the British authorities to adopt a more liberal policy of Jewish immigration and land development, and for the recognition of the political maturity of the Jewish community in Palestine; second, to increase the financial support of the American Jewish community for the development of Palestine. The period was also marked by an attempt to revitalize the leadership of the Zionist Organization of America and to awaken support for Zionist activities among groups hitherto indifferent.

Events enumerated in previous sections have shown that interest in the developments of Palestine as a haven for Jewish refugees was by no means confined to Zionist groups. With few exceptions, the meetings of religious, fraternal and welfare organizations accorded a prominent place to the consideration of Palestine problems and pledged increased efforts to facilitate the upbuilding of the country.

Among the activities of Zionist organizations only the outstanding can be mentioned. Hadassah intensified its previous efforts. At its twenty-fifth annual convention in New York, October 24-29, 1939, a record fund goal of \$1,150,000 was adopted for the year 1940. The convention decided also to establish new forest colonies in Palestine and to expand its health work, which was highly praised by prominent speakers. At the first annual meeting of the National Youth Aliyah Committee of Hadassah, New York, November 20, it was announced that arrangements had been made for the immigration to Palestine of 1,200 children holding certificates issued by the British Government before the outbreak of war. A new health program for recent immigrants to Palestine was adopted by Hadassah in April; the next month the organization announced the appointment of a medical reference board of ten health experts to advise on professional problems arising in the course of its hospital, child welfare, and public health activities in Palestine. The educational program of Hadassah was also extended by the designation of February 14, 1940 as National Hadassah Education Day which was marked by observances in 500 communities.

A campaign to raise one million dollars in support of Palestine labor institutions was launched at a conference of the National Labor Committee for Palestine held in New York, November 5, 1939. Resolutions were also adopted pledging support for the Palestine workers' bank and the Nachshon, the maritime association sponsored by the Histadruth (Palestine's Jewish Labor Federation). These activities were further spurred at the celebration of the "Third Seder" of the National Labor Committee for Palestine in New York, April 28. At the twenty-third annual convention of the Poale-Zion-Zeire-Zion, laborite Zionist organization, in Pittsburgh, October 19-22, redoubled efforts to raise money for the purchase of land in Palestine were urged by Israel Mereminsky, general secretary of the Histadruth, and Dr. Israel Goldstein, president of the Jewish National Fund of America. The convention adopted a one million dollar Gewerkschaften campaign quota for the support of the Histadruth and other labor institutions in Palestine. It was announced that the organization's membership had increased to ten thousand, with an added 25,000 in four affiliated groups—the League for Labor Palestine, the Pioneer Women's Organizations, the Jewish National Workers' Alliance, and the Youth Habonim.

At its twenty-third annual convention, in Baltimore, May 19-21, the Mizrachi Organization of America voted to raise \$100,000 for the establishment of a colony in honor of Dr. Isaac Herzog, Chief (Ashkenazic) Rabbi of Palestine, and discussed steps to create a new spiritual center of Orthodoxy in America in view of the breakdown of Judaism in Europe. The Mizrachi Women's Organization was active during the past year in raising funds for the accomodation of Orthodox refugee girls in Palestine, and proceeded with plans to build a Central Training Farm School for orthodox youth near Petach Tikvah.

Progress in land purchase and development of Palestine and the adoption of plans for increased fund-raising efforts through the United Jewish Appeal marked the fifth annual National Conference for Palestine in Washington, January 6-7, 1940.

As a protest against the Palestine land restriction ordinance, the Jewish National Fund of America, on February

29, cabled \$250,000 to make possible the acquisition of land for Jewish settlement, and promised further sums. Moshe Smilansky, president of the Palestine Jewish Farmers' Federation, who visited the United States in the spring in behalf of the Jewish National Fund, declared that, despite the land restrictions, large opportunities still exist for Jews to buy land and settle in Palestine.

The arrival of Dr. Chaim Weizmann, in January 1940, stimulated the activities of the Zionist Organization of America and accelerated the marshalling of American resources for the upbuilding of Palestine. The Zionist Organization of America announced, on February 4, 1940, that the principal purpose of Dr. Weizmann's visit was to raise a \$4,000,000 loan from American Jews to help the Jewish settlement in Palestine tide over the war crisis, and adopted a resolution, through its Administrative Council, calling on all Zionists to subject themselves to this voluntary "tax" to help defray the costs of Jewish immigration to Palestine.

The meetings at which Dr. Weizmann spoke included the General Assembly of the Council of Jewish Federations and Welfare Funds, in Detroit, January 27, 1940, where Dr. Weizmann asserted that the Jewish communities of Europe had been forced to relinquish their leadership in Jewish life to American Jewry on whom would fall the double task of making policy and of providing support for Palestine. Dr. Weizmann also conferred with former Justice Louis D. Brandeis and with President Roosevelt and said that the latter had a sympathetic understanding of Palestine problems.

Discussion of plans for reorganization of the Zionist Organization of America foreshadowed the struggle for leadership which took place at its forty-third annual convention in Pittsburgh, June 30–July 2, 1940. Differences regarding future policy and leadership, however, were amicably settled with the election of Edmund I. Kaufmann, of Washington, as president. The convention urged the British Government to give Palestine Jews the right to arm in defense of their country, and heard reports that continued

immigration would be assured despite the war. Renewed interest in Zionist activities was reflected in the unprecedentedly large attendance of representatives from the western and the southern sections of the country. Plans for the promotion of Zionist activities in the United States, administrative reorganization, and the implementation of the four million dollar loan for Palestine immigration and settlement were mapped out by the new officers.

Other Events

American Jewry was deprived of its foremost communal and religious leader with the death of Dr. Cyrus Adler, on April 7, 1940. As the most distinguished figure in American Judaism, Dr. Adler, was, at the time of his death, president of the American Jewish Committee, of the Jewish Theological Seminary of America and of Dropsie College for Hebrew and Cognate Learning. He was mourned by thousands of individuals who knew and respected him as scholar and humanitarian. Public officials, Jewish leaders and organizations, both here and abroad, mourned the death of Dr. Adler and paid tribute to his character and devotion.

The Jewish congregation played a notable part in the tercentenary celebration of the founding of Newport, R. I., in 1639. Two of the ceremonies featured in the Tercentenary centered around Touro Synagogue, which was established only a few years after the founding of the settlement. On June 23, 1939, interfaith services were held at the synagogue, and on August 20, the Jewish congregation made a presentation to the city of a monument dedicated to religious and civil liberty. The monument, erected on the grounds of the synagogue, was unveiled by Governor Vanderbilt of Rhode Island in the presence of civic and religious leaders. Another ceremony which attracted nationwide attention was the re-enactment of George Washington's visit and famous address on religious liberty to the Jewish congregation in 1790, by W. Selden Washington, a collateral descendent of the first president, and by Philip Seixas, a descendant of Rabbi Moses Seixas, leader of the congregation in 1790.