REVIEW OF THE YEAR
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INTRODUCTION

The twelvemonth under review saw the virtual completion of the Nazi conquest of Europe west of the Russian frontier, and the beginning of a campaign, still in progress, to bring the Union of Soviet Socialist Republics under the domination of Berlin.

A few months before the beginning of the review period the whole of western continental Europe — Denmark and Norway, Belgium, Luxembourg, The Netherlands and France — had been brought under the Nazi yoke. A few months before the year's close, the Balkans succumbed — Rumania and Bulgaria, without attempting to resist; Greece and Yugoslavia, only after an unforgettable, gallant, but alas, fruitless attempt to fight for their independence. Despite frantic efforts to maintain her sovereignty by appeasing Hitler, Hungary, by invoking his aid to secure the return of "lost provinces," also placed herself in his power and has become a vassal state.

Thus with the exception of three small countries, — Sweden, Switzerland and Portugal — whose actual conquest has not yet been deemed essential for the Nazi plan, the whole of continental Europe west of the Russo-German frontier is in the grip of, or subservient to, the so-called Rome-Berlin Axis.

As a result of this spread of conquest, military occupation, and vassalage, a total of three hundred and fifty million people are now suffering all the hardships and horrors of tyranny, — physical, economic, social, intellectual and moral. Among the vast population are half the Jews of Europe whose sufferings are even greater than those of their fellowmen, because the exploitation of traditional and vestigial anti-Jewish prejudice has been found to be a

*The period covered by this review is from July 1, 1940 to June 30, 1941. It is based on reports in the Jewish and general press of the United States and a number of foreign countries.
successful means for creating internal dissension, disintegration, and impotence, and also because a fanatical hate dogma has marked the Jews for extermination.

At the same time, owing to the incorporation during the review period of the Baltic countries into the Soviet Union, the other half of the Jews of continental Europe are living under the sway of another ideology. This, while it sternly outlaws anti-Semitism, regards religion as an evil, and discourages the worship of God and the practice of religious rites, the teaching of religion to the young, the promotion of the Zionist movement and the revival of the Hebrew language. As these lines are being written, early in August, 1941, the fate of these five million Jews, as of the entire one hundred and eighty millions in the Soviet Union, depends on the outcome of a titanic struggle. On the issue of that vast conflict depends also, to an unpredictable extent, the fate of the rest of Europe and the future of civilization itself.

The succession of Nazi conquests has affected the lives and fate not only of the people in the subjugated lands. Its influence has spread far beyond the bounds of Europe, not only to the rest of the Old World but also to the shores of the new. Although these victories have had a frightening and even terrifying effect in some quarters, evoking among the pusillanimous and short-sighted a panicky demand for steps to appease and even to "do business" with the aggressor, in general the effect has been to strengthen the determination to oppose his further depredations. In the course of the inevitable public discussion of the issue of surrender or resistance in lands in which freedom of discussion still survives, especially in the United States, all kinds of spurious and irrelevant subjects were injected. Among these is the so-called "Jewish question," which is becoming more and more widely recognized as a device for diverting public attention and energy from pre-occupation with the real issue,—tyranny versus freedom. A by-product of this maneuver has been an unwholesome consciousness of group distinction which has bred mutual suspicion and hostility. These tactics are instigated and promoted by agents and agencies which are deliberately attempting to sow discord and create dissension in order
to confuse counsel and weaken the determination to build up defenses against Nazi aggression.

The progress of these efforts and the impact of Nazi conquest on the Jews of continental Europe are described in the chapters which follow. It will be noted that the scope and force of the Nazi anti-Jewish drive in the countries of occupation depend to a considerable extent on the history and traditions of each country. The drive has been less successful certainly in those countries which for a considerable time have been free of the blight of anti-Semitism. The drastic anti-Jewish policy of Vichy France is the result not only of Nazi pressure, but also, in large part, of the fact that France had not yet rid itself of the attitudes which made the Dreyfus Case possible. Similarly, because the Jewish question has always been a football of both internal and foreign politics in Rumania, the Jews of that country have been made to endure indescribable outrages as the scapegoat, first for the country's loss of Bessarabia and northern Bukowina, then for her loss of a part of Transylvania; they suffered besides in the various coups d'état and civil conflicts which wracked the country during the past year. It is doubtful whether Hungary would have gone so far on the path to the Nuremberg anti-Jewish laws if it had not been for the abortive Bela Kun revolution of 1920, for which the country's Jews have been punished as the scapegoat ever since.

Fortunately, the situation is not entirely black. From those countries which have built up a tradition of liberalism and democracy, come heartening reports of resistance to Nazi subjugation and all that it implies, including Jew-baiting. It may be hoped that these manifestations presage a rapid return to a sane and humane way of life following the consummation for which so many millions fervently pray, the decisive defeat of the Axis powers and the overthrow of the diabolical ideologies with which they have so long plagued the world.

Happily, a considerable part of the Review which follows deals with Jewish communities, comprising over one-third the Jews of the world, which, although they have not been spared its repercussions are still beyond the reach of the ruthless and insatiable enemy of civilization.
Along with their intrepid fellow-countrymen, the Jews of Great Britain have suffered losses and made sacrifices. The need for closer cooperation between all British subjects regardless of class, creed or origin, has set at work powerful social forces which presage a more closely-knit, unified nation in which all elements of the population will be given freedom of development. The same spirit will no doubt spread to the British dominions and colonies.

In Palestine, Jews look forward hopefully to the clarification of the political status of the Yishuv and to the removal of all obstacles in the way of opening Palestine to greater and greater numbers of Jews who will regard the land not only as a refuge from oppression but also as an opportunity to build up a unique Jewish community from which hope, encouragement and inspiration will radiate to Jews of other lands.

In the United States, the only important Jewish community of the world left unscathed by the direct effects of the Hitler war, there were indications during the past year, as in several preceding years, of a growing awareness of both the challenge and the opportunity presented by the community's unique situation. Although grateful for its immunity from the plague which has virtually destroyed Jewish life in Europe, it would seem that American Jews are realizing that they have been spared for a sacred task — to preserve Judaism and its cultural, social and moral values, to ransom Jewish captives as much as this can be done, to alleviate the sufferings of their brethren and to prepare themselves against the coming of the day when the way will be open for them to succor and rehabilitate the survivors of the unspeakable disaster which has temporarily prostrated them.

THE EDITOR
PART I. UNITED STATES

Religious Activities

By Joshua Trachtenberg*

The period under review is noteworthy for a particularly significant development: the American people, whose instinctive antagonism to totalitarianism had been hitherto excused on political and economic and humanitarian grounds, awoke to the realization that the attack upon democracy cuts deeply into the moral and religious fabric of our society, challenging not alone our way of life but our very attitude toward life. The decision of the American people, through Congress and the President, to extend all possible aid to the democracies, was therefore accompanied by a nationally-felt intensification of devotion to the democratic ideal, and a heightened emphasis upon its religious roots. This may be said to have been the single unifying theme of religious concern and activity, providing an opportunity to re-emphasize the democratic elements inherent in Judaism, and to link the imperative historic need of Jews to defend democracy in the emergency that faces the country and, indeed, the world.

The general revival of interest in the basic relation between religion and democracy, and a perceptible trend away from materialistic attitudes toward a more fundamentally religious outlook upon life, were expressed in pronouncements from official quarters and in the writings of leading thinkers. President Roosevelt gave eloquent expression to these ideals in his message to the convention of the Union of American Hebrew Congregations: "The world is in great need of the Word of God at this particular time. Our civilization, whose most precious product is democracy, is based primarily upon the Law of God and will be renewed and strengthened only by adherence to that Law." Such inspiring pronouncements echoed and at the same time intensified the efforts of Jewish religious leaders to reaffirm the centrality of religion in the Jewish expe-

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rience, and to combat the secularism that had displaced the religious influence in many communal activities.

A striking confirmation of this trend was to be seen in the Conference on Science, Philosophy and Religion in their Relation to the Democratic Way of Life, held at the Jewish Theological Seminary in New York, September 9 to 12, 1940, which was attended by scholars and religious leaders of all faiths. The Conference's hope "to integrate science, philosophy and religion in relation to traditional ethical values and the democratic way of life" was not, of course, realized at this first meeting, but the "free, frank and competent" discussion of controversial questions in philosophy and religion cleared the way for progress at subsequent meetings.

The increased emphasis upon religion led also to a number of co-operative ventures on the part of all religious bodies, Catholic, Protestant and Jewish, to stimulate religious awareness: in September, two days of prayer were observed nationally, one for world peace, in accordance with a proclamation of the President, and the other for Great Britain; October saw the observance of "Loyalty Days" to increase attendance in churches and synagogues; in January, 1941, on the eve of Inauguration Day, leaders of the three faiths joined in prayers and ceremonies in the nation's capital; and, in February, the by now traditional Brotherhood Week was widely observed, with an additional week devoted to celebration of the Bill of Rights. Such observances served to highlight the unifying consciousness on the part of all creeds of the function of religion in the present critical period.

The Synagogue Council of America, composed of representatives of lay and rabbinical organizations of Orthodox, Conservative and Reform Jews, expanded its activities during the year, and won increased recognition as the spokesman for American Judaism. On September 17, 1940, the election of Rabbi Edward L. Israel of Baltimore as president was announced, as was the setting up of a Statistical Bureau headed by Dr. H. S. Linfield, who will now continue his important task of compiling data on Jewish congregations under the aegis of the Council. The President of the Council issued the call for Jewish participation
in the observances mentioned above. The Council, together with representative Protestant and Catholic bodies, engaged in studies looking toward a joint formulation of peace proposals as an "expression of the religious spirit." It also undertook a census and survey of Jewish trainees in military encampments, and prepared to formulate an attitude on the "release time" plan for religious study in public schools. Toward the end of the period the Synagogue Council was invited to join the General Jewish Council, a token of the renewed appreciation of the part religion must play in the "secular" concerns of American Jewry.

During the year, the findings of the Census of Religious Bodies conducted in 1936 were made public, disclosing that Jewish congregations then numbered 3,728, an increase of 610 over 1926, and that membership totaled 4,641,184, an increase of 559,942; this figure, however, includes "all Jews in communities having congregations" and is therefore indicative of the size of the Jewish population, rather than of technical synagogue membership. Of interest, however, are the figures which indicate that although the Jewish population increased 13.7% during the decade, the number of congregations grew 19.6%. The report, which was compiled by Dr. Linfield and issued by the Bureau of the Census, contains a concise statement of the history, doctrine and organization of Jewish congregations.

A minor event, with major implications, was the meeting, in May, 1941, at the Jewish Theological Seminary, sponsored by a committee of the Central Conference of American Rabbis, of a number of Orthodox, Conservative and Reform rabbis, with the purpose of establishing better understanding and good will within Judaism, through the fellowship of its rabbinic leaders. This "happy innovation," the first of a contemplated series of such conferences throughout the country, embarked upon no formal program but succeeded in pointing the way to greater unity and co-operation in the rabbinate, and consequently in Jewish religious life.

The inauguration of a peacetime conscript army, for the first time in American history, dramatized the sense of national emergency, and provided increased opportunities
for religious service to the large number of young men
summoned to the training camps. The President utilized
the inception of the military draft to stress the role of
religion in the life of the camps when, in his address at
the first drawing of draft numbers on October 29, 1940,
he read letters from representatives of the three religious
faiths, including one from the president of the Synagogue
Council. Soon thereafter official recognition of the religious
needs of Jews in the armed forces came with the appoint-
ment of Rabbi David de Sola Pool to the General Com-
mittee of Army and Navy Chaplains, and the assignment
of Rabbi Aryeh Lev, First Lieutenant in the Chaplains
Reserve, to active service in the office of the Chief of
Chaplains. In a New Year's Day broadcast to the men in
service, spokesmen for the three faiths urged the recruits
to look to religion for the spiritual and moral strength
behind democracy.

Furloughs were granted to Jewish enlisted men for the
High Holidays and for Passover by special military order
while, for those unable to leave, services were conducted
at or near military camps throughout the country and in
the Canal Zone and Puerto Rico. A special seasonal feature
was the pre-Passover religious service attended by more
than 1,000 Jewish soldiers at Fort Dix, N. J., on April 9,
1941.

On March 20, the War Department announced that the
army will provide arks and Sifrei Torah (Scrolls of the Law)
for Jewish soldiers in 604 interdenominational chapels to
be constructed in training centers throughout the country. The
arks with their scrolls will be an innovation in Army
chapels; for the first time it will be unnecessary for Jewish
soldiers to visit nearby towns with synagogues in order to
worship in a proper atmosphere. The War Department
also announced, on April 3, the issuance of two new-type
manuals of religious service which will enable Jewish,
Protestant and Catholic soldiers and sailors to conduct
religious services in the field and in camp in the absence
of a chaplain. By the end of June there were twenty
Jewish chaplains in the armed service, and fifty kosher
kitchens had been established in camps where the number
of Jews warranted such a step.
In February, representatives of the three major faiths met and formed the United Service Organizations for National Defense to co-ordinate social and religious activities for the men in the army and navy, with the Jewish Welfare Board representing Jewish interests. An inter-denominational campaign for $10,765,000 was launched in April to meet the cost of this program. In June a nationwide religious festival, called USO Sabbath, was observed to bring home to the armed forces and the country at large the basically religious character of the work performed by the member agencies of this body. The president of the Synagogue Council is a co-chairman of its Clergy Advisory Board.

In Orthodox circles, an event of some importance was the transfer, in April, 1941, of the world executive center of the Agudath Israel from London to New York, reflecting the increased importance of the American community in world Jewish affairs. Such a move had been proposed by the second annual convention of the Agudath Israel at Cincinnati, in August, 1940. The convention also called upon all religious peoples to unite against paganism and godlessness as the "source of the present world catastrophe"; moved to obtain academic and government support for the transfer of a number of famous Jewish religious academies from German- and Soviet-occupied territories to the United States; and adopted resolutions calling upon non-Jewish leaders to aid in the protection of the Holy Land from air attack, and favoring the creation of a chain of Orthodox schools in this country, and the inauguration of an educational campaign for the wider observance of the Sabbath. Rabbi Eliezer Silver, of Cincinnati, was re-elected president.

The Union of Orthodox Jewish Congregations of America has brought to successful consummation, after several years of effort, its survey and analysis of methods of Jewish education appropriate for the hundreds of orthodox congregational Talmud Torahs. Its Commission on Jewish Education, under the chairmanship of Rabbi Leo Jung, has recently completed the manuscript for a uniform curriculum for Orthodox Talmud Torahs, which will be published under the auspices of the Orthodox Union. William
Weiss, National President of the Union, also announced that, because of great demand from youth clubs and colleges, the booklet entitled "Essentials of Judaism" (one of the Jewish Library Series of the Orthodox Union) had gone into its seventh edition with the printing of another 10,000 copies.

The Assembly of Hebrew Orthodox Rabbis of America (Keneseth Harabanim), which met in New York during September, 1940, urged the Orthodox rabbinate to bestir itself in defense of American democracy, and to render a necessary service at this time by enrolling for chaplaincy duty at military training camps. The Union of Orthodox Rabbis, meeting at Far Rockaway, N. Y., during November, paid special attention to problems of yeshiva relief and religious education. The Union of Sephardic Congregations continued its program of extending aid to Sephardic communities abroad, and strengthening those in this country. One of its major projects was the publication of Hebrew and English prayer-books of the Sephardic ritual for communities in the United States, Canada and India.

A far-reaching program to meet the growing needs of the Conservative wing was inaugurated in April, 1941, with the acceptance by the United Synagogue of America of the report of its National Committee to Strengthen Religious Life. As presented by Dr. Elias Solomon, chairman of the committee, the program provides for: "1. fortifying synagogues; 2. organizing Jewish education; 3. inspiring synagogue worship; 4. training youth for leadership; 5. directing adolescent activities; 6. assisting men's clubs; 7. solving budgetary problems; 8. strengthening unaffiliated synagogues; 9. contacting non-synagogue groups; 10. preserving the morale of draftees; 11. serving Jewish students; 12. aiding refugees; 13. ties with Palestine; 14. co-operating with defense bodies." Steps were immediately taken to implement this program.

During the year, the United Synagogue lent its accustomed help and guidance to congregations in this country, and to refugee groups in South America, providing the latter with educational material, prayer-books and other religious, ceremonial objects, and otherwise aiding them to organize their religious activities. In October, 1940, it
issued the first number of a new quarterly, *Synagogue Center*, devoted to synagogue administrative problems. The Young People’s League, meeting at Atlantic City in March, 1941, extended greetings to the youth of the embattled democracies, denounced totalitarianism and expressed its faith in American democracy, and called upon Great Britain to facilitate the immigration of Jewish victims of fascism to Palestine.

The Rabbinical Assembly of America (Conservative) convened at Philadelphia in May, 1941, with “Judaism in a War-Torn World” as its theme. Rabbi Leon S. Lang, who was re-elected president, struck the keynote of the sessions with his demand for an unremitting effort to make Judaism an “elevating and dynamic force” in the life of Jews, so that they might be potent instruments for the defense of America, and the upbuilding of Palestine. The convention adopted the following presidential recommendations: 1. to institute, together with the United Synagogue and the National Association of Center Executives, a study of “the relationship between rabbis and congregations and of rabbis and centers, of which they are the spiritual leaders”; 2. to establish a Standard Prayer Book Commission which shall within two years compile an arrangement of the service “in keeping with the desired practice of the majority of our congregations”; 3. to appoint a committee on Sabbath Observance “to consider measures for the development of a more meaningful and more extensive observance of the Sabbath”; 4. to organize a Commission on Jewish Family Living, jointly with the United Synagogue and the Women’s League; and 5. to “strengthen support of the Zionist ideal within our congregations.”

The convention also decided to petition the British government to permit the organization of a Jewish Palestinian army, and to redouble its efforts to assist the Jewish community of Palestine “morally, spiritually and materially.” The report of the Social Justice Commission called for elimination of “corruption and abuse by private economic interests,” and asserted that although Judaism is “historically against war, to fail to resist military aggression serves only to encourage irresponsible recourse to war and to perpetuate the sins of mankind.”
The Society for the Advancement of Judaism, headed by Dr. Mordecai Kaplan, performed a signal service through its continued publication of The Reconstructionist, devoted to a reinterpretation of historic Judaism for modern times, and particularly through the thought-provoking discussions in its pages of a reconstructed Jewish theology, a subject which has long needed such an airing. Of importance, also, was the publication of "The New Hagaddah," a revised version of the traditional seder service, edited by Rabbis Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein, and sponsored by the Jewish Reconstructionist Foundation.

The 37th biennial council of the Union of American Hebrew Congregations brought to Detroit at the end of April, 1941, representatives of Reform congregations, and of affiliated Brotherhoods, Sisterhoods and Youth Groups. The spirit of the deliberations was expressed in the presidential address of Robert P. Goldman: "In this day and generation, religion is the most important cause to which the Jew can give his attention." Some of the resolutions adopted proposed: 1. increased development of interfaith institutes and seminars; 2. greater support of youth work; 3. establishment of a national Reform magazine; 4. censure of the General Jewish Council for its failure to attain its objectives, and an effort to reconstitute that body as a fully representative agency of American Jewry, to include representation of religious groups; 5. maximum support of the democracies in their war against totalitarianism; 6. full support of the United States defense program, coupled with a denunciation of Nazism, Fascism and Communism.

Rabbi George Zepin, for thirty-five years secretary of the Union, announced his resignation and was elected honorary secretary; it was later announced that Dr. Edward L. Israel would succeed him in the secretarship. Robert P. Goldman of Cincinnati was re-elected president, and Adolph Rosenberg, also of Cincinnati, chairman of the board.

The Brotherhoods, Sisterhoods and Temple Youth Federations, which participated in the sessions of the parent Union, devoted their own sessions to organizational and educational problems, with the Jewish Chautauqua Society occupying much of the interest of the Brotherhoods,
under whose auspices the Society now functions. Charles P. Kramer of New York City was elected president of the men's group, Mrs. Hugo Hartmann of Winnetka, Ill., of the women's, and Bernard Sang of Chicago, of the youth's.

In June, 1941, the Central Conference of American Rabbis (Reform) convened at Atlantic City, and acted upon a variety of important matters. The recommendations of the retiring president, Rabbi Emil W. Leipziger, were all adopted: 1. to broaden the basis of the Synagogue Council by accepting lay support; 2. to increase support for the Union of American Hebrew Congregations; 3. to lend financial aid to the World Union for Progressive Judaism; 4. to extend "whole-hearted loyalty and cooperation" to the program of aiding the democracies; 5. to secure the participation of liberal religious forces in the development of a program for post-war Jewish reconstruction; 6. to undertake a restoration of unity in Jewish defense work, imperiled by the "practical breakup" of the General Jewish Council. This last recommendation produced a plan for "a meeting of all interested bodies... looking toward a more comprehensive, responsive and durable form of organization." The Commissions on Social Justice and International Peace urged establishment of a federal union of states as a basis for a lasting peace. A special committee on conscientious objectors was set up to cooperate with similar groups of other faiths in the National Service Board of Religious Objectors. It was agreed to formulate "a clear-cut code which will have the effect of law" in the fields of marriage, divorce and conversion. A resolution was also adopted affirming adherence to the traditional principle of separation of church and state, particularly as this applies to the public schools, and favoring the "dismissal" plan for religious education as opposed to the "release time" plan. Rabbi James G. Heller was elected president at the closing session.

Several other events of the year merit mention in this report. An unprecedented action of far-reaching significance was proposed in May, 1941, by the Intercongregational Committee of Louisville, Kentucky, when it undertook, in an effort to enforce a greater sense of Jewish re-
responsibility in the community, to deny all religious services to Jews who, being financially able to do so, fail to become members of a congregation. This proposal was approved by five of the six congregations in the city. Failure of the sixth to concur has thus far blocked any action.

A number of notable anniversaries were celebrated by Jewish congregations during the year, indicative of the early origins of the Jewish community in America. In November, 1940, Congregation Mikveh Israel in Philadelphia celebrated its bicentennial, and in the same month Congregation Mickve Israel in Savannah, founded in 1733, celebrated the one hundred and fiftieth anniversary of the granting of its charter under the laws of Georgia. Three congregations celebrated their centennials, Temple Beth Israel in Philadelphia, Mishkan Israel in New Haven and Beth Ahabah in Richmond. Jewish groups throughout the country observed during the year the 800th anniversary of the death of Judah Halevi, one of the greatest religious philosophers and poets produced by medieval Jewry.

Education and Culture

By Israel Goldberg*

In the field of education and culture, American Jewry, as in previous years, devoted the greater part of its energy and means to the problem of the religious training of its young. There was evidence, however, of a growing interest in adult Jewish education also. Realizing that the future of Judaism in America depends on the advancement of Jewish learning and the dissemination of Jewish knowledge, the thousands of congregations throughout the country, Orthodox, Conservative and Reform, make Jewish education for child and adult an integral and essential part of their activities. A Jewish elementary school, whether Talmud Torah, Congregational week-day school, or Sunday School, is an adjunct of practically every house of worship, while through their Sisterhoods, Men’s Clubs and Young People’s groups the congregations conduct special classes and cultural programs for adolescents and adults.

*Associated with the Jewish Education Committee of New York.
For the country as a whole it is estimated that approximately $6,000,000 was expended in 1940 for elementary and secondary Jewish education. Of this sum 65% was furnished by the parents through tuition fees, 20% came from local philanthropic sources, and the remainder from central educational agencies and welfare funds. Within recent years, the local Federations and Welfare Funds have been allocating increasing sums towards the cost of Jewish education.

**Elementary Jewish Education**

The various aspects of the problem of elementary Jewish education are indicated by some of the outstanding facts and figures related to it in the largest American Jewish community, that of the City of New York. A total of 60,000 of the Jewish children of elementary school age in New York, estimated at 250,000, are enrolled in Jewish schools at any one time. The number of Jewish children, however, who at one time or another receive Jewish instruction, is estimated at 75% of the total, the average stay of a child in a Jewish school being two years. The Jewish schools number 490 and the teachers 1,800. It is estimated that some 7,500 men and women display a more or less active lay interest in Jewish education in New York as members of school boards and central agencies, women's auxiliary groups, etc. The annual cost of operating the New York Jewish schools is about $2,500,000, of which 40% is provided by the parents in the form of tuition payments. In discussing the cost of Jewish education, it must be borne in mind that a considerable part of the total activity is carried on without the expense of special facilities, that many of those serving as teachers are volunteers or receive only nominal salaries.

The problem presented by these figures, which, it is believed, will be found proportionately duplicated in all the larger communities of the country, is complicated by the variations in curricula and methods of different schools and groups of schools. There are Orthodox Yeshivot (all-day secular-religious schools) and Talmud Torahs, Conservative Congregational and Sunday Schools; Reform Sunday Schools; and non-religious Yiddish schools.
The Central Educational Agencies

The most important step forward in Jewish education in the United States in the past two decades, has been the establishment of central educational agencies in the larger communities, devoted to the tasks of increasing pupil enrollment, improving educational standards, techniques and materials, and securing greater community support for Jewish education. There are central Jewish educational agencies in 21 communities, containing an estimated 74% of the Jewish population of the country. These communities are: New York, Chicago, Philadelphia, Boston, Cleveland, Pittsburgh, Detroit, Baltimore, Indianapolis, Cincinnati, St. Louis, Milwaukee, Portland, Ore., Buffalo, St. Paul, Los Angeles, Newark, Omaha, Toledo, San Francisco and Rochester.

As a rule, the central educational agencies try to accomplish the following general aims: first, to provide those needs in the educational program, like the training of teachers, the promotion of inter-school activities, the creation of texts and pedagogic material which no individual school or congregation can undertake; second, to provide for the Jewish education of the unschooled children, adolescents and adults, through extension education and by assisting groups and organizations in implementing their Jewish educational program; third, to assist the Jewish schools of the community through a system of supervision, preparation of curricula, and in other ways to improve their work and attain their educational objectives; and fourth, to conduct community-wide campaigns to persuade Jewish parents to give their children Jewish education. In addition, central educational agencies aim to provide tuition scholarships for the poor and subsidize schools in other ways to enable them to maintain high educational and administrative standards.

Jewish Education Committee of New York

This Committee, of which Horn Samuel I. Rosenman is President, Dr. Alexander M. Dushkin, Executive Director, and Israel S. Chipkin, Associate Director, began its work in 1939 with a large gift from the Friedsam Foundation. In September, 1940, the Jewish Education Association of
New York, which had been functioning for nineteen years, and of which Harry H. Liebovitz was President and Israel S. Chipkin, Executive Secretary, merged with the Committee.

The principal work of the Committee during the year was carried on in pursuit of its general aims, to improve the educational standards and teaching techniques. Considerable progress was made in organizing the different groups of schools, particularly the Conservative and Reform groups, with a view to unifying their curricula and establishing cooperative procedures. For the Conservative schools affiliated with the United Synagogue, a body called the United Synagogue Schools of Greater New York, was set up with Rabbi Edward T. Sandrow as President. Through special supervisors, the Committee cooperated to the same end with the Reform Sunday Schools, affiliated with the Union of American Hebrew Congregations. For the Orthodox Talmud Torahs, a group of educators representing the Committee and the Association of Talmud Torah Principals prepared the draft of a unified curriculum, as well as new educational material. In its desire to extend its services to every group in the Jewish community, the Committee conducted negotiations also with the Committee on Orthodox Hebrew Education with a view to establishing a basis for cooperation.

With all three groups of schools, Orthodox, Conservative and Reform, the Committee maintained continuous contact through its department of supervision and its corps of educational consultants. Most of these consultants are noted Jewish educators selected to satisfy the groups of schools they serve. For each of the different groups of schools, moreover, one has been designated as a demonstration school for experimentation with new methods and techniques. These demonstration schools are the Ramaz Yeshivah, the Anshe Chesed Congregational School, the West End Synagogue Reform Sunday School, the Jacob H. Schiff Center Community Talmud Torah, and the Hawthorne School of the Jewish Board of Guardians. The supervisors gave attention also to special educational problems, particularly those related to over-age pupils, and the Committee employs an educational psychologist to assist in this work.
Three special departments, one for arts and crafts, another for dramatics, and the third for music, each headed by an expert, were established by the Committee. The Extension Department, embracing such activities as children's synagogues, Keren Ami (pupils' community chest), children's camps, etc., continued to function, and the Committee awarded some 700 prizes to pupils of Hebrew Schools for good attendance and progress in studies. The bi-weekly pictorial World-Over, a picture publication for the pupils in Jewish schools, increased its circulation, which now numbers nearly 18,000.

The Committee continued to issue licenses, permanent and temporary, to candidates as teachers in Hebrew Schools who possess the requisite qualifications. Permanent licenses totaling 877, and 806 temporary licenses have already been issued by the Committee's License Board. The Group Insurance system for life, health, and accident, conducted by the Committee for the benefit of teachers in Hebrew Schools, has already issued 280 policies. The educational library, maintained by the Committee at its headquarters, 1776 Broadway, New York, extended its services to teachers and schools. During the year the New York State Law providing for release time in the public schools for religious instruction was enacted, and the Committee undertook to help those congregations and schools who desire to implement the law for the Jewish pupils of the city.

In addition to the educational work indicated above, the Jewish Education Committee of New York gave financial assistance in the form of grants for free tuition to 55 schools, to enable them to give instruction to children of poor parents. A special fund for this purpose was established, and a public appeal for contributions was made.

To increase the enrollment of pupils in the Jewish schools, the Committee conducted in the fall of 1940 a vigorous registration campaign among Jewish parents, in which Talmud Torahs, Congregational Schools, Yeshivot and Sunday Schools cooperated. The Committee prepared posters and literature for parents in English and Yiddish, which the schools distributed in their neighborhoods. Parents' meetings, children's rallies, and workers' conferences were held.
Similar registration campaigns were conducted, with the collaboration of the American Association for Jewish Education, in other large communities of the country between October 24 and November 27, 1940, a period which had been designated as "Jewish Education Month" by the National Council for Jewish Education.

Ivriah, the Women's Division of the Jewish Education Committee of New York, of which Mrs. Gabriel Hamburger is President, consists of some 3,000 members organized in 20 sections of the city. It conducted Jewish educational work among its members and cooperated with the Committee, particularly in raising funds for tuition scholarships and in the pupil registration campaigns. Another body that cooperated with the Committee on behalf of its Scholarship Fund is the Community Council of the Jewish Education Committee, consisting of business and professional leaders. The Principals' Association of the Talmud Torahs and Yeshivot of New York and Vicinity also cooperated with the Jewish Education Committee of New York. Samuel J. Borowsky was elected President of the Association, and Kalman Whiteman, Secretary. The most important work of the Association during the year was the preparation of a curriculum for the daily Hebrew Schools of New York and the country at large. The Association participated in the publication of the Hebrew educational magazine Shevilei Hachinuch (Paths of Education).

The activities of the Bureau of Jewish Education in New York, directed by Dr. Samson Benderly, since its founding in 1909, included a summer camp for children that emphasized Jewish cultural activities, and a Hebrew high school with branches in different parts of the city for graduates of elementary Hebrew schools.

Chicago Board of Jewish Education

The central agency for Jewish Education in Chicago, the second largest Jewish community in the country, is the Board of Jewish Education, of which Louis M. Cahn is President, and Dr. Leo L. Honor is Executive Director. During the year under review, 49 school units were affiliated with the Board, including 24 elementary Hebrew Schools, (9 Orthodox, 10 Conservative and 5 Reform); 22 Sunday
Schools, (1 Orthodox, 10 Conservative and 11 Reform); 2 high schools; and a College of Jewish Studies. The total enrollment, including youth activities and extension education, was 10,340 (3,320 in Week-Day Schools, 6,297 in Sunday Schools, 492 in the College of Jewish Studies, and 2,000 in youth activities and extension education). Besides the schools affiliated with the Chicago Board of Jewish Education, there are other Jewish schools in Chicago, in particular, a number of Orthodox and Yiddish schools.

The year's work of the Chicago Board of Jewish Education included efforts aimed at coordinating its affiliated schools into an inter-related system; providing tuition scholarships for the children of the poor; developing improved standards of instruction; preparing new educational materials and texts; training a qualified professional personnel; experimenting in curricula and methods; and extending opportunities for Jewish study to youth, adults and unschooled children. The Board is subsidized by the Jewish Charities of Chicago and conducted a community appeal for contributions to raise the additional sum of $60,000.

Associated Talmud Torahs of Philadelphia

The central Jewish educational agency of Philadelphia is the Associated Talmud Torahs of Philadelphia, a constituent of the Federation of Jewish Charities, of which Joseph Kohn is President, and Ben Rosen the Executive Director.

At the 20th annual meeting of the Associated Talmud Torahs of Philadelphia on December 4, 1940, it was reported that the agency carried financial responsibility for 7 elementary schools, a Hebrew High School and an Extension High School, with an aggregate enrollment of 2,121 pupils. A decrease in the financial resources of the agency was reported. By means of a series of meetings and festival celebrations, the Parent-Teacher Association labored to maintain and heighten lay interest in Jewish education, and Jewish Education Month was widely observed. With the aid of a special fund created for the publication of books, three text-books were published, as well as a series of Hebrew pamphlets as part of a Hebrew library project, bringing the total publications to 103. Other activities in-
cluded an Institute for Teachers, education bulletins for teachers, a study of the problem of pupil turnover, a Teacher's Registry and Exchange, and the general work of supervision and coordination.

In Boston the central agency is the Bureau of Jewish Education, set up in 1917 and headed by Dr. Nathan Isaacs as President and Louis Hurwich as Superintendent. Its budget for the year ending September 30, 1940 was approximately $46,000, of which $35,000 was contributed by the Associated Jewish Philanthropies. The Bureau conducted uniform achievement tests in the Hebrew schools of Boston and the neighboring communities, high school extension courses and joint graduation exercises in which eleven schools participated. In addition, the Bureau assists the schools and teachers to achieve higher standards of work.

The Bureau also maintains the Hebrew Teachers College, of which Abraham S. Hirshberg is President and Mr. Hurwich acting dean. The college, organized in 1921, has graduated 144 students and in September, 1940 had a registration of forty-nine. For graduates of the Hebrew schools, the college maintains a Hebrew High School which, in September, 1940, had a registration of 159. The extension activities of the college include a Women's School for Jewish Studies, conducted with the cooperation of the leading Jewish women's organizations of greater Boston; classes for adults in Hebrew and Jewish history; and courses for club leaders.

Hebrew Institute and Affiliated Schools of Pittsburgh

In Pittsburgh, the central Jewish educational agency is the Hebrew Institute and Affiliated Schools, with Israel A. Abrams the Educational Director. Of the 5,055 Jewish children of elementary school age in the city, 3,467 received Jewish schooling during the year, 1,399 in daily Hebrew Schools and 2,068 in Sunday Schools. The Institute subsidized its affiliated schools by paying tuition for children of the poor. It conducted a training school for Hebrew teachers and, in conjunction with the Isaac Seder Educational Center,
it directed the Institute of Jewish Studies. Students of the training school received academic credit and partial scholarships in the University of Pittsburgh and in Duquesne University. The Hebrew and Elementary Schools of Pittsburgh spent $124,400 during the year, of which $17,500 was contributed by the United Jewish Fund, $7,500 by the Endowment Fund of the Hebrew Institute, and the balance, $99,400, by the parents of pupils. A serious problem for Jewish education in Pittsburgh and, for that matter, in many other cities also, has been the steady shifting of the Jewish population.

Agencies in Other Cities

In CLEVELAND, the Bureau of Jewish Education directed by Dr. Azriel Eisenberg, was enlarged during the year to embrace all communal schools, including one-day and five-day-a-week schools and Congregational schools. Besides coordinating and supervising the work of the schools, the Bureau prepared curricula and pedagogic materials, and conducted teachers' institutes and a teachers' registry.

The CINCINNATI Bureau of Jewish Education, directed by Mordecai Halevi, introduced a number of new extension activities during the year for adults and adolescents, as well as children. The activities included a Sabbath singing group, a dramatic group, a choral society, a dance group, and a discussion group for active lay leaders in Jewish education. A wide range of elective courses was offered, a year's training for Bar Mitzvah was instituted, Hebrew-speaking clubs were organized and a leaders' training course was conducted. For graduates of the Hebrew High School a class on college level, known as "The Midrasha," was established.

Affiliated with the ROCHESTER, N.Y. Jewish Education Association are 12 school units (10 elementary, and 2 high schools) with a total enrollment of 1,341 pupils. The Association receives an annual allocation from the United Welfare Fund of $10,000, out of which it subsidizes 7 of the schools affiliated with it. The Association established a Central High School for elementary school graduates and, with the cooperation of the Jewish Young Men and Women
Association, an Institute of Jewish Studies for adults. There is a special girls' school for the Sephardic Jews in the community. The President of the Rochester Jewish Education Association is Joseph Goldstein, and Judah Pilch is the Executive Director.

The Associated Hebrew Schools of St. Louis is a constituent of the Jewish Welfare Fund of that city from which the agency derives most of its income. Out of a budget of $36,000 last year, over $21,000 came from the Fund. The agency embraces 12 elementary schools, a high school and a Yeshivah, with an enrollment of 881 pupils and 25 teachers. The basic subjects, like Hebrew, Bible and Jewish history, are supplemented by extra curricular activities, including arts and crafts, singing, Keren Ami, etc. Prof. Gustave Klausner is President of the Associated Hebrew School and Leon Lander is Executive Director.

The United Hebrew Schools of Detroit of which Louis Robinson is President and Bernard Isaacs, Superintendent, comprise eight school units, with an enrollment of 1,350. During the year the Rose Sittig Cohen Branch was added to the system. Fifty per cent of the budget is provided by the Jewish Welfare Federation of Detroit; the balance is derived from tuition fees and membership dues.

The Bureau of Jewish Education of Buffalo, New York, headed by Herman Wile and directed by Dr. Uriah Zevi Engelman, is a constituent of the Jewish Federation for Social Service of Buffalo. It conducts a Talmud Torah, Sunday School and a College of Jewish Studies for adults, and paid tuition for 250 pupils.

The Jewish Educational Association of Indianapolis, of which Aaron Unger is President and Meyer Gallin is Director, operates two daily schools with 250 pupils. The Association also conducts a Sunday School and gives a number of adult courses jointly with Hadassah, the Council of Jewish Women and other organizations.

It was not possible to secure, in time for inclusion in this review, information regarding similar local agencies in the ten other cities which have central educational bureaus,—Baltimore, Milwaukee, Portland, Ore., St. Paul, Los Angeles, Newark, Omaha, Toledo, and San Francisco. It is safe to say, however, that, by and large, the work of
these bodies is similar to the activities of the corresponding institutions reviewed above.

While local central agencies for Jewish education operated in the larger cities, an interesting experiment was under way to extend opportunities for Jewish education to a group of smaller communities in the southwestern district of Pennsylvania. The work was conducted by the South Western District of Pennsylvania Jewish Religious School Committee, located in Pittsburgh, with Mr. Edgar L. Hirsh as Chairman, and Samuel S. Spiro as supervisor. The work embraced 24 schools, with an enrollment of 973 children, the teachers being volunteers. The Committee reported progress during the year in curricula and in the preparation of educational material. The Committee consists of twelve representatives each of the Pittsburgh section of the National Council of Jewish Women, and of the Sisterhood of Temple Rodef Shalom. Communities aided by the Committee are located within a radius of fifty miles of Pittsburgh.

National Educational Agencies

Besides the local or community educational bureaus, certain national bodies including the United Synagogue, the Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregations, the Workmen’s Circle, the Jewish National Workers Alliance, and the Sholem Aleichem Folks Institute, maintain national central agencies to promote the work of the schools in which they are specifically interested. In addition, there are two national Jewish educational organizations of an inter-group character: the National Council for Jewish Education, composed of the professional leaders in the field, of which Rabbi Samuel M. Blumenfield was last year elected President, and the American Association for Jewish Education, consisting of lay leaders, with Mark Eisner as President. The Association is still in its early stages and devoted itself last year to stimulating lay interest in Jewish education in the larger communities. The National Council for Jewish Education is primarily a research and discussion group. It held its annual meeting in Atlantic City in June and during the year continued to publish its quarterly magazine *Jewish Education*.
Following is a brief account of the activities during the year of those central community agencies from which information was obtained in time for the writing of this review.

In the Reform group of American Jewry, the central agency for the promotion of Jewish education is the Commission on Jewish Education, which operates under the joint auspices of the Union of American Hebrew Congregations and the Central Conference of American Rabbis. Dr. David Philipson is the Chairman of the Commission and Dr. Emanuel Gamoran, the Educational Director. During the year the Commission continued its program of publications which included text-books on Bible, Jewish history and Jewish festivals as well as teachers' guides in the use of these books. Dramatic and fictional material was also published by the Commission.

The youth work of the Commission, directed by Rabbi Selwyn D. Ruslander, centers around the National Federation of Temple Youth, with 108 member organizations. The Youth Leader, a quarterly, was published and a new magazine, Jewish Youth, made its appearance. The second council of the National Federation of Temple Youth was held in Detroit in April, 1941, and was attended by 283 delegates from 20 states and 46 cities.

In the field of teacher-training, the Commission participated in teachers' conventions, conducted teachers' institutes, and again issued The Jewish Teacher, a quarterly. In adult Jewish education, the Commission continued its four correspondence courses which included Jewish history and Jewish festivals. The educational director continued to advise and guide schools and groups in the solution of their educational problems.

The United Synagogue of America conducts its educational work through its Commission on Jewish Education, which represents also the Rabbinical Assembly. The Commission published a series of children's text-books for the teaching of Hebrew, with the basic material Biblical and Haggadic in nature and with the emphasis on religious and ethical values. The author of the text-books is Dr. Simon Greenberg. With the cooperation of the Jewish Education Committee of New York, the United Synagogue Schools of
Greater New York were organized to standardize their curricula, publish educational material, conduct joint registration campaigns, etc. The Bureau of Education of the Philadelphia branch of the United Synagogue established a Teachers' Registry and labored to introduce common standards in its schools.

The Young People's League of the United Synagogue published nine sets of program material, most of it on the Jewish festivals. The parent organization began the publication of the *Synagogue Center*, a quarterly magazine devoted to all phases of synagogue center activity, including the Congregational schools. The work was under the general direction of Rabbi Samuel M. Cohen, Executive Director of the United Synagogue, of which Louis J. Moss is President.

In Orthodox Jewish education, reference has already been made, in the article "Religious Activities," above, of the completion by the Union of Orthodox Jewish Congregations, of its uniform curriculum for Orthodox Talmud Torahs. Of significance, also, is the United Yeshivos Foundation, a national agency in the interest of the Yeshivoth (all-day secular-religious schools), which is operated under the direction of Harris L. Selig. Its principal aim is to raise funds to help maintain the Yeshivot. During the year the Foundation established a Central Board of Education with the aim of coordinating and unifying the work and curricula of these schools.

Of the three groups of Yiddish schools, the largest is controlled by the Workmen's Circle (Arbeiter Ring). The Circle conducted 145 afternoon Yiddish schools for children, with an attendance of 8,000 pupils. Included in the number of schools are 5 kindergartens, 7 high schools, and a teachers' seminary. The Educational Department of the Circle published *Kultur un Dertziung* (Culture and Education), a monthly magazine for adults; *Kinder Zeitung* (Children's Journal), a monthly for children; a pedagogical bulletin; and 17 books, including text-books, readers, songsters and four books on Jewish festivals. A convention of the schools, held in Boston in April, 1941, was attended by 175 delegates and 100 teachers. Cultural work for adults during the year
included numerous lectures and open forums, and literary, dramatic and musical evenings.

Another group of Yiddish schools is under the direction of the Sholem Aleichem Folks Institute in New York. During the year the Institute conducted 24 elementary schools and 2 secondary schools with 1,100 pupils and 23 teachers. The publications of the Institute included books and the *Kinder Journal*, a monthly magazine for children.

**Teachers’ Training Schools**

The principal institutions that engaged in the training of teachers for Hebrew Schools, Sunday Schools and Yiddish schools included the Teachers’ Institute of the Jewish Theological Seminary of America and the Teachers’ Institute of the Rabbi Isaac Elchanan Yeshiva, both in New York City; the College of Jewish Studies and the Hebrew Theological College in Chicago; the Hebrew Teachers College in Boston; and the Teachers’ Seminary of the Workmen’s Circle (Arbeiter Ring).

**Institutions of Higher Learning**

An important factor in the progress of Jewish education and culture in America are the higher institutions of Jewish learning, especially the seminaries for the training of rabbis. Each of the three groups, Orthodox, Conservative and Reform, has its own rabbinical college.

The Jewish Theological Seminary of America, which trains Conservative rabbis, at its 47th commencement on June 15, 1941, graduated 12 rabbis, 13 teachers, and conferred the degree of Bachelor of Hebrew Literature on 19 students of the Seminary College of Jewish Studies. Sol M. Stroock is Chairman of the Board of Directors of the Seminary and Dr. Louis Finkelstein is the President.

The Hebrew Union College at Cincinnati, which is maintained by the Union of American Hebrew Congregations and trains rabbis for Reform congregations, graduated 13 rabbis at its 65th commencement on May 24, 1941.

The Rabbi Isaac Elchanan Yeshiva embraces a Talmudic and Rabbinical Seminary with courses leading to rabbinical
ordination; a college of liberal arts and sciences, offering baccalaureate degrees in these fields; a Teachers' Institute for the training of teachers for the Hebrew schools of the country; a Yeshiva Graduate School; and an academic high school. During the year, the student body consisted of 582 students from 20 states of the Union and 10 foreign countries. The Yeshiva ordained 12 rabbis, graduated 15 Hebrew teachers, conferred 40 baccalaureate degrees, and 54 diplomas to graduates of the academic high school. The Yeshiva sustained two severe losses in the death of its President, Rabbi Dr. Bernard Revel, and of its senior Rosh Yeshiva and professor of Talmud, Rabbi Moses Soloveitchik.

The Jewish Institute of Religion, New York, of which Dr. Stephen S. Wise is President, is a training school for the Jewish ministry and for Jewish community service. It graduated nine rabbis at its commencement on June 22, 1941.

The Hebrew Theological College of Chicago is an Orthodox Institute of high Jewish learning for the preparation of rabbis and teachers. Rabbi Saul Silver is the President and Samuel S. Siegel is the Executive Director.

The College of Jewish Studies in Chicago is affiliated with the Board of Jewish Education in that city. The College trains Jewish teachers and club leaders, and gives courses in advance Hebrew studies to youth and adults.

The Dropsie College for Hebrew and Cognate Learning, located at Philadelphia, publishes the *Jewish Quarterly Review*. During the academic year 1940–41, 48 students — 44 men and 4 women — followed courses in the various departments of the College: Bible, Rabbinics, Jewish History, Cognate Languages and Egyptology. Professor Abraham A. Neuman was elected President in succession to the late Doctor Cyrus Adler. Volume XXXI of the *Jewish Quarterly Review* was published by the College under the editorship of Professors Abraham A. Neuman and Solomon Zeitlin.

During the year the Graduate School for Jewish Social Work, which suspended operations after 1939, conducted negotiations for a resumption of its activities as a branch of the Jewish Theological Seminary.
Educational Work by Other Bodies

Educational work was a prominent feature of organizations whose functions are primarily fraternal, philanthropic or political. Prominent among them are the B'nai B'rith, the Jewish Welfare Board, and the various Zionist organizations.

The B'nai B'rith Hillel Foundation grew to 55 units that served the religious, cultural and social needs of some 30,000 Jewish men and women, on college and university campuses. The activities included national debating and oratorical contests, an essay contest on Rashi, a pamphlet library on Judaica, music and dramatics. The Aleph Zadik Aleph, the junior branch of the B'nai B'rith, continued to stress its cultural work in which some 1,500 boys participated. A monthly guide to Jewish programs was published, as well as the A.Z.A. Shofar, a fortnightly, dealing with Jewish activities. A.Z.A. Sabbath was observed in 250 communities. In many cities classes under local rabbis were conducted in Jewish history and customs. The Supreme Lodge of B'nai B'rith continued to encourage programs with Jewish content, and a special monthly for the purpose was distributed to the Lodges. Many of the District Grand Lodges followed suit. District Grand Lodge No. 2, for example, published a series of pamphlets on American Jewish history, as well as a series on Jewish customs and ceremonies.

The national office of the Jewish Welfare Board conducted orientation courses in cooperation with colleges and universities for Jewish students who aimed to enter the community center field. It also offered courses for center executives, as well as club leaders. It published special bulletins and program material and two quarterly periodicals, Program Aids and The Jewish Center. The principal educational project during the year was an effort to merge Hebrew schools housed in Jewish centers with the educational departments of those centers. Studies to this end were conducted in Poughkeepsie, N.Y., Merrick, L.I., Morristown, N.J., Newark, N.J., and Staten Island, N.Y. The Lecture Bureau of the Jewish Welfare Board was en-
larged and the emphasis placed on the general world scene and the Jewish issues involved in it. The Health and Camping Departments served the educational needs of many home and country camps.

The Zionist Organization of America, through its Department on Youth and Education, directed by Rabbi Samuel M. Blumenfield, carried through a large publication program, as well as many educational functions and conferences, including a national Yehuda Halevi Essay Contest. The publications included pamphlets on Palestine and Zionism, material for cultural programs and festival observance by Zionist groups, plays, etc. Arrangements for a Summer Camp Institute for Zionist youth leaders were completed to be held at Amherst, N.H., during the month of August, 1941. Among the youth organizations served by the Department are Young Judaea, Avukah and Masada.

The Habonim (Builders) is the Youth Division of the Labor Zionist movement. Besides work directly related to Palestine, it promotes the study of Jewish culture, history and traditions and aims "to prepare young Jews for active participation in American Jewish community life." Its membership is approximately 3,000, with groups in the principal communities of the United States and Canada. Last summer it conducted ten camps for children and adolescents in various parts of the country. It continued to publish the monthly juvenile magazine Haboneh (The Builder), launched the fortnightly News and Views for its older members, and issued a considerable volume of other educational material, much of it on festival celebrations. Members of Habonim are trained for personal participation in the upbuilding of Palestine and "for the defense of Jewish rights everywhere."

An intensive educational program was conducted during the year by Hadassah and Junior Hadassah. Monthly digests of Jewish news and program material were furnished to Hadassah's 391 chapters, 85 groups, 91 business and professional divisions, and 265 chapters of Junior Hadassah. Some 750 study groups of both organizations received aids for the study of Jewish history, literature, mores, customs and traditions. The groups were provided with material for a three year course on "Jewish Survival in the World
Today,' prepared by Abraham G. Duker in cooperation with the National Education Committee of Hadassah and its Education Advisory Committee. In the publication program were included three editions of the book on modern Palestine, "Hebrew Reborn" by Shalom Spiegel, and the monthly Hadassah Newsletter which goes out to a mailing list of 100,000.

The Union of American Hebrew Congregations, in addition to its Commission on Education, already referred to, conducted educational and cultural work also through its Department of Synagogue and School Extension, Committee on Public Information, and its Tract Commission. Six regional Rabbinical conventions were held during the year. "The Faith and Message of the Prophets" by Dr. Moses Buttenwieser and "The Jewish Concept of the Chosen People" by Dr. Bernard Heller, were added to its tracts. The National Federation of Temple Brotherhoods and the National Federation of Temple Sisterhoods were among the leaders in cultural work for adults. The Federation of Temple Brotherhoods has also added to its activities the work formerly conducted independently by the Jewish Chautauqua Society, chiefly directed to sending competent persons to lecture on Jewish subjects to groups of students at universities and colleges.

The agency that ministers to the cultural needs of the Jewish blind is the Jewish Braille Institute of America, of which Samuel R. Wachtell is President, and Leopold Dubov, Executive Director. The Institute publishes a monthly magazine in English Braille devoted exclusively to Jewish interests and distributed free to Jewish and non-Jewish blind. In cooperation with the National Federation of Temple Sisterhoods, it maintains a free circulating Braille library of books of Jewish content, and promotes the development of Hebrew literature in Braille. During the year it celebrated its tenth anniversary with a short-story contest for the Jewish and non-Jewish blind and a special sponsors' edition of the Jewish Braille Review.

The Society for the Advancement of Judaism, as sponsor of the Reconstructionist movement, continued its program of publications, which included the semi-monthly Reconstructionist, pamphlets, articles, songs, etc.
The Menorah Association continued to publish the *Menorah Journal*, and the Inter-Collegiate Menorah Association conducted some 50 societies in American colleges and universities, devoted to a study of Jewish culture and ideals. Dr. Henry Hurwitz is Chancellor of the Inter-Collegiate Menorah Association and editor of the *Menorah Journal*.

The Jewish Publication Society of America continued its work of publishing books of Jewish interest. A list of its publications during the year is included in the bibliography which follows this article. Further information regarding the Society will be found in the report of its last annual meeting in May, 1941, printed in the present volume.

**Hebrew Culture**

The principal agency for the promotion of Hebrew culture in the United States is the Histadrut Ivrit (Hebrew Federation) which, with the cooperation of the Zionist Organization of America, publishes the Hebrew weekly *Hadoar* (The Post). The editor of this periodical, which on May 30, 1941 published its 1,000th number, is Menahem Ribalow. During the year, the organization published a number of Hebrew volumes including "Ee Hadmaot" (Isle of Tears) by S. L. Blank and a biographical study of Achad Ha'am by Jochanan Twersky. The President of the Histadrut Ivrit is Dr. Israel Efros. Another Hebrew cultural event was the launching of the Hebrew monthly *Bitzaron* (The Fortress), under the direction of Prof. Chaim Tchernowitz as editor.

**Learned Bodies**

Among the learned Jewish bodies that have functioned during the year are the American Jewish Historical Society and the American Academy for Jewish Research. The American Jewish Historical Society, through its library, its museum and the papers read at its annual meeting, continued to aid research into the history of the Jews in America. The Society has been consulted by students in that field, as well as by institutions of learning.

The American Academy for Jewish Research, of which
Professor Salo W. Baron is President, adopted a number of projects for the year, including a new edition of the Hebrew Bible, a critical edition of the unpublished works of Maimonides, and a critical edition of Talmudic texts. Several distinguished refugee scholars were appointed by the Academy to research fellowships.

During the year, the National Academy for Adult Jewish Studies was launched "to strengthen the faith in God and human dignity by spreading information regarding the Jewish religious tradition." Dr. Louis Finkelstein was named President, and Rabbi Israel M. Goldman of Providence, R.I., National Director.

Organized to promote a better understanding of the position of the Jews in the modern world, through scientific study and research, the Conference on Jewish Relations has 700 members, most of whom are scholars in leading colleges and universities or members of other liberal professions. The Conference, of which Prof. Salo W. Baron is President, and Joshua Starr, Executive Secretary, conducts research in Jewish sociological problems; during the year, the Conference finished a study on the difficulties encountered by Jews in entering the medical profession. It published a "Bibliography of Jewish Social Studies, 1938–39" by Dr. Baron, and the quarterly publication, Jewish Social Studies, which it has issued since January, 1939.

The Yiddish Scientific Institute, (YIVO), another learned body, now has its headquarters in New York, with Dr. Max Weinreich as Director. The YIVO continued research into Yiddish linguistics, Jewish history, psychology and education. A number of public lecture sessions on these themes, as well as on problems of post-war reconstruction, were held. With the aid of the National Refugee Service, a group of refugee scholars were engaged by the Institute to prepare papers in different fields of Jewish research. Its library, which received many valuable gifts during the year, now contains 20,000 items. The publications of the Institute included five issues of Vivo Bletter ("Yivo Leaves"), and a new bi-monthly periodical, Yiddishe Sprakh ("Yiddish Language").

The war in Europe has driven to our shores many illustrious rabbis and scholars, heads of Yeshivoth and Yeshivah
students, some of whom have resumed their studies in this country. The war has also made America an important center of activity of cultural organizations, like the YIVO (Yiddish Scientific Institute) and of political organizations with distinct cultural aims, like the Agudath Israel. A marked impulse to progress in Yiddish culture and Orthodox education has been the result. In Orthodox education mention should be made of the establishment of a number of Beth Jacob schools, a type that flourished in Eastern Europe, devoted to the intensive Jewish education of girls along strict Orthodox lines.

Yiddish culture during the past year, suffered a set-back when *Die Zukunft* (The Future), the oldest and most important Yiddish monthly in America, which had been published for 48 years by the Jewish Daily Forward Association, ceased to appear.

A Jewish cultural event of outstanding importance during the year was the 800th anniversary of the death of the medieval Hebrew poet Yehuda Halevi. Celebrations were held throughout the country, and cultural and educational organizations published special material and conducted essay contents on the great poet.

**Conclusion**

This brief record of activity in the field of Jewish education and culture in the United States during the year 5701 would present a one-sided picture if it failed to stress the fact that, in spite of the efforts that have been made and the progress that has been achieved, there are still vast numbers of American Jews, among them many thousands of Jewish children, who are unaffected by the existing processes of Jewish education. But the world crisis has in the main produced a positive effect. The cataclysmic events through which the Jewish people in particular are passing, have aroused in thousands of American Jews an awareness of the primary importance of Jewish education for themselves and their children. They recognize the value of the Jewish heritage as a shield against the shafts of defamation and calumny, as a source of self-esteem and high morale at a time when morale is probably the most precious of all human possessions.
American Jewish Bibliography
January 1940-June 1941
An Annotated List of Books of Jewish Interest in
English Published in the United States

Compiled by HARRY J. ALDERMAN*

History

BRAUDE, WILLIAM GORDON. Jewish proselyting in the first five centuries of the common era, the age of the Tannaim and Amoraim. Providence, R.I., Brown University, 1940. 142 p. (Studies, v. 6)

DRAZIN, NATHAN. History of Jewish education from 515 B. C. E. to 220 C. E. (during the periods of the Second Commonwealth and the Tannaim). Baltimore, Johns Hopkins Press, 1940. 161 p. (Johns Hopkins University studies in education, no. 29)

FINKELSTEIN, LOUIS. The Pharisees; the sociological background of their faith. Philadelphia, Jewish Publication Society, 1940. 2 v. (Morris Loeb series)
Second edition, revised, of a scholarly study.

A record of the author's archaeological activities in Transjordania.

INFELD, HARRY. Israel in The decline of the West. New York, Bloch, 1940. 257 p.
An application of Oswald Spengler's philosophy of history to the Jews.

KOBER, ADOLF. Cologne; tr. from the German by Solomon Grayzel. Philadelphia, Jewish Publication Society, 1940. 412 p. (Jewish communities series)
A history of the oldest Jewish community in Germany, from the Roman period to modern times.

OPPENHEIMER, FRANCIS JOSEPH. Ezekiel to Einstein; Israel's gifts to science and invention. With a foreword by Joshua Bloch. New York, Liveright, 1940. 138 p.
A popular survey.

ROSMARIN, MRS. TRUDE (WEISS). Jewish women through the ages. New York, Jewish Book Club, 1940. 96 p. (Jewish people's library)
A brief account of their achievements in many countries and periods.

*Librarian, American Jewish Committee.
Revised edition.

An authoritative survey of Jewish participation in various fields of human achievement.

A popular history, based upon modern historical research, with emphasis upon social and economic factors.

Vogelstein, Hermann. Rome; tr. from the German by Moses Hadas. Philadelphia, Jewish Publication Society, 1940. 421 p. (Jewish communities series)
A history of the Jews in Rome from classical antiquity to modern times.

Contemporary Problems

A series of articles which originally appeared in the Congress Weekly.

A collection of addresses dealing largely with current problems, by the rabbi of Congregation B'nai Jeshurun, New York City.

Goldstein, Sidney Emanuel. Meaning of marriage and foundations of the family; a Jewish interpretation. New York, Bloch, 1940. 95 p.

A comprehensive survey of the major problems of American Jewish life in terms of the larger problems facing the world today.

A series of five addresses by an outstanding rabbi.

A sociological study, by the noted Zionist scholar.

A thorough investigation of the adjustment of recent immigrants to American life.
REVIEW OF THE YEAR 5701—UNITED STATES

An examination of the causes and implications of anti-Semitism, which is according to the author, essentially an outgrowth of anti-Christianity.

An analysis of present-day anti-Semitism in terms of its anti-democratic role.

SILVER, ABBA HILLEL. The world crisis and Jewish survival; a group of essays. New York, Richard R. Smith, 1941. 221 p.
A critical examination of the position of the Jew and Judaism in the modern world.

A comprehensive study of fascist organizations in the United States.

WISE, JAMES WATERMAN, and LEVINGER, LEE JOSEPH. Mr. Smith, meet Mr. Cohen . . . New York, Reynal & Hitchcock, 1940. 182 p.
An attempt to create a better understanding of American Jews by their Gentile neighbors.

Palestine and Zionism

BIALIK, MANOAH LEVANON. The cooperative credit movement in Palestine; with an introduction by Salo W. Baron. Brooklyn, N. Y., The author, 1940. 128 p. (lithoprinted)
A thorough presentation.

Three addresses delivered by the author while president of the Zionist Organization of America.

An authoritative analysis originally published in Hebrew and German in 1937. With a foreword by Israel Goldstein.

Excerpts from diaries of members of the Zionist youth organization in Poland.

HERZL, THEODOR. Excerpts from his diaries [tr. by Maurice Samuel and Joel Lipsky; selected by Mordecai Newman; with an introduction by Pierre van Paasen and a preface by Emanuel Neumann] New York, Scopus Pub. Co., 1941. 143 p. (Jewish pocket library)
First complete English translation of Herzl’s classic novel envisioning a Zionist Commonwealth in Palestine.

ROSENBLATT, SAMUEL. This is the land. New York, Mizrachi Organization of America, 1940. 166 p.
A collection of essays on Palestine and Zionism.

A Revisionist interpretation. The original book was published in 1938.

Religion and Philosophy

By the well-known Yiddish novelist.

BADER, GERSHOM. Jewish spiritual heroes; the lives and works of the rabbinical teachers from the beginning of the "Great Synagogue" to the final completion of the Talmud; seven centuries of Jewish thought. [English by Solomon Katz] New York, Pardes, 1940. 3 v.

Prepared by a number of distinguished scholars.


DAICHES, DAVID. The King James version of the English Bible; an account of the development and sources of the English Bible of 1611 with special reference to the Hebrew tradition. Chicago, University of Chicago Press, 1941. 228 p.

A companion volume to the author's Jewish holidays and festivals.

An informal presentation of their origins, meaning and practice.
FELDMAN, ABRAHAM JEHIEL. The rabbi and his early ministry; the alumni lectures of the Hebrew Union College, Cincinnati, Ohio, delivered in March, 1940. With a foreword by President Julian Morgenstern. New York, Bloch, 1941. 155 p.

Devoted to practical problems of the rabbinate.


Discussion of the life and work of the Alexandrian Jewish philosopher.

GRAUBART, DAVID. Beyond this present. Chicago, Publishers Press, 1940. 140 p.

A series of essays on problems of Judaism.


Summaries of the weekly scriptural portions with accompanying lectures.

ISAACS, MIRIAM, and ROSMARIN, T. W. What every Jewish woman should know; a guide for Jewish women. New York, Jewish Book Club, 1941. 96 p. (Jewish people's library)

A simple discussion of holidays and other religious observances in the home.

LEIPZIGER, EMIL WILLIAM. The rabbi and his flock. New York, Behrman, 1940. 91 p.

A collection of addresses.

MAIMONIDES (MOSES BEN MAIMON BEN JOSEPH). Maimonides said; an anthology. Selected and tr. by Nahum N. Glatzer. New York, Jewish Book Club, 1941. 94 p. (Jewish people's library)

A popular presentation of those teachings of the medieval philosopher which would interest the modern Jew.


Includes a number of rabbinic texts from the Genizah in a special Hebrew section.

QUARO, JOSEPH BEN EPHRAIM. The kosher code of the orthodox Jew; being a literal translation of that portion of the sixteenth-century codification of the Babylonian Talmud which describes such deficiencies as render animals unfit for food (Hilkot Terefot, Shulhan 'Aruk); to which is appended a discussion of talmudic anatomy in the light of the science of its day and of the present time, by S. I. Levin and Edward A. Boyden. Minneapolis, University of Minnesota Press, 1940. 243 p.
Reichman, Jacob. The voice of Jacob; legend comment, sermons and lectures. New York, Pardes, 1940. 256 p.


The major tenets of the three religions are succinctly described. Sponsored by the National Conference of Christians and Jews.


A collection of discourses on the Jewish festivals and the Bible.

Rosmarin, Mrs. Trude (Weiss), ed. The Oneg Shabbath book. New York, Jewish Book Club, 1940. 96 p. (Jewish people's library)

An anthology of prose, poetry, and music pertaining to the Sabbath.


Aggadic homilies arranged according to the weekly scriptural portions. Translated from the Yiddish.


A compilation of essays, readings, and program material.

Liturgy


— Kabbalath Shabbath: welcoming the Sabbath; a collection of psalms, responses, and ceremonials for the eve of the Sabbath according to the newly revised Union prayer book, for cantor, mixed chorus, and organ accompaniment. New York, Bloch, 1940. 67 p.

Davidson, Walter A. Avodas Yisroel; musical service for the Sabbath evening according to the Union prayer book, with selections for the newly revised edition, for cantor and mixed choir. New York, Bloch, 1941. 35 p.


The first volume, Rosh Hashonah, was published in 1929.

Harrack, Charles de. Sabbath eve service for the synagogue, for cantor (baritone), mixed choir, and organ. New York, Bloch, 1941. 24 p.

A revision of the Passover service "in terms of modern thought and experience." The English text is a paraphrase rather than a translation of the original Hebrew.


The Reform rite, with text in English and Hebrew.

Literature


A third collection of sketches by the Yiddish humorist.

BARON, JOSEPH LOUIS, ed. Candles in the night; Jewish tales by Gentile authors; with a preface by Carl Van Doren. New York, Farrar & Rinehart; Philadelphia, Jewish Publication Society, 1940. 391 p.

A collection of twenty-three short stories culled from fourteen national literatures, including such authors as Boccaccio, Chekhov, Gorky, Anatole France, Strindberg, Stephen Vincent Benet, and Sinclair Lewis.

CITRON, SAMUEL J. New marranos; a play in seven scenes. New York, Behrman, 1940. 34 p.

A dramatized protest against employment discrimination.


A story of three boys of New York's East Side, one a Jew, who fought in France in 1917-18.


A novel of a German Jew and his attempts to escape the Nazis. Published in England as The man who took trains.


Story of an immigrant Jewish family in Chicago from the turn of the century to 1918.


About a young German-Jewish scientist caught in the Nazi machine.


A novel based upon the experiences of a family of Galician Jews in Germany from 1914 to 1933.
Klein, Abraham M. Hath not a Jew... Foreword by Ludwig Lewi-
Poems.

1941. 128 p.
Poems.

Mendelssohn, Peter. Across the dark river. New York, Doubleday,
Doran, 1940. 339 p.
The story of a group of Austrian refugees who find a temporary haven on a
river barge.

Meyersburg, Dorothy. Seventh Avenue. New York, Dutton, 1941.
288 p.
A novel of New York's garment center.

Neumann, Robert. By the waters of Babylon. New York, Simon &
Schuster, 1940. 356 p.
A busload of refugees from many lands attempting to cross the border into
Palestine meet with a fatal accident. The novel relates the histories of the victims.

Roback, Abraham Aaron. The story of Yiddish literature. New York,
Yiddish Scientific Institute, 1940. 448 p.
A comprehensive survey.

—— Supplement to The story of Yiddish literature. Cambridge,

Steinberg, Milton. As a driven leaf. Indianapolis, Bobbs-Merrill,
1940. 480 p.
The story of Elisha ben Abuyah, Jewish rabbi of the second century who re-
nounced his religion and betrayed his people to the Roman governors in Palestine.

Waxman, Meyer. A history of Jewish literature; from the close of the
Bible to our own days; v. 4, 1880-1935. New York, Bloch, 1941.
1235 p.
The concluding volume of a work, the first part of which appeared in 1930.

Winston, Margoa. Gluckel von Hameln; a play. New York, Behrman,
1941. 72 p.
Based upon the memoirs of Glueckel written in Hamburg 250 years ago.

Art

Raskin, Saul, illus. Haggadah for Passover. New York, The artist,
1941. 92 p.
Text in Hebrew and English.

—— Pirke Aboth (Sayings of the fathers) in etchings. New York,
The Artist, 1940. 124 p.
With text in Hebrew, Yiddish and English.
Juvenile

    Historical tale of the Khazars.

    The story of a courageous Jewish boy, Adam Levy, at school, college, and later on the battlefields of the first World War.


    A fictionalized biography.

Fein, Harry H., ed. and tr. Gems of Hebrew verse; poems for young people. Tr. from the original tongue. Boston, Bruce Humphries, 1940. 120 p.

    Adventures of a little boy of New York's East Side.

    Short biographical sketches of famous Jews.


The story of a family of Jewish children and of their community and public school relationships. Designed to aid in better understanding between Jew and Gentile.

Pessin, Deborah. Giants on the earth; stories of great Jewish men and women from the time of the discovery of America to the present. Illus. by Lillian Fischel. New York, Behrman, 1940. 288 p.

A textbook of modern Jewish history.

A textbook including a tour through Palestine and a history of Zionism.

Biography

Adler, Cyrus. I have considered the days. Philadelphia, Jewish Publication Society, 1941. 447 p.
The memoirs of the late American Jewish scholar and communal leader. With a foreword by A. S. W. Rosenbach.

An authoritative study of the founder of modern political Zionism.

The noted scenic designer writes of her early years among New York's theater folk when her father, Joseph Frankau, was a popular actor.

Epstein, Jacob. Let there be sculpture. New York, Putnam, 1940. 393 p.
Reminiscences of the American-born sculptor, long resident in England, whose works have often provoked controversies.

Autobiography of an outstanding educator.

Friedman, Lee M. Rabbi Haim Isaac Carigal; his Newport sermon and his Yale portrait. Boston, Privately printed, 1940. 43 p.
"This tells of the publication of the first Jewish sermon to have been both delivered and printed in the United States, of a mystic oriental visitor to Colonial America, and of his portrait." — Foreword.
   Fictionalized autobiography of the English Jewish author.

HELLMAN, GEORGE SIDNEY. Benjamin N. Cardozo; American judge.
   The author emphasizes the personal rather than the professional aspects of the
   life of the late Supreme Court justice.

INFLED, LEOPOLD. Quest; the evolution of a scientist. New York,
   Doubleday, Doran, 1941. 342 p.
   Autobiography of the noted Polish-born physicist and collaborator of Einstein.

JONAS, NATHAN S. Through the years; an autobiography. New York,
   Business Bourse, 1940. 365 p.
   The author, formerly president of the Manufacturers Trust Company, played
   a prominent role in Jewish welfare work in Brooklyn.

   311 p.
   An American citizen for many years, the author tells of his early life in Russia
   and his anti-Czarist activities.

MADARIAGA, SALVADOR DE. Christopher Columbus; being the life of
   the very magnificent lord Don Cristóbal Colón. New York, Macmillan,
   1940. 524 p.
   Madariaga supports the contention that Columbus was of Spanish Jewish
   ancestry.

NATHAN, ANNE, AND COHEN, HARRY I. The man who stayed in Texas;
   322 p.
   About a popular figure of the Southwest whose career has been devoted to
   the furthering of tolerance and good will.

POSENER, S. Adolphe Crémieux; a biography. Tr. from the French by
   293 p.
   Life of the nineteenth-century French statesman and founder of the Alliance
   Israelite Universelle.

READING, GERALD RUFUS ISAACS, 2d marquis of. Rufus Isaacs, first
   The career of the distinguished jurist and statesman up to the beginning of the
   first World War, written by his son.

STERN, GLADYS BRONWYN. Another part of the forest. New York,
   Macmillan, 1941. 396 p.
   Further recollections of the English novelist, continued from her earlier
   Monogram.

WALDMAN, LEIBELE. Song divine; an autobiography...as told to
   Reminiscences of a young cantor.
Reference, Bibliography, Annuals

In addition to reports, proceedings, and membership list, includes: Studies in medieval German Jewish history, by Berthold Altmann. — The Jewry-law of the medieval German law-books, pt. II, by Guido Kisch. — Some references to Jews in pre-Islamic Arabic literature, by Ilse Lichtenstädter.


First issue of a yearbook designed to assist recent German-Jewish immigrants in their adjustment to American life, through its articles, directories, and ready-reference features. Text in German and English.

An annotated bibliography, systematically arranged, of all important books, pamphlets, and periodical articles published the world over during the period covered. Reprinted with additions and index from Jewish Social Studies, July and October, 1940.


An annual volume containing twenty-seven original articles on a wide range of medical subjects of Jewish interest.


In addition to reports, proceedings, and membership list, includes: The rabbi and the American community (symposium), by Morris Adler, David Goldstein, A. E. Cohen.— The rabbi and his congregation (symposium), by Ira Eisenstein, Morris Silverman, W. P. Greenfeld.— The Morris D. Levine memorial lecture (in Hebrew), by Herman Hallperin.— The Jewish Theological Seminary of America, by I. M. Goldman, Louis Finkelstein, Simon Shetzer.— The place of the rabbi in American Jewish life, by M. M. Kaplan.— A review of Dr. Epstein's book, Lish'elath ha-agunah, by David Aronson.


An unusually interesting bookseller's catalogue listing over 2,500 items written either by Jewish authors or by those whom the Nazi racial laws would classify as "non-Aryans."

The universal Jewish encyclopedia; an authoritative and popular presentation of Jews and Judaism since the earliest times; v. 2-4. Ed. by Isaac Landman; Louis Rittenberg, executive and literary editor. New York, Universal Jewish Encyclopedia, Inc., 1940-41. 3 v.

Contents: v. 2, Baal-Canada.— v. 3, Canards-Education.— v. 4, Eduyoth-Gnosticism.

To be completed in ten volumes. The first volume was published in 1939.

Miscellaneous

BRAV, STANLEY ROSENBAUM. Jewish family solidarity; myth or fact? Vicksburg, Miss., The author, 1940. 130 p.


Seventeen dances with music and descriptions.

FEINBERG, DAVID B. The Jewish quiz book. New York, Jewish Book Club, 1940. 96 p. (Jewish people's library)

SOLIS-COHEN, SOLOMON DA SILVA. Judaism and science, with other addresses and papers; and with a bibliography. Philadelphia, Privately printed, 1940. 274, 84 p.

Published by friends of the distinguished Philadelphia physician in honor of his 82nd birthday, September 1, 1939.
programs and activities in the same or related fields of endeavor. Jewish Community Councils, aiming to serve as a common meeting ground of the diverse elements and groups in the Jewish community, combined their endeavors to make Jewish welfare effort a cooperative undertaking of the entire community. The Community Council form of organization, giving representation to all interested groups, has come to be adopted by a number of Jewish Federations, concerned primarily with the coordination and support of local philanthropic activities, and by Jewish Welfare Funds, organized chiefly for the purpose of securing local support for national and overseas activities. The scope of both Federations and Welfare Funds has been widened to include such emerging needs as local service to refugees, vocational guidance and placement, civic protection, and Jewish education. Within the range of interests of each of these forms of community organization, efforts have been made to coordinate related activities and to introduce the planning and budgeting processes as the basis for the formulation and support of local programs.

Some progress has been made also in the development of inter-city cooperation on a regional basis. Regional conferences for the interchange of local experience in dealing with community organization problems and for the discussion of matters of common concern to all of the local communities within the region, have been sponsored by the Council of Jewish Federations and Welfare Funds, by the Jewish Welfare Board, and other national organizations, for educational and coordination purposes. Efforts have also been made by the National Refugee Service to establish regional committees for the distribution of refugee resettlement cases, and by some of the civic-protective agencies to carry out cooperative programs. Regional organization for consultative and administrative purposes is, however, still in the experimental stage. Such efforts as have been made in this direction by various national agencies were not coordinated and were, on the whole, limited to the furtherance of the particular interests of their respective sponsors.

Reflecting to an even greater extent the diversity of interests in the Jewish community were the more than eighty national agencies for health and welfare, civic-
protection, educational and cultural development, and coordination and research, conducting their activities in the United States, and for relief, reconstruction and cultural endeavor overseas. (See Directory of Jewish National Organizations in this volume.) Because of historical antecedents and ideological differences in approach to the solution of certain problems, the work of some of the national agencies operating in the same or related fields remained uncoordinated. Note is, however, to be made of the reconstitution in March, 1941 of the United Jewish Appeal for Overseas Relief, Refugees and Palestine, involving joint fund-raising and allocation of funds for the current year's needs to its constituents — the Joint Distribution Committee, United Palestine Appeal and National Refugee Service — and the endeavors to reactivate the General Jewish Council (discussed elsewhere in this article).

Proposed National Advisory Budget Service

Because of the urgency of the problems dealt with by some of the national organizations, especially those engaging in civic-protection and overseas relief and migration service, major consideration was given, in the course of the year, in the local communities and at regional and national conferences, to the problem of coordinating the programs and fund-raising efforts of the national organizations and relating them to the work of the local communities, to which they have been appealing for support. Discussion centered on the reconstitution of the United Jewish Appeal, referred to above, and the related issue of budgeting the needs of national and overseas organizations appealing for local support. Local communities were faced with the immediate problem of equitable allocation of support to the constituents of the United Jewish Appeal, all of whom announced independent campaigns after the termination of the 1940 agreement. In addition, Welfare Funds have been finding it extremely difficult to determine the extent of local responsibility for the support of the numerous other non-local agencies. As a possible solution, the Committee on the Study of National Budgeting Proposals of the Council of Jewish Federations and Welfare
Funds submitted to the General Assembly of the latter body (held in Atlanta, Ga., on February 1–3, 1941) a proposal to establish a National Advisory Budget Service to assist local communities, by means of more extended fact-finding and research, to evaluate the work of national and overseas agencies, and make recommendations about their relative requirements. The proposal was opposed by a minority group on the Committee on the ground that the different ideologies involved in the causes appealing for Welfare Fund support could not be fairly evaluated by any national group, also that although the proposed service would be advisory, it would become mandatory in effect because of the pressure which authoritative recommendations would exercise on local communities. The proposal was finally submitted to a referendum of the member agencies of the Council and was approved by a majority of the membership voting. However, in view of the variety of opinions expressed by member agencies, the Council announced on May 20, 1941, that it had decided not to expand its services to the full extent authorized by the majority, and that “the reports in 1941 will not attempt to translate evaluations in terms of total budget requirements and no specific recommendations will be offered to member agencies on approved minimum or maximum financial needs of any organization. Future plans will be made by the board after consideration of 1941 experiments.”

Overseas Aid

The realization that American Jews constitute the only group still in position to aid war-stricken Jewry actuated local communities to continue their fund-raising efforts and give priority to the needs of the overseas relief and reconstruction agencies. The results of the 1940 campaigns lagged somewhat behind the results attained in the previous year. These efforts made it nonetheless possible to put at the disposal of the major agencies in this field a total of $15,688,000 representing about 87% of the total 1940 cash receipts of the major national and overseas agencies reporting to the Council of Jewish Federations and Welfare Funds. Of the funds turned over to this group of agencies,
approximately $6,288,000 went to organizations operating in Europe and elsewhere (Joint Distribution Committee and Ort); $5,487,000 to those centering activities in Palestine (United Palestine Appeal, Hebrew University, Hadassah and National Labor Committee for Palestine); $3,741,000 for immigration service in the United States (National Refugee Service and Hias); and $172,000 for international news service (Jewish Telegraphic Agency).

The role which overseas aid has played in the local community is indicated by the fact that slightly more than 90% of all appropriations made by Welfare Funds for non-local purposes went to agencies engaged in relief and reconstruction work abroad and immigration and refugee service in the United States.

Refugee Service

The task of aiding most of the 194,000 refugees who have entered the United States since 1933, including about 30,000 who arrived during the year ending June 30, 1941, continued to absorb the attention of the national migration and refugee service agencies — the National Refugee Service, the Hias, and Council of Jewish Women — and of local communities throughout the country. Despite increasing difficulties in securing transportation, and the more stringent visa regulations recently imposed by the State Department, the flow of refugees into the United States continued during the first quarter of 1941 at approximately the same rate as in the previous year — about 2,000 to 3,000 per month. The task of helping the newcomers to make a satisfactory economic adjustment, it is reported, has become increasingly difficult. In addition to providing relief and employment service, the National Refugee Service and the cooperating local and regional committees devoted considerable attention to vocational retraining, and to resettlement from the eastern ports of entry to the smaller communities in the interior of the country. During 1940, the National Refugee Service facilitated the resettlement of 2,929 families, comprising 5,120 individuals. Resettlement in the early part of 1941 was proceeding at the rate of about 280 individuals per month.
The total expended by the National Refugee Service in 1940 for all of its activities amounted to $3,477,756. Included in this amount was $2,024,876 for relief and service, and a little over $189,000 for subventions to other organizations aiding refugees. The expenditures of 33 of the larger local communities for refugee service is estimated at about $900,000. For 1941, the National Refugee Service was included in the United Jewish Appeal and is to be given an initial allotment of $2,000,000 out of the first $8,000,000 raised. Additional grants out of collections above this amount will be determined by an Allocations Committee.

Local Social Service

In most of the larger communities, excepting New York City, local refugee service, originally administered by special committees, had become an integral part of the service of local family welfare agencies. The extension of the services of these organizations to local residents as well as to refugees had caused a halt in 1940 in the steady decline in the volume of service and relief expenditures of family welfare agencies noted since 1933, the year in which Federal, State and local public relief provisions had become increasingly available. Eighty-four family welfare agencies reported to the Council of Jewish Federations and Welfare Funds to have given service in 1940 to 56,286 cases and to have expended $2,321,000 for relief. Approximately 20% of the total relief expenditures were for cases carried cooperatively with public agencies. While exact information about the total number of Jewish cases receiving relief from public agencies is unavailable, it is believed to be much larger than the number known to Jewish organizations.

As a result of a gradual decline in the size of Jewish families and of increasing public provision for the care of dependent and neglected children, the number of children receiving foster care in family homes and in institutions continued to decline in 1940. All told, Jewish agencies cared for a total of 11,553 children, — about 71% in paid family foster homes, and 29% in institutions. The trend away from institutional to family foster home care, and the decrease
in the number of children under care resulted in 1940 in the merger of the major child-care agencies in Philadelphia and in Detroit, and in the realignment of the services of previously merged agencies in New York and in Chicago.

Increased availability of old age pensions or old age assistance notwithstanding, the aging of the Jewish population continued to call for institutional facilities for the care of the aged. In 1940, approximately 5,500 aged persons were cared for in Jewish institutions. In line with recent trends, institutional facilities have been used increasingly for the care of persons in need of continued medical and nursing care and emphasis has accordingly been given to medical programs. Progress has also been made, in the course of the year, in developing non-institutional forms of care of aged persons able to adjust themselves in the community, and in the coordination of the services of family agencies, homes for aged, and medical institutions, to provide more individualized forms of care.

Although many Jewish patients use the facilities of public and non-sectarian medical institutions, most of the larger Jewish communities found it necessary to maintain hospitals, as their contribution to the health care needs of the general community. All of the 61 hospitals under Jewish auspices continued to be operated on a non-sectarian basis. Of this total 36 reported having given in 1940 a total of 2,802,933 days' care to 261,695 patients, of whom about 57% were Jews; 31% of the service given was free. A total of 1,718,531 visits, made by 287,989 patients, was reported by 36 out of the 46 clinics. Close to 48% of the new patients admitted to these clinics during the year were Jews.

By and large, hospitals under Jewish auspices have maintained high standards of service during the year. Forty of the 61 Jewish hospitals were approved by the American Medical Association for training internes or for residences and fellowships; 20 had schools of nursing approved by local State boards of examiners; 37 were approved by the American College of Surgeons as meeting unconditionally the minimum standards of that body.

The problem of establishing more satisfactory relationships between local health and social service agencies, on
the one hand, and the four national institutions for the tuberculous in Denver and Los Angeles, on the other, continued to engage the attention of local Federations and Welfare Funds. In 1940, these institutions provided 265,726 days' care to 1,226 patients, of whom 71% were Jews. Most of the patients came from centers of Jewish population which have developed facilities of their own for the care of the tuberculous. Use of the services of these institutions has been declining in recent years. As the hospitalization of tuberculous is considered as but one phase of the health and welfare programs of the local communities, efforts have been made to gear the services of the national agencies more closely with those of the local communities.

**Occupational Problems**

The occupational and adjustment difficulties which youth generally has been facing since the onset of the depression, and the continuing problem of discrimination against Jews in employment have prompted 17 communities to maintain special employment agencies to meet the needs of the socially handicapped, including refugees, as well as other members of the community in need of assistance in finding employment. Three of these agencies were established in 1940. Most of the agencies have also provided individual and group guidance in the choice of occupations. Several of the larger cities have, in addition, maintained special bureaus to combat discrimination in employment.

Thanks to improved business conditions, increased emphasis has been given in 1940, and especially in 1941, to vocational guidance and, in some of the larger communities, to retraining programs for refugees. Vocational guidance programs were conducted in the course of the year by a number of Jewish Community Centers and other youth service organizations. Notable among the latter is the B'nai B'rith Vocational Service Bureau in Washington, established in 1938, which engages in the preparation, publication and distribution of vocational information and in sponsoring national, regional and vocational conferences. Specialized employment service for refugees has been conducted in the course of the year by the Hias and National
Refugee Service. Marked success has been reported by the Jewish Agricultural Society with training and placement of a select number of refugees in agricultural pursuits. The Jewish Occupational Council continued to function as a consultative center for national and local agencies concerned with the problem of vocational adjustment.

Youth Programs and Services

The organization of a large number of Jewish youth for religious, cultural, social, philanthropic and patriotic purposes continued to reflect the diversity of interests and social and cultural groupings in the Jewish community. National youth membership organizations, grouped around the several religious bodies, the larger fraternal orders, Zionist agencies, and senior philanthropic societies claimed in 1940 a membership of over 110,000. An even larger membership was claimed by various student and college alumni associations, notably by the Greek letter societies.

Outstanding among the Jewish youth-serving organizations were the 325 Jewish Community Centers, Y.M.H.A.'s and Y.W.H.A.'s affiliated in 1940 with the Jewish Welfare Board, the national coordinating agency for the Jewish Center movement. The aggregate membership of these organizations was estimated at 425,000, of which about 71% was under 25 years of age. Two hundred and twenty-three of these organizations employed 1,301 professional workers. The estimated total expenditures during the year came to approximately $5,000,000, an increase of $300,000 over 1939.

Among the major activities of the local Centers were: group work, including participation in clubs and special interest groups by about 70% of the total membership; formal and informal Jewish education; vocational guidance, sponsored by approximately 100 organizations; and camp service, provided in 42 country camps with an enrollment of 15,159, and 91 home camps, with an enrollment of about the same size. Other activities included health conservation and physical training, general cultural and social pursuits,—games, dances, entertainments, etc.
Among the more significant recent developments has been an expansion of adult education and leadership training activities. Jewish Centers have also moved in the direction of greater participation in various Jewish communal undertakings.

Of other wide-spread youth service agencies note should be made of the B'nai B'rith Hillel Foundations, which were being expanded in the school year 1940-41 to serve 30,000 Jewish students in 54 colleges and universities. Among the new units opened in the course of the year, was the Foundation at Brooklyn College, New York City, with a Jewish student body of several thousand.

**Civic Protection**

The growing recognition that the stirring up of hostility between groups of different religious, national or cultural backgrounds is being used as a means to disrupt national unity has been followed by a perceptible decline in anti-Jewish agitation, such agitation reaching, according to the American Jewish Committee, "a new low of disrepute" during the year. However, a temporary upsurge in the months preceding the Presidential elections has driven home the realization that political, social and economic conflicts can in times of crisis be readily exploited to whip up latent inter-group prejudices. This realization gave impetus to local civic protective efforts and to continued agitation for the coordination of national activities in this field.

Locally, there was to be observed a growing recognition of the need for broad community participation in the formulation and direction of public relations programs, this recognition manifesting itself in the centralization of civic-protective work in the local community councils, in the coordination of segmental efforts, and in Welfare Fund assumption of responsibility for the financing of local programs. Local efforts have been facilitated to an extent by some of the national organizations, notably the Community Service Unit of the American Jewish Committee which continued to maintain contact with local communities, aiding them with advice and materials in coping with their problems. The Unit also continued the practice of holding
seminars and conferences of local lay and professional workers, giving detailed information on techniques and methods employed by the national agencies, and providing an opportunity for the discussion of problems confronting them in their work. Further opportunities for the interchange of local experience in this field was provided at the regional and national conferences of the Council of Jewish Federations and Welfare Funds.

Functionally, civic-protective activities necessarily varied from community to community. In the main, however, both local and national efforts have been directed toward interpreting to the non-Jewish community problems and situations affecting the Jewish group, combating overt manifestations of anti-Jewish activities, and overcoming social and economic discrimination by means of individual and group education. Special emphasis was put, in the course of the year, on cooperation with civic, religious and educational bodies in expounding the significance and value of democracy, and the need for national unity to meet the grave defense problems facing the country.

The identity of the needs and interests of the Jews of America with those of the rest of its citizens was strongly emphasized at the 34th annual meeting of the American Jewish Committee, which declared that it has looked upon its work "in the broader light of the maintenance of democratic and religious values in the present crisis," and that its efforts have been directed to bringing about a better understanding of the needs and problems of the Jewish group, and of the need for national unity and the preservation of the basic American traditions of justice and freedom. (For further details, see 34th Annual Report of the American Jewish Committee in this volume.)

The activities of the other national civic-protective organizations, while pursuing the same objectives, differed in orientation and approach, reflecting the special interests and points of view of their constituencies. Believing that the exigencies of the war situation more than ever call for the establishment of a central body representative of all of Jewry to deal with Jewish problems the world over, the American Jewish Congress, which had, several years ago, established the World Jewish Congress, took steps to re-
orient the World Congress program to meet present day conditions and future eventualities. In line with this program, the American Jewish Congress took steps to organize a Pan-American Jewish Conference of representatives of the United States and of South American countries, to consider the social and economic problems of the Jewish population in these countries. Maintaining that American Jewry ought to stand out in any effort for help to the fighting democracies, the Congress also called, toward the close of 1940, a conference on American Jewish Aid to Britain, launching shortly thereafter a campaign for $400,000 to supply 200 field kitchens for the relief of air raid sufferers, through the Jewish Section of the Interfaith Committee to Aid the Democracies.

As in past years, the Jewish Labor Committee continued to cooperate with various labor organizations, more particularly with the American Federation of Labor, to combat Nazism and fascism, taking on in the course of the past year the special task of finding a haven for intellectuals and labor leaders of all faiths whose existence has been threatened in the European dictator countries.

One of the problems given major consideration in course of the past year by all of the national agencies was the matter of preparing the necessary data relating to the political, social and economic problems of Jews in the war-affected countries for eventual presentation to such bodies as would engage in post-war reconstruction and rehabilitation.

On January 12, 1941, at its annual meeting, the American Jewish Committee presented to the delegates a report of the Committee on Peace Studies outlining the research projects in post-war problems initiated by the Research Institute on Peace and Post-War Problems. The studies were to cover the problems of immediate relief preparatory to rehabilitation; the problems of migration; and "the more general problems of keeping up the perennial right to which not only we, as Jews, but all civilization, must devote itself, and that is the maintenance of the fundamental rights of human beings irrespective of race or creed." In pursuit of these problems, the Institute will study the political, legal, social and cultural situation of the Jews since the end of
the last war, as well as the transitory and permanent changes brought about in Jewish life as a result of Nazi rule, including the proposals of Allied and neutral countries for post-war reconstruction insofar as such proposals may concern the interests of the Jews. The question of Palestine in its Jewish and international aspects, including the problem of Arab-Jewish relations, will be studied by a special section of the Institute.

The establishment of a similar research body, to be known as the Research Institute for Contemporary Jewish Affairs was announced by the American Jewish Congress on February 1, 1941. The purpose of the Institute is "to conduct a thorough investigation of Jewish life during the past 25 years with a view of establishing the facts of the present situation, determining its direct and indirect causes and suggesting the lines on which Jewish rights may be claimed in a post-war settlement."

The creation of yet another research body, the Research Institute for Jewish Post-War Problems to study "Jewish problems after the war as well as Jewish peace demands," was also made public by the Jewish Labor Committee. The Jewish labor movement, it was stated, must define and clarify its own attitude to the Jewish problems which will arise after the war. In pursuit of this task, it will utilize a large part of the work of the research committees of the American Jewish Committee and the American Jewish Congress.

Outstanding among the developments of the past year were the several endeavors to coordinate the work of the major national agencies in the civic-protective field. Representatives of local communities, gathered at the regional and at the February, 1941 General Assembly of the Council of Jewish Federations and Welfare Funds, continued to urge the coordination of the activities and of the financing of these national bodies, stressing the need for the development of a national public relations program which would enlist the cooperation of the local communities and which would provide a single channel for communication between local and national efforts. Dissatisfaction was expressed
with the work of the General Jewish Council which, it was stated, failed to achieve its avowed purpose, namely, "the immediate coordination of the activities of the American Jewish Congress, the American Jewish Committee, the B'nnai B'rith and the Jewish Labor Committee which relate specifically to the safeguarding of the equal rights of the Jews through the creation of a single body."

The discussions at the General Assembly arrived at no conclusions with regard to this subject. However, on March 18, 1941, the American Jewish Committee and the Anti-Defamation League of the B'nnai B'rith announced the consummation of an arrangement, which had been under consideration for some time, to conduct a joint fund-raising campaign for their defense activities, but declaring at the same time that "this plan in no way affects the administration of either organization, nor does it affect the integrity of their defense programs. Furthermore, both the American Jewish Committee and the Anti-Defamation League will continue to take part in the General Jewish Council for the settlement of questions of policy affecting all of the constituent members." A contrary position was taken shortly thereafter by the American Jewish Congress, which announced, on April 6, 1941, its withdrawal from the General Jewish Council, charging that the latter "had caused its own liquidation and ceased to exist, by reason of its failure to act." The Congress declared that the Council's inactivity resulted not only in failure to formulate plans for cooperative action, or to organize and coordinate the defense work of the local communal organizations, but that it really added confusion to the defense work in many of the communities and has, moreover, stimulated competition on the part of its own member agencies "on a scale never before witnessed in the United States."

Meanwhile, following the withdrawal of the American Jewish Congress, the agencies remaining in the General Jewish Council — the American Jewish Committee, B'nnai B'rith, and Jewish Labor Committee — proceeded to activate the Council by appointing Isaiah Minkoff, former secretary of the Jewish Labor Committee, as executive
secretary, and by creating a special committee to coordinate the defense activities of its constituent agencies. The three-point program formulated by the Council is as follows: 1) The fight against anti-semitism and protection of Jewish rights in America, by education and propaganda for American democratic principles; 2) coordination of the services of the agencies operating in the field of civilian morale and civilian defense, and 3) coordination of the work of the different Jewish organizations for study of Jewish problems in preparation for the coming peace conference. Negotiations have been carried on with the Synagogue Council of America to join the General Jewish Council.

National Defense Service

Realizing that the health and social welfare of the country is the first line of defense, Jewish social agencies have been cooperating with Federal, State and local defense bodies to meet the housing, health, education and dependency problems arising out of the national defense program. Consideration of the services which Jewish social welfare agencies can contribute to the civilian program was the subject of discussion at the 1941 annual meetings of the Council of Jewish Federations and Welfare Funds, Jewish Welfare Board, National Conference of Jewish Social Work and National Association of Jewish Center Workers.

Notable among the steps taken to cooperate with the naval and military forces to provide for the welfare of the men in camps, naval stations, and industrial defense centers is the expansion of the army and navy work of the Jewish Welfare Board. The J. W. B. is a constituent of the United Service Organizations (Y. M. C. A., Y. W. C. A., Army, National Catholic Community Service and National Travelers Aid Association) which was entrusted by the government with the organization and conduct of recreational and welfare activities in the communities adjacent to camps and naval stations. In addition to this emergency work, the Jewish Welfare Board has continued its normal religious and welfare service to men in uniform, disabled veterans
and to young men in Civilian Conservation Camps. The example of the national organizations was followed by the local Jewish community centers, which offered to place their facilities and resources at the service of the national defense forces.

Finances and Financing

The total contributed in 1940 by local communities to the support of local social welfare efforts is estimated at about $25,000,000. National and overseas agencies are known to have received another $20,000,000 from this source.

On the basis of 1939 experience, over 50% of the total disbursed by Federations and Welfare Funds for local purposes was for the support of relief and family welfare services, including child care, care of aged, transients and local service to refugees; about 30% for health service; 15% for cultural-recreational activities, including Jewish education, and 5% for all other services.

Note is to be made of the fact that about 30% of the total income of local social service agencies is derived from non-sectarian community chests. In 1940, all but three of the larger Federations were affiliated with their local chests. Increased use has, however, been made of the fund-raising facilities of the local Welfare Funds to secure directly from the Jewish community support for specifically Jewish activities, including refugee aid, vocational service, Jewish education, civic-protection and, in some instances, to supplement the needs of other local agencies eligible to community chest support.

Of the $20,000,000 received by the major national and overseas agencies, about 84% was given to agencies engaging in relief, reconstruction and cultural development overseas, including immigration service in the United States; 7% by the several national civic-protective agencies; 7% by national health and welfare agencies, and less than 2% by educational, research and coordination agencies.
Assistance to Overseas Communities

By Fanny Adlerstein*

As always, it was the Jewish communities and Jewish populations in and surrounding the war zones which bore the heaviest brunt of the dislocations caused by military and political changes. The agencies set up by American Jewry for overseas assistance had to cope not only with these successive disasters but with four general factors which affected their work: (1) the British blockade, which for the most part prevented the shipment of food or relief supplies from America to a continent faced with rapidly mounting food shortages; (2) regulations by the U. S. Treasury Department freezing the funds of Axis and Axis-occupied countries in the United States and preventing the remittance of funds overseas except under special licenses; (3) regulations by occupying authorities isolating entire countries such as Belgium and Poland with no possibilities for either entry or exit; (4) the complexities of European travel, limited transportation facilities and the need for countless technical documents such as exit permits, entrance permits, transit visas, residence permits, food cards, etc. for even short journeys.

The strict enforcement of the British blockade prevented the general shipping of food for the conquered nations. The American Red Cross, however, was able to send several "mercy ships" to France during the period under review. A report prepared by the U. S. Department of Agriculture in September, 1940, showed that German-occupied Poland was one of the European areas where actual starvation appeared inevitable during the forthcoming winter, but that the starvation would result from German administrative policies rather than from lack of supplies.

By May 1, 1941, the American Red Cross had disbursed over $35,000,000 in cash and supplies for foreign war relief. Close to $1,000,000 of this sum had gone into Poland from the inception of the war in September, 1939 through June of 1940, when Italian entry into the war, blocking

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The Mediterranean, made further shipments impossible and caused the American Red Cross to withdraw from Poland. An additional $4,800,000 had been disbursed in France, among Jewish and non-Jewish refugees alike, but by far the greatest bulk, $15,800,000, had gone to England. Red Cross workers in both France and Poland had collaborated closely with representatives of the J. D. C. in those countries, and had utilized the channels of Jewish welfare organizations affiliated with the J. D. C. for part of the distribution process.

The insistence of the American Red Cross that its relief supplies in German-controlled areas of Europe should be distributed on a completely non-sectarian basis won wide approval in Jewish circles. In receiving the 97th anniversary award of B'naï B'rith on February 16, 1941, Norman H. Davis, Chairman of the American Red Cross, asserted that any other policy but impartial distribution of Red Cross supplies "would have made mockery of American mercy."

A similar policy of non-sectarian distribution of relief was followed by the Commission for Polish Relief which, by December, 1940, had made available $900,000 in cash, foodstuffs, medicaments, clothing and other supplies in German-occupied Poland, and to Polish refugees in Lithuania, Rumania, Hungary and France.

According to a report issued by the United States State Department on American agencies engaged in relief work in belligerent countries of Europe, the American Friends Service Committee (Quakers) had disbursed a total of $190,000 from September, 1939 through April, 1941 for relief work in belligerent countries. A large part of this work was in unoccupied France, where the Quakers fed 50,000 school children daily, furnished vitamins and milk to tens of thousands more, and also helped the 60,000 men, women and children in the internment camps, about half of whom were Jews. In order to secure a coordinated approach to the problems, the Quakers joined with the J. D. C., the American Unitarian Committee, the International Y. M. C. A. and Y. W. C. A., and the American Friends of Czechoslovakia in a joint Camp Commission for work among the internees.

Among other non-sectarian agencies which were able
to be of assistance to distressed Jewish populations were the International Red Cross, through whose offices in Geneva, the J. D. C. and the Ose were able to buy several shipments of medical supplies to be sent to Poland; and the Portuguese Red Cross which was helpful in alleviating the intense refugee problems which developed in Portugal during the period under review.

Chief among the Jewish agencies engaged in war relief work was, as in the past, the Joint Distribution Committee. In the Annual Report previously referred to, which the J. D. C. released on July 11, 1941, the statement was made that "during 1940 alone over a million people were reached directly by J. D. C. activities and countless additional thousands were given new hope and new courage in the knowledge that they were not without friends."

The collapse of France and the Lowlands in May and June, 1940 caused no interruption in the work of the J. D. C., which established new European headquarters in Lisbon in July, and proceeded to reorganize its program to meet the new emergencies which had been created by the western Blitzkrieg. A report made by Morris C. Troper, European Chairman of the J. D. C., on September 1, 1940, pointed out that the J. D. C. had spent $910,000 for work in Europe during the three months from May 10 to August 10, when conditions were most chaotic.

The total expenditures of the J. D. C. during 1940 amounted to $6,340,000; during the first half of 1941, an additional $3,000,000 was appropriated. In accordance with long-established J. D. C. policy, no American dollars were sent into Germany or German-occupied territories. Financial clearances made it possible for J. D. C. dollars to remain in neutral hands while local currencies were employed in the German territories to finance internal relief programs. The J. D. C. also emphasized, in all of its public statements, that its work did not violate the British blockade. All of the food and other supplies used in J. D. C. relief programs were locally obtained by the various committees affiliated with the J. D. C. in the countries of operation.

Emigration represented the most important single activity of the J. D. C. during the period under review. Its
financial clearance system for work in Germany, Austria, Czechoslovakia, Poland, Holland and Luxembourg was based on emigration, for it was the local currencies put up by prospective emigrants with their respective central welfare committees which financed the relief programs in those countries. Under this system, the J. D. C. employed its dollar appropriations to purchase overseas transportation for the emigrants. More than $3,250,000 was spent by the J. D. C. through clearances, through grants to the Hicem (Hias-Ica Emigration Association) and through other channels, to facilitate emigration during the seventeen months from January, 1940 through May, 1941. These funds financed the departure of 33,500 of the 75,000 Jews who left Europe during that period.

Another herculean task was the J. D. C. program of relief in Poland. On November 15, 1940, Joseph C. Hyman, executive vice-chairman of the J. D. C., reported that the organization's funds were providing daily food to 250,000 needy Jews in Poland through 650 soup kitchens and feeding stations in 346 localities throughout the Government General area of Poland. In addition, 50,000 destitute Jewish children were being cared for in institutions and private families under the supervision of the J. D. C.'s offices in Warsaw and Cracow. Under the control of Toz, central Jewish medical organization of Poland which received its funds from the J. D. C., 200 health stations, hospitals, clinics and sanatoria were serving the medical needs of Polish Jews.

Shortly after this report was rendered, the J. D. C. was able to extend its work in Poland to cover the needs of over 500,000 Jews in the areas which had been formally annexed to Germany, such as Warthegau, East Upper Silesia, Litzmannstadt (Lodz), etc. The number of institutions in German Poland receiving J. D. C. funds amounted to 2,046, and the total number of daily beneficiaries of J. D. C. help, to 630,000. Lack of funds, however, later necessitated a reduction in this program.

Fully half of the 100,000 foreign Jews in France, both German refugees and East European immigrants who had come to France after the first World War, were being assisted with J. D. C. funds by May of 1941, according to
the organization's annual report. About $600,000 was spent by the J. D. C. for work in France during the first year after its capitulation. Operations in France were conducted through the instrumentality of several French Jewish welfare organizations, with an American representative of the J. D. C. stationed in Marseille to supervise the activity.

The period under review saw the development of refugee problems in several new areas, outstanding among which was Portugal, which saw a peak refugee population of 12,000 by the end of 1940. Here, too, the J. D. C. supplied the bulk of the funds required to keep refugees off the public relief rolls and thus prevent their deportation and the shutting down of Portugal as the last exit from Western Europe. The development of the trans-Siberian route for emigration from Central and Eastern Europe gave rise to refugee problems in Japan, where the J. D. C. was again called upon for an emergency relief job and where it spent over $75,000 in less than six months.

The J. D. C.'s program of reconstruction for the 110,000 refugees who had found asylum in Latin America and the Far East assumed increasing importance with the strengthening of America's good neighbor policy. In sixteen Central and South American republics, local refugee committees were guided by the J. D. C. which supplied a large part of their funds. Little by little, long-range programs of constructive help were mapped out, designed to fit the newcomers into the economic, social and cultural patterns of their adopted homelands. Over $640,000 was spent by the J. D. C. for this work from January, 1940 through May, 1941. An additional $388,000 was spent during the same period in the Far East — Shanghai, Japan, and the Philippines — primarily for relief and maintenance of the twenty-odd thousand refugees who had come to these lands for asylum.

Not all the work of the J. D. C. was done abroad. One of the outstanding new activities undertaken by it was the establishment and conduct of the Transmigration Bureau, founded in June, 1940 to deal with emigration of Jews from Germany, former Austria, former Czechoslovakia, Holland, Belgium, and Luxembourg. The primary purpose
of the Transmigration Bureau was to serve American relatives and friends of prospective emigrants who had been requested to make available funds for transportation to countries of immigration. Although the J. D. C. had not performed this type of case work in the past, it decided to undertake the task and to incur the considerable expense chiefly because it had, and could maintain, the indispensable daily contacts with experienced local agencies in the German-occupied lands which were handling emigration work.

By May of 1941, the Transmigration Bureau had accepted close to $4,000,000 in payments by relatives in America for the transportation requirements of their overseas kin. Over 29,000 individual passages were involved in this sum. The administrative costs of the Bureau, aggregating $10,000 monthly, were borne by the J. D. C.

The Hebrew Sheltering and Immigrant Aid Society likewise reported a busy year. Speaking at its annual meeting in March, 1941, Abraham Herman, president of the Hias, stated that about 18,000 of the 35,500 Jewish aliens who had arrived in the United States during 1940 had been discharged into the custody of the Hias. Over 6,200 of these were brought to the Hias building in New York City for food, shelter and personal service; an additional 2,100 were entrained to cities of ultimate destination. The Ellis Island and Washington offices of the Hias were active in answering inquiries and straightening out technical difficulties.

The annual convention of the Hias in New York on March 16th adopted a $1,000,000 budget to expand the services of the Hias and the Hias-ica Emigration Association (Hicem), with which it is affiliated. A "rescue through emigration" program was launched. On April 20, the Hias announced that it had cabled $26,000 to Lisbon for transportation of refugees released from French internment camps and to conduct refugee aid work in Lisbon and Marseille. In addition, it cabled $2,000 to enable a group of Polish Jewish refugees stranded in Rumania to proceed to Palestine, and $1,000 to Shanghai for transportation of a group of refugees to South America.

A campaign for funds to finance the training of European refugees and war victims in handicrafts and agriculture
was launched by the American Ort Federation on February 5, 1941, with a goal of $1,250,000. The Ort reported that it had extended training during 1940 to more than 12,000 men, women and children. Although Ort activity in certain East European countries had to be abandoned because of political and other factors, the Ort undertook to expand its work in France. It planned retraining projects for various internment camps and sent tools and equipment into several of them.

A European relief group which found it necessary to establish an emergency branch in the United States was the Ose, Jewish health protection society, which on December 23, 1940, announced the formation of an American Committee of Ose under the chairmanship of Dr. A. J. Rongy, of New York City. The program of the American branch, as outlined on January 29, 1941, included: (1) aiding and directing Ose work in Europe, (2) directing the work of Ose committees in South America, South Africa and Australia to obtain greater support for Ose institutions in Europe, (3) maintaining contact with general and Jewish relief organizations in the United States for more efficacious aid to war sufferers, (4) continuing the scientific research interrupted in Europe by the war. The Ose was particularly active in child care work in France.

The entire program of American aid to overseas Jewish communities suffered a serious shock when, during the first ten weeks of 1941, the United Jewish Appeal was dissolved and its constituent agencies — the Joint Distribution Committee, United Palestine Appeal and National Refugee Service — launched independent campaigns. During 1940, the United Jewish Appeal had secured pledges of contributions aggregating about $14,500,000 through campaigns in 3,371 communities. According to agreement, $11,250,000 of this amount was distributed as follows: $5,250,000 to the Joint Distribution Committee, $2,500,000 to the United Palestine Appeal, and $2,500,000 from the national campaign plus an additional $1,000,000 from the Greater New York campaign to the National Refugee Service; the balance of funds available for distribution was awarded by an Allotment Committee, on the basis of $800,000 to the Joint Distribution Committee and $400,000
to the United Palestine Appeal. No award was made to the National Refugee Service. The Allotment Committee consisted of James H. Becker and Dr. Solomon Lowenstein, representing the J. D. C.; Dr. Abba Hillel Silver and Dr. Stephen S. Wise, representing the U. P. A.; and Harris Perlstein, David M. Watchmaker and Fred M. Butzel, representing welfare fund communities. The alternates were Harold F. Linder and I. Edwin Goldwasser for the J. D. C., and Judge Morris Rothenberg and Louis Lipsky for the U. P. A. Elisha M. Friedman of New York City was named director of the Inquiry staff which prepared a report for the Allotment Committee.

On December 26, it was announced by Rabbis Abba Hillel Silver and Jonah B. Wise, co-chairmen of the United Jewish Appeal, that “as of December 31, 1940, the United Jewish Appeal will cease to function as the agency for the collection and distribution of new funds for the 1941 programs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.”

Weeks of negotiation which had preceded this announcement having failed to achieve agreement between the J. D. C. and the U. P. A., the Council of Jewish Federations and Welfare Funds attempted to mediate, but without success. On December 27, the United Palestine Appeal issued a statement announcing its decision to undertake an independent campaign for $12,000,000 in 1941. The J. D. C. did not announce its 1941 campaign until February 3, 1941, when it inaugurated a drive for $11,250,000. The National Refugee Service launched its campaign a few days later, calling for $4,342,150.

The dissolution of the unified fund-raising organization aroused vigorous protest from all sections of the country. Leaders in every walk of life urged that a formula for reconstitution be found. At the General Assembly of the Council of Jewish Federations and Welfare Funds held in Atlanta early in February, 1941, this sentiment found expression on the floor, both sides presenting their points of view in connection with a referendum on a national advisory budgeting service, which was on the agenda. The main point at issue became the needs of the National Refugee Service.
On February 16, the J. D. C. adopted a resolution at a special meeting in New York asserting its readiness to reopen negotiations for a United Jewish Appeal. Negotiations were resumed during the latter half of February and, on March 6, the reconstitution of the United Jewish Appeal was announced. A few days later the combined goal of the U. J. A. was set at $25,000,000 and at the same time the terms of the agreement were made public. These provided that, of the first $8,800,000 raised, the Joint Distribution Committee was to receive $4,275,000, the United Palestine Appeal $2,525,000, and the National Refugee Service $2,000,000. The balance of the funds raised was to be distributed by an Allotment Committee to be constituted in the same manner as in 1940.

Early in July, the personnel of the 1941 Allotment Committee was named as follows: for the J. D. C., Dr. Solomon Lowenstein and James H. Becker, with Harold F. Linder and I. Edwin Goldwasser as alternates; for the U. P. A., Rabbi Abba Hillel Silver and Charles J. Rosenbloom, with Rabbi Israel Goldstein and Judge Louis E. Levinthal as alternates; as representatives of the welfare fund communities, Amos Deinard, Samuel Markell and Frederick F. Greenman. Professor Eli Ginsberg was named Director of the Allotment Committee’s Inquiry Staff.

Progress was made during the period under review in the refugee resettlement colony at Sosua in the Dominican Republic. By mid-1941, close to 500 settlers had arrived at the colony and had successfully adapted themselves to life on it. The result of the first year’s experience at Sosua proved that Europeans could become adjusted to the semitropical climate of the Dominican Republic, and, even more important, that they could work and earn their livelihood. The project was financed by the Dominican Republic Settlement Association under the presidency of James N. Rosenberg, which received most of its funds from the American Jewish Joint Agricultural Corporation (Agro-Joint).

On October 8, 1940, the Falk Foundation of Pittsburgh voted a grant of $50,000 to finance a complete economic, medical and social survey of the Dominican Republic under the supervision of the Brookings Institute of Wash-
The survey was intended to disclose exactly how many European refugees could be received in the Dominican Republic and what trades and crafts they should follow in order to take their place in the Republic's communities to the best advantage of both the citizens and the settlers.

Two aspects of the general campaigns for aid to Britain are worthy of note. An Interfaith Committee for Aid to the Democracies was formed in December, 1940. Up to July, 1941, the Jewish Section of this Committee, headed by Dr. Israel Goldstein, had raised about $300,000 which was transmitted to the British War Relief Society for the purchase of mobile canteens, ambulances, and the establishment of nursing homes.

In July, 1940, the United States Committee for the Care of European Children, headed by Marshall Field, was formed to evacuate children from Europe to the United States. The Committee's first task was to remove children from England's bombarded areas, but, after several thousand children had been transferred, this activity had to be suspended because of the lack of vessels for trans-Atlantic passage and also because of the hazards of crossing submarine-infested waters. The work then moved on to cover non-British children and, in June, 1941, the United States Committee, working in collaboration with the Joint Distribution Committee, the Quakers, the German-Jewish Children's Aid, and several overseas Jewish social agencies, brought over 119 refugee children from France, mostly Jews.

Pro-Palestine and Zionist Activities

By Abraham Revusky*

The kaleidoscopic changes in the war situation caused by events in the East were frequently considered by American Jews from a Palestinian angle. Would the land intimately connected with the Jewish past, and seemingly destined to take an important part in the Jewish future, escape the fate of the unhappy countries that had become victims of Hitler aggression?

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This deep concern shared by Jews of all shades of opinion gave stimulus to the activities for the support of the upbuilding work in Palestine. These were continued on a substantial scale. Energetic efforts were likewise made to induce the government and public opinion of this country to support the Jewish interests, and endorse Jewish aspirations, in Palestine.

On the threshold of the review period, the Zionist Organization of America (Z. O. A.), the most important instrument of the Zionist movement in the United States, made important changes in its administration and policies. At its convention in Pittsburgh (June 30–July 2, 1940), the Z. O. A. elected as its president Mr. Edmund J. Kaufmann, a prominent businessman of Washington, D. C., who had not, up to that time, been identified with Zionist leadership. The offices of the organization and of its official publication, The New Palestine, were subsequently transferred from New York City to the capital. Both changes were represented as an effort to base the movement on the English-speaking elements of American Jewry, which were allegedly estranged by the New York leadership’s sticking to European ways and methods. It was also said that the transfer of the Zionist offices to Washington was likely to make possible more successful efforts to enlist government circles in behalf of Jewish development of Palestine.

No major changes occurred during the year under review in the other Zionist bodies that constitute, together with the Z. O. A., the Zionist movement in the United States.

While continuing its original public health and other activities in Palestine, Hadassah, the Women’s Zionist organization, went on also with its Youth Aliyah work, designed to further the immigration of young Jews from Nazi-dominated countries to Palestine. According to the report submitted to its convention, held in Cincinnati in October, 1940, Hadassah collections for its Palestine activities in the year 1939–1940 reached the imposing sum of $1,487,826.60. While the results of the 1940–1941 campaign have not yet been announced, they are expected to show a substantial improvement.

The Poale Zion, the labor wing of the Zionist move-
ment, made vigorous efforts to transform a number of young American Jews into Halutzim, pioneers willing and able to perform useful work in Palestine. Connected with these efforts was a campaign for a Jewish army in Palestine. The underlying idea was that a part of the Halutzim who are undergoing training as aviators, airplane mechanics, radio operators, etc., would, if given an opportunity, join the projected Jewish army, and that after the war their technical knowledge would be usefully applied to the peaceful upbuilding of the National Home.

The Mizrachi, the Orthodox wing of Zionism, celebrated during the year the 30th anniversary of their existence. In addition to their regular Zionist activities, they gave much attention to the needs of the religious institutions in Palestine unfavorably affected by the collapse of European Jewish communities. With the encouragement and cooperation of Chief Rabbi Isaac H. Herzog, during his visit to the United States, the Mizrachi organization conducted a special fund-raising drive for this purpose.

In addition to these bodies, which are affiliated with the World Zionist Organization, the Revisionists, a faction of Zionists who in 1935 severed their connections with the Zionist parent body, were also active in pro-Palestine work. During the review period, this organization suffered a shattering blow through the death of its leader and founder, Vladimir Jabotinsky, a gifted writer and eloquent speaker, greatly respected even by his political opponents. In addition to conducting propaganda for a Jewish army, Revisionist activity in this country included the development of facilities for the training of young men for aviation and other technical pursuits in preparation for service in such an army. In this activity they were supported by the Friends of a Jewish Palestine, frequently designated in the Jewish press as a "front" for the Revisionists.

The fund-raising activities for Palestine were mainly conducted by the United Palestine Appeal (U. P. A.), which is one of the constituents of the United Jewish Appeal, along with the Joint Distribution Committee and the National Refugee Service. For the year 1940 the U. P. A.'s share of the revenues of the U. J. A. was $2,900,000, out of a total of $12,450,000. The net income of the U. P. A.
was equally divided between the Palestine Foundation Fund (Keren Hayesod) and the Jewish National Fund, (Keren Kayemeth) the chief operating funds of the Jewish Agency in Palestine.

At the end of 1940, after unsuccessful negotiations with the other participants in the United Jewish Appeal, the U. P. A. decided to conduct a separate campaign in 1941. This decision was motivated not only by the conviction that because of the war crisis Palestine needed larger funds than those likely to be realized from the continuation of the partnership with the Joint Distribution Committee and the National Refugee Service, but also by ideological reasons. It was contended that the financial tie-up between Palestine and other Jewish tasks tended to blur the picture of Palestine achievements and to restrict the scope of Zionist propaganda.

The decision to disband the United Jewish Appeal, and launch an independent campaign for Palestine with the goal of $11,400,000, was endorsed at the conference of the U. P. A. on January 25–26 in Washington, D. C. This conference, attended by 1,500 delegates, an impressive number, was also a demonstration of the deep concern of American Jews for the fate of Palestine. The speeches of Paul McNutt, Federal Security Administrator, and Representative John W. McCormack (Dem., Mass.), were interpreted as indicating the interest of enlightened non-Jews in Jewish progress in Palestine.

After several weeks of independent campaigning, the U. P. A. and the J. D. C., under strong pressure from leaders of local communities, composed their differences and agreed on the reconstitution of the United Jewish Appeal. According to their agreement (March, 1941), the U. P. A. is to receive $2,525,000 from the first $8,800,000 collected by the U. J. A., and any receipts above this minimum will be distributed among the three participating organizations by a joint Allotment Committee.

In addition to funds gathered through the U. P. A., substantial sums for Palestine were raised by several independent Zionist bodies. We have already mentioned Hadassah, which raised over a million dollars for health work and Youth Aliyah. The National Labor Campaign for
Palestine, founded by the Poale Zion, raised $450,000 in 1940-41, which was sent to the Histadruth, the Jewish labor federation of Palestine. Smaller funds, raised during the period for the Hebrew University, for the Technical School in Haifa, and for religious and charitable institutions, probably aggregated about $500,000.

Besides general Palestine activities, a few special projects there were sponsored by American organizations. The B’nai B’rith, for example, announced that it would raise a fund of $100,000 to buy land for a colony to be established in honor of its president, Henry Monsky. Similar projects on a smaller scale are being sponsored by the Order Sons of Zion, by the Independent Order B’rith Abraham, and by the Jewish National Workers Alliance.

It is estimated that the total collected by American Jewish bodies for Palestine during the period under review exceeded five million dollars, and that after deducting administrative expenses and the cost of domestic Zionist activities, about $4,000,000 were available for work in Palestine.

Zionist activities on behalf of Jewish interests in Palestine were conducted chiefly by the Emergency Committee for Palestine, organized after the last Zionist Congress in Geneva (August, 1939). Comprising representatives of all Zionist groups, the Emergency Committee devoted most of its efforts to coping with the dangers which threatened Palestine Jewry because of the War and the British White Paper Policy. It had numerous conferences with leading officials of the State Department, as well as with British representatives in this country. Much of its attention was directed towards preventing the further implementation of the White Paper, which would virtually have meant Arab control over the administration of the country. Another object of its efforts was the arming of the Jewish population of Palestine, strongly urged because of the present emergency in the East. After the S. S. Patria tragedy, when a ship with 1,771 refugees, doomed to deportation from Palestine, exploded in the harbor of Haifa, the Emergency Committee made vigorous efforts to prevent further deportations of “illegal” immigrants.

Toward the end of the year many of the duties of the
Emergency Committee were taken over by the newly-created American Palestine Committee, composed of non-Jewish supporters of the Jewish Homeland. The new Committee, headed by Senator Robert F. Wagner and Senator Charles L. McNary, co-chairmen, found much encouragement and support among prominent leaders of American public opinion. A total of 71 Senators, 82 Representatives, 19 Governors, and three members of the President’s Cabinet joined its ranks.

During the review period, the United States was visited by prominent Jewish leaders who came to this country in connection with various phases of Palestine work. Dr. Chaim Weizmann, the President of the Jewish Agency, arrived in New York in March, 1941, and stayed until the end of July. He spent considerable time in Washington, and visited a number of cities on behalf of the United Jewish Appeal. David Ben Gurion, the prominent labor leader who is chairman of the Executive Committee of the World Zionist Organization, came here in October, with the avowed purpose of enlisting the support of American Jewry for the idea of a Palestinian Jewish army as a part of the forces resisting Nazi aggression. Rabbi Isaac H. Herzog, the Chief Rabbi of Palestine, also spent several months in this country for the purpose of organizing a broader support for Palestine’s religious institutions. He is particularly interested in bringing to Palestine the famous Yeshiboth driven from Eastern Europe by war and persecution.

Anti-Jewish Manifestations

By Nathaniel H. Goodrich*

Characteristic of anti-Semitism from July, 1940 to June, 1941 was the attempt to interpret national issues in terms of “Jewish influences” rather than in terms of American interests. In some quarters, discussion of America’s role in world affairs and the paramount question of American defense played into the hands of those promoting the Hitler program of division through confusion. In these

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quarters any advocacy of defense measures, although entirely in line with the nation's adopted policies, was labelled warmongering, and further tagged as "Jewish" to impute a special interest apart from that of the nation as a whole. These efforts to misguide public opinion were coupled with the Hitler technique of labelling all opponents of Nazism and Fascism as Jews regardless of their true identity.

The adoption of this technique by some opponents of the government's foreign policy proved a boon to American anti-Semitism. It helped it to graduate from the shabby, mucker type of anti-Semitism, typified by the followers of McWilliams and Coughlin. These cohorts were both favored and forced by events to flock to the standards of administration opponents, led by such spokesmen as Senator Burton K. Wheeler and Charles A. Lindbergh, and therewith found some of the respectability they had long sought.

Besides exploiting the controversy on American defense to further anti-Semitism, anti-Semites took advantage of the national election campaign of 1940 to spread their propaganda. President Roosevelt had become the object of hatred of every pro-Nazi and anti-Semite in the country. Although he had previously made his views public many times, he took occasion again to express them. On August 4, 1940, in a statement made public by the Committee of Catholics for Human Rights, President Roosevelt said:

Any selfish group which would discriminate against any of our fellow-citizens because of race or religion would thereby endanger the fundamental rights of all.

Only by common recognition of the principles that all men are entitled to life, liberty and the pursuit of happiness can we attain the national unity which is essential to the maintenance of the democratic way of life and those cherished institutions which it fosters and encourages.

The anti-Semites were also repudiated by the Republican candidate for President, Wendell L. Willkie. In a statement for the July 6, 1940, issue of The Day, Jewish daily newspaper, Mr. Willkie said:
I consider anti-Semitism in America as a possible criminal movement, and every anti-Semite as a possible traitor to America. . . . I have spoken on the radio and clearly asserted my position against race hatred, bigotry and Hitlerism. I did this long before I even thought of being a Presidential candidate. I did it solely because I wanted to express my protest against Hitlerism and against all fascistic persecution methods.

These forthright pronouncements by the leaders attempted to establish the campaign upon a high plane of decency. That did not, however, stop the irresponsible scurrility of some of their followers. The Coughlinites, the Bundists and their like continued their attempts to exploit anti-Jewish prejudice in their denunciations of the Roosevelt administration, despite Mr. Willkie's courageous repudiation of their support.

On August 27, 1940, at a press conference, Mr. Willkie said:

I am not interested in the support of anybody who stands for any form of prejudice as to anyone's race or religion, or is for the support of any foreign economic or political philosophy in this country. I don't want Father Coughlin's support. As a matter of fact, I repudiate his support. If his philosophy includes opposition to any race or religion, I cannot replace my own philosophy merely to gain his support.

I don't have to be President of the United States, but I have to keep my beliefs clear in order to live with myself. I am not enough interested in being President to compromise with my fundamental beliefs.

When Mr. Willkie's attention was then called to an attack made on him the preceding evening by Joseph E. McWilliams, anti-Semitic candidate for Congress in the Yorkville section of New York City, who had been publicly repudiated by Willkie at an earlier press conference, Mr. Willkie said:
I’m grateful for Mr. McWilliam’s denunciation of me. I never wanted his support, and he hasn’t mine. His philosophy is un-American, and against my own personal philosophy. I have no sympathy with him or anyone else who garners a following by pitting one race against another race.

In answer to a question, Mr. Willkie said that his statement applied also to Father Edward F. Brophy, head of the Catholic Truth Society and an active supporter of the Christian Front, who had also been supporting him.

While anti-Semites were thus thwarted in their efforts to make the presidential election a sounding board for their propaganda, they figured in numerous campaigns for other offices. Jacob Thorkelson, Congressman from Montana, who polluted the Congressional Record with reprints of the most notorious products of the anti-Semitic propaganda mills, sought renomination but was defeated in the primaries. Congressman Martin Sweeney of Ohio, accused by the newspaper columnists, Drew Pearson and Robert S. Allen, of anti-Semitism on the selection of a Federal district judge and charged also with having been a spokesman in Congress for Father Coughlin, was re-elected. During the year, Sweeney prosecuted a number of libel actions against Pearson and Allen based upon these charges, but lost them all.

Kenneth A. Brown, a member of the Silver Shirts and candidate for Congress in Oregon was defeated in the primaries after having circulated a particularly vicious anti-Semitic campaign pamphlet. In California, three candidly fascist and anti-Semitic candidates for Congress, T. W. Hughes, Harold A. Sparling and James I. Butterfield were defeated. In New York, Joseph E. McWilliams ran in the Republican primaries for Congress in the Yorkville district, heavily populated in parts by Germans. After an overwhelming defeat, he attempted to run independently but his name was stricken from the ballot because his nominating petition did not contain a sufficient number of valid signatures. Louis B. Ward, Coughlin’s one-time editor of Social Justice ran in the Michigan primaries for the Democratic nomination for United States Senator, but failed to receive the nomination.
Evidently, the calculation of these candidates and the elements they represented were grossly inaccurate; they had hoped that the bitterness of a national campaign would favor their efforts to stir up dissension and hatred. For a time after the campaign the situation appeared, externally at least, to be favorable. The great national leaders of both parties had done much to discredit intolerance and prejudice. The more conspicuously dangerous candidates had been repudiated by the voters along with anti-Semitism as a political vehicle. In New Jersey, Wilhelm Kunze and other German-American Bund leaders were arrested and charged with violating the law prohibiting the wearing of uniforms and the circulation of literature fomenting religious hatred. Subsequently they were convicted and sentenced to from 12 to 14 months in prison and fined from $1,000 to $2,000. The New Jersey legislature revoked the charter of the German-American Bund in May, 1941. William Dudley Pelley, on November 28, 1940, announced the suspension of publication of his magazine Liberation. On April 14, 1941, the United States Circuit Court of Appeals directed that Pelley be returned to North Carolina to answer charges that his fascist activities had violated conditions under which a five year sentence for violation of the State Securities Sales Law had been suspended. Another sign that anti-Semitism was losing ground was the fact that a number of fascist sheets went out of business. These included the weekly American Bulletin of John Gaede (alias Henry George Curtiss), mouthpiece of the McWilliams American Destiny Party; Sam D. Melson’s Jacksonville (Fla.) Herald Tribune; Robert E. Edmondson’s bulletins; and the Industrial Control Reports of James True. But Pelley began to publish Roll Call and Revelation from Indiana.

The last outdoor meeting of McWilliams’ American Destiny Party was held in Yorkville on November 2, 1940. The Christian Front was quiescent in New York, although it showed signs of activity in the section around Boston. In Chicago, a national “Christian Conference,” attended by many prominent fascists, opened on November 17, 1940; it was scheduled to last nine days. It folded up after two when the frightened delegates learned that U. S. Repre-
sentative Martin Dies, chairman of the Congressional Committee to investigate subversive activities, was in town.

On September 20, 1940, Father Charles E. Coughlin announced that he would discontinue his broadcasts because of difficulty in obtaining radio time. Whatever the reason, Coughlin's absence from the microphone undoubtedly greatly reduced hate propaganda in the presidential campaign, and the intensity of everyday anti-Jewish agitation. Long reiterated charges by Coughlin's eastern spokesmen, Rev. Edward Lodge Curran and Rev. Edward F. Brophy, that Father Coughlin was banned from the air because of alleged Jewish pressure and control of the radio, were given the lie in the May 19, 1941, issue of Social Justice, Father Coughlin's magazine, where it was revealed that Father Coughlin had been silenced by his ecclesiastical superiors. At the same time, the circulation of Social Justice appeared to be dwindling.

However, although manifestations of organized anti-Jewish agitation diminished, there was a reversion to efforts to bring the so-called Jewish question before public attention by publicistic methods which resulted, not unnaturally, in numerous magazine articles, debates and symposia. Some were friendly, and some, like the Albert Jay Nock series in the Atlantic Monthly, were patently hostile. But friendly or unfriendly, the net result was to bring Jews into the focus of the nation's consciousness in much the manner desired by Hitler.

Discussion of national issues in terms of national interests was confused by allegations of allegedly paramount Jewish interests. The continuing impact of hostile propaganda had created an unwholesome consciousness of these falsehoods in the minds of many who had previously been unaware of their existence. Such verbal devices as "international banker," "oriental," "minority," and "those who control the press, radio and movies" which Coughlin had taken directly from the Goebbels propaganda bureau, had conditioned many to read sinister meanings into these seemingly innocuous words and phrases. A letter from George Deatherage, leader of Knights of the White Camelia, and the American Nationalist Confederation, defunct fascist organizations, to the head of Women United, a group
devoted ostensibly to the cause of peace, illustrated the purpose behind the use of such phrases. The letter, which was not intended for publication, read in part as follows: "The leading elements among these international gold-loving and anti-Christian forces happen to be the leading Jew financiers... Your literature does not need to state the word Jew. All you have to do to place the blame where people can understand it is to accuse the international banker. The masses have now been educated to understand what this means..."

During the remainder of Thorkelson's term as a "lame duck" member of Congress, he filled the Congressional Record, under the privilege of extending his remarks, with Nazi propaganda, including attacks upon "the Jews." Much of this stuff was subsequently circulated throughout the country under his Congressional frank at a great expense to the government. An offensive booklet called "War! War! War!" which charged "Jewish interests" with responsibility for the war was distributed by Thorkelson to his fellow-congressmen. Other books, like "Octopus" and Newton Jenkins' "I've Got the Remedy," appeared.

The Senate Campaign Investigating Committee under the chairmanship of Senator Guy M. Gillette announced among its findings that a strong strain of anti-Semitism had run through anonymous and even official campaign literature, although there was no evidence that any of it was sponsored by responsible officials of either major party.

After November, the turn of events abroad, the re-election of President Roosevelt, and the unselfish patriotism of Wendell Willkie gave increased impetus to the Aid-to-Britain sentiment. Along with the growth of this movement, Nazi propagandists began to attack the idea as a Jewish scheme to aid a Jewish nation (Britain) and to drag this country into war. The spectacle of Nazi and anti-Semitic elements seeking to take over the isolationist movement in the "interests of American security" might have been ludicrous, were it not for the more serious implications in the maneuver. After several abortive "crack-pot" starts, isolationists finally rallied about the America First Committee. This organization includes in its membership many loyal and unselfish persons who are actuated by a sincere
devotion to peace. But the Committee naturally attracted the support not only of sincere pacifists, but also of Bundists, pro-Nazis, Fascists and Christian Fronters. Some of its leaders, conspicuously Gen. Robert E. Wood and John T. Flynn, sought to repudiate the support of these trouble-making elements. At a meeting at Astoria, L. I., Mr. Flynn protested against having the invocation delivered by Rev. Edward Lodge Curran, a conspicuous Coughlin supporter; and at a large rally in Madison Square Garden, New York City, Mr. Flynn denounced Joe McWilliams from the platform and sought to have him ejected. On the other hand, The America First Bulletin, official publication of the New York chapter of the organization, in its issue of July 12, 1941, spoke of “numerous groups which fight for America’s entry into the war — foreign and racial groups which have special and just grievances against Hitler” and editorialized against “a powerful group — the most powerful of all — the refugee Germans and their fellow racial and religious brethren, who would protest . . . against any peace in Europe that does not include the invasion of Germany.” To the America First Bulletin and other publications should be added Scribner’s Commentator, which has published many items having unmistakable anti-Semitic coloring, despite their guise as objective discussions of American foreign policy.

Some of the more conspicuous leaders in the fight against the administration’s foreign policy were not above employing Nazi phraseology and Nazi propaganda devices to achieve their ends. Colonel Lindbergh, whose magazine articles indicated a belief in racist theories, made this statement in a speech on April 23, 1941:

We have been led toward war by a minority of our people. This minority has power. It has influence. It has a loud voice . . . That is why the America First Committee has been formed — to give voice to the people who have no newspaper, or newsreel, or radio station at their command . . .

Senator Burton K. Wheeler, the most active and vocal of the isolationists, revealed that he, too, had been indoctrinated with Nazi slogans and propaganda. In a radio
speech, in March, 1941, discussing the Lend-Lease Bill, he said:

Now we find these same international bankers with their friends, the royal refugees, and with the Sassoons of the Orient and with the Rothschilds and Warburgs of Europe in another theme song... investments in India, Africa and Europe must be preserved. Save democracy...

Senator Wheeler subsequently denied any intent to stir up intolerance, but, wittingly or unwittingly, his words gave aid and comfort to those who definitely have such purpose.

In the same vein, Senator Rufus C. Holman of Oregon said on the floor of the Senate:

I have always deplored Hitler's ambitions as a conqueror. But he broke the control of these internationalists over the common people of Germany. It would be a good idea if the control of the international bankers over the common people of England was broken, and good if it were broken over the wages and savings of the common people of the United States.

The shift in emphasis is evident. The growing unpopularity of Nazism in America and the patriotic enthusiasm engendered by the national preparedness program have made the disreputable elements in the anti-Semitic movement, many of whom have criminal records, extremely cautious. With the declaration by the President of a national emergency, many of the rabble crawled into holes until it should be safe for them to emerge.

But the propaganda of disunity and division is being spread here by seemingly respectable elements, knowingly or not, as it was in other countries that dared to stand up to the Nazis. Under the protection of Congressional immunity, members of the Congress can dare to say things that their more timid cohorts fear to say, and are free to say things that investigation would readily prove to be untrue.
Thus on May 27, Congressman Lambertson of Missouri charged on the floor of the House that Dr. Leon Levy, president of radio station WCAU in Philadelphia, had denied time to Colonel Lindbergh, and that Samuel R. Rosenbaum, head of WFIL in the same city, had also denied him time. Lambertson's remarks included statements that David Stern, publisher of the Philadelphia Record, was one of the sponsors of the meeting featuring Mayor LaGuardia, and that Moe Annenberg of the Philadelphia Inquirer, who is "serving time in jail, is one of the promoters of the war crowd in Philadelphia," and "the two men who have helped to write the President's speech tonight are Judge Rosenman and Editor Sulzburger."

It was divulged by Representative Leon Sacks on the floor of the House on June 22 that, in making these statements, Lambertson was giving utterance to charges which were not true. Indeed, Congressman Sacks pointed out that prior to having made the statement on May 27, Lambertson had been specifically advised on May 23 by Leon Levy in a telegram that WCAU had not received a request for time either from the America First Committee or from a representative of Lindbergh. In his telegram Mr. Levy added that "if and when such a request is made it will be given proper consideration." This telegram was received by Lambertson and acknowledged by letter to Mr. Levy on May 24, yet three days later Lambertson made the statement on the floor of the House. Furthermore, his charges in reference to Mr. Rosenbaum and Station WFIL were false, as he could have determined upon investigation, for WFIL was the station that did broadcast the Lindbergh speech in Philadelphia, without charge.

On June 4, 1941, Congressman Rankin of Missouri charged that the "Wall Street bankers and international Jews" were dragging the country into war. Representative M. Michael Edelstein hotly protested. At the conclusion of his speech, he left the floor of the House and died of a heart attack in the lobby. This episode focussed national attention upon the situation in Congress. Edelstein's death has, perhaps, temporarily silenced these attacks, but it has also advertised the indoctrination of some Congressmen with anti-Semitic trends of thinking.
Thus the year 1940-41 has been a testimonial to Adolf Hitler’s boast that a lie, repeated frequently enough, will come to be accepted by some as truth. It saw in practice what Hitler told Hermann Rauschnning:

My Jews are a valuable hostage given to me by the democracies. Anti-Semitic propaganda in all countries is an almost indispensable medium for the extension of our political campaign. You will see how little time we shall need in order to upset the ideals and criteria of the whole world, simply and purely by attacking Judaism.

If continued, the developments of the past year bode ill for American Jews and yield faint hope for the future safety of American democracy as a form of government and a way of life. The tragic circumstances of the death of Congressman Edelstein may have served to shock many out of their habits of loose thinking and intemperate utterances. But until there will be a clear and widespread recognition that anti-Semitism is first of all a Nazi device to confuse the discussion of issues vital to the future well-being of this country, it will continue its pernicious disruptive activities. More is at stake than the security of the Jews in this country. Those who indulge in anti-Semitism are, consciously or not, playing the Nazi game, and their repudiation is the duty of every true patriot.

Movements for Better Understanding

By Hanna Fried*

Spurred by the vital need for the maintenance of a strong national unity in the face of the deepening world crisis, the efforts of established pro-democracy and inter-group goodwill organizations were greatly extended during the year. In addition, there arose on the American scene a number of new agencies dedicated to the task of further energizing the spirit of democracy. And, in rising chorus, the voices of national leaders in every sphere were raised.

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in behalf of better understanding among men of all faiths and classes.

At the same time, as the physical defense program got under way, government officials and others faced, and made plans for dealing with, the problem of racial and religious discrimination in defense industries. Forward-looking individuals studied the related questions of the preservation of civil liberties now, and the possibilities of an upswing of prejudice and intolerance after the present war. From many quarters came the urgent plea that the United States plan now to lead the world in the establishment of a true "new order" based on brotherhood, understanding and justice for all men. Freedom of worship was among the first planks in every program for post-war reconstruction.

The year was also marked by a growing recognition of the Nazi technique of "divide and conquer" aimed, as one distinguished writer put it, at the destruction of "the system of goodwill which is the ultimate ideal of social democracy." As nation after nation came under Nazi domination in Europe, examples — and warnings — multiplied. Realization grew among increasing numbers of the American people that the calculated encouragement and use of religious and racial prejudices by the totalitarian forces is the entering wedge for the eventual disintegration of the entire American system.

These sentiments and activities were widely publicized through the press, the radio, the motion pictures and other outlets for the expression of public opinion. And, as the dangers involved in prejudice and disunity grew ever more apparent, these media were spontaneously extended to become not only reporters but leaders of the movement toward true national unity. In print and picture and sound, they sought to educate and to prepare the men and women of the nation for every future assault on that peaceful cooperation of all groups, which is the bulwark of our national life.

An appropriate symbol for all these efforts would be a two-edged sword aimed at totalitarianism: the intelligent prevention of division in American ranks on the basis of differences in origin or creed, and the active promotion of
a vigorous spirit of national unity rooted in a healthy morale.

Once more, in declaring a state of national emergency, President Roosevelt voiced the convictions of many of his fellow-countrymen when, in one of many similar warnings, he said:

"It is no mere coincidence that all the arguments put forward by these enemies of democracy — all their attempts to confuse and divide our people and to destroy public confidence in government . . — all of these are but echoes of the words that have been poured out from the Axis bureaus of propaganda. Those same words have been used before in other countries — to scare them, to divide them, to soften them up. Invariably, those same words have formed the advance guard of physical attack . . ."

His sentiments were reflected in the words of Wendell Willkie, who early recognized the perils of intolerance. Mr. Willkie said in November, 1940:

"All of us — all of us — are brothers: Catholic and Protestant, Jew and Gentile, Negro and white; Irish, Italian, German, Swedish, Polish — all, all — as many origins as there are nations.

"We are bound together by the living laws of man and the living word of God. These are the bonds of brotherhood, which we must strengthen if we would prevail. In brotherhood — in brotherhood alone — we shall become strong, we shall establish peace, and above all we shall remain free."

The response to these words came in many ways. It was evidenced in the increasing activities of the National Conference of Christians and Jews — and in the formation of the Neighborhood Tolerance Committee in New York. It was shown in earnest resolutions by great Protestant denominational bodies — and by letters to the editors of local newspapers. It was demonstrated by community projects, poster contests, school and camp programs, radio broadcasts, discussion groups, "know your neighbor" campaigns, educational tours, and the introduction of bills in Congress. Following are outstanding events and developments during the year:

In a summary of recent trends in interfaith activities,
written for the 1941 edition of the Yearbook of American Churches, the Reverend Dr. Robert A. Ashworth of the National Conference of Christians and Jews said: "The last two years have been marked by a very definite increase of sympathetic interest on the part of all the three major religious groups in America in the fortunes and in the activities of the other two. More instances of cooperation, also, may be cited than ever before... a growing sense of fellowship on the part of all who believe in God, whatever their names or religious affiliations may be, and an increasing readiness to unite for the defense and advancement of the religious principles they hold in common, and in the interest of the ends that are of common concern to them as American citizens."

The annual report of Dr. Everett R. Clinchy, director of the Conference, bears out these words. It records a widening and deepening of all branches of the Conference's work. Especially noteworthy are the increasing emphasis on work among students and educators, the launching of activities by and among women, the current campaign to enlist the interest and support of writers and authors, and the new manuals and other publications prepared or sponsored by the Conference.

The school and college program serves more than 1,000 colleges and the leaders of 3,160 public and parochial systems with publications. About 700 colleges and more than 4,000 secondary schools now participate in the Conference program. An interesting development was the establishment at Columbia University of the Earl Hall Society, a "continuing body for consultation and the coordination of the activities of the participating groups" on the campus which gave new impetus to the work of each group and brought support from alumni and students.

Three women, Mrs. Edward C. Bailly, Mrs. Parker O. Griffith and Mrs. David M. Levy, were elected to the executive committee of the board of trustees. Women workers, particularly in the New York area, were active in raising funds for the work of the Conference, in increasing membership, in promoting the observance of Brotherhood Week in the schools, in arranging educational tours to centers of worship, and in distributing publications.
“The enlistment of the writers of America to combat religious and racial misunderstanding and bigotry” was launched at a luncheon in New York on January 22. An editorial by Henry Seidel Canby, written after the meeting and calling on writers to describe “what happens to minds diseased by prejudice — to a country that lets fanatics and the too human ignorant slash at arm or leg to stop a headache” was widely used by the press. A series of similar luncheons for members of the various branches of writing is now being arranged for this fall.

“Youth-Religion-Democracy” by Dr. Frank Kingdon and Dr. Benson Y. Landis, a manual for youth Round Tables, was published, and a general manual for local Round Tables will soon be released. Another handbook, especially designed for Round Tables in schools and colleges, is “Adventures in Understanding,” by Dr. Landis. Especially noteworthy is the work, “The Religions of Democracy,” (The Beliefs and Practices of Judaism; The Roman Catholic Religion in Creed and Life; Protestantism in Creed and Life) by Dr. Louis Finkelstein, Father J. Elliot Ross and Dr. William Adams Brown, respectively. Published under the sponsorship of the Conference, and received with acclaim by the press and the public, the book contains the most significant statements on social ideals and principles by the leaders of the three faiths.

The question of national unity was taken up by the Conference in the Summer of 1940. In September, a national unity campaign was begun under the leadership of Basil O’Connor with the release of a joint appeal signed by leaders of the three faiths. “The freedoms that we cherish in America,” the statement declared, “are threatened by enemies within as dangerous as are any of those without . . . We warn the American people against those who, under various guises, are promoting unfounded prejudice against any group or class.”

Accepting the citation of the Conference for his contribution to the improvement of human relations in December, 1940, Chief Justice Charles Evans Hughes, who had been one of the founders of the N. C. C. J., stated that “Liberty
cannot be conserved by majority rule unless the majority hold sacred basic individual rights regardless of race or creed."

Using as the theme "National Unity" and as the slogan "One Nation, Indivisible, with Liberty and Justice for All," the eighth annual Brotherhood Week was observed in hundreds of communities from February 22 to 28. Schools, community groups, labor unions and the press joined with religious and civic leaders in making it a significant occasion. Among those who hailed it was Mayor F. H. LaGuardia of New York, now National Director of Civilian Defense, who said: "We in the United States recognize the right to differ in many of our convictions, as we differ in national origins. We ask that we forget our differences only when we face our common responsibilities as American citizens. In that realm we vie with one another only in our devotion to our country and the contribution we can make to its welfare. The need of this cooperative unity is set forth in the observance of Brotherhood Week."

At the time this article is being written (July) the Conference is engaged in preparing for the fourth biennial Williamstown Institute of Human Relations, to be held at Williams College from August 24 to 29, next. The theme of the Institute will be "The World We Want To Live In," and the addresses and discussions will be focussed on the formation of a workable plan for a social order based on justice and goodwill in human relationships. In this connection, it is interesting to note that according to figures recently compiled, the third Institute, held in 1939, brought together the largest group of Protestants, Catholics and Jews ever to assemble for a common purpose in the history of the world.

Added to the regular program of round tables, forums, seminars, goodwill pilgrimages and other activities of the Conference is an extension of the interfaith program into army camps. According to Dr. Clinchy, this work, carried on in cooperation with chaplains of the three faiths, is under way already, and further activities are being studied. Emphasis on goodwill in the labor world has stemmed
from St. Paul, Minneapolis, and other cities where round table luncheons are being held regularly for labor union officials and clergymen of various faiths. "One of the most hopeful new round tables" was held on April 22, 1941, in Detroit where the local group sponsored an Amity Dinner at which, according to a local newspaper, 850 persons, "white, and black and yellow, Catholic and Protestant and Jew, industrialist and labor leader and banker and merchant, public officials, and schoolmen and many others of varied and often conflicting groups, rubbed elbows, broke bread together and got nicely acquainted."

The Council Against Intolerance in America continued its educational program of distribution of materials and conferences for classroom teachers to promote "Tolerance through Education" in key cities. The senior manual "An American Answer to Intolerance," issued last year, went to 35,000 individuals. A map, "America — A Nation of One People from Many Countries," published in September, 1940, was distributed to 40,000 persons. More than 20,000 copies of "We’re All Americans," designed for elementary schools and issued in April, 1941, have been sent out.

A new handbook, "Calling All Americans," prepared by the Council with the cooperation of heads of the Selective Service System and other government leaders, is now going to group leaders in military camps, to service organizations, and their centers in communities near the camps. This publication aims to combat divisive propaganda fomented in the camps by Nazi agents, by emphasizing "the great contributions made by the many national backgrounds who make up our training forces," by exposing "propaganda tricks used by the totalitarian governments and the antidemocratic forces here in the United States," and by providing "effective ways to combat them," according to the Council.

Continuing activities in the field of education were also recorded by the Service Bureau for Intercultural Education, an organization devoted to the promotion of national unity by emphasis on the contributions of various cultural groups to American life. Working closely with educational organizations and directly with individual teachers, the Bureau has established important services in a number of areas.
One of the most interesting involved the writing and production of documentary plays on subjects of interest to the community, including the Bill of Rights, treatment of the Negro, and the variety of peoples who helped build the town. High school students in New York City and Westchester County, N. Y. have already taken part in this program, with outstanding results.

Another active and effective agency in the field of intergroup relations is the Common Council for American Unity, formerly known as the Foreign Language Information Service. During the year, the Common Council extended the scope of its activities with a number of new pamphlets, including "This Crisis Is An Opportunity," by Louis Adamic, and the Legislative News Letter analyzing bills introduced and pending in Washington relating to refugees and aliens. A quarterly, Common Ground, to which many noted writers contributed during the year, was launched in September, 1940, under the editorship of Louis Adamic, to the end that "we become intelligently aware of the ground Americans of various strains have in common; that we sink our tap roots deep into its rich and varied cultural past and attain national stability in place of emotional hysteria; that we reawaken the old American Dream, the dream which, in its powerful emphasis on the fundamental worth and dignity of every human being, can be a bond of unity no totalitarian attack can break."

A direct attack on anti-Semitism in Catholic circles, on a nation-wide basis, was inaugurated in September, 1940, by the Catholic Information Society of New York. During the first week of the campaign, 5,000 letters and folders were sent out, according to the Rev. Bonaventure Fitzgerald. These included a reprint from the Catholic World of the article, "The Sin of Anti-Semitism," by Thomas F. Doyle. In addition, the organization is also campaigning to induce large corporations in New York to distribute among employees this and other publications against anti-Semitism.

Having found the radio an effective channel for its promotion of wholesome inter-group relations, the Federal Council of the Churches of Christ in America extended the scope of its script service, "A Plea for Better Understanding," to include some 500 leading churchwomen in all
parts of the country, who undertook during the year to speak up for better interfaith understanding, over their local radio stations. This number of participants was in addition to the 600 ministers who had formerly received fortnightly material for use in local radio programs.

The day-by-day programs of individuals and groups interested in preserving national unity and in counteracting the divisive preachments of the agents of totalitarianism were augmented by the statements and resolutions of distinguished national organizations. Government officials and law-makers also demonstrated a keen awareness of the forces that sought to destroy understanding and fellowship among the American people.

President Roosevelt sounded the keynote with a statement on January 7, 1941, about the "four essential human freedoms." Delivering his annual message to the joint bodies of the Congress, the President said: "The second is freedom of every person to worship God in his own way," and further added that, "We know that enduring peace cannot be bought at the price of other peoples' freedom."

Previously, on December 10, the nation had heard of an intensified program to combat anti-Semitism and to increase Christian-Jewish understanding, announced by the Home Missions Council and Council of Women for Home Missions of 24 Protestant denominations. And, from the Seminar Commission on Anti-Semitism and Refugees, holding a meeting on December 14, came a plea to every Christian church in every community to "create Christian attitudes toward the Jews" because anti-Semitism "is contrary to the teachings and spirit of Christ." The nation also heard, from the biennial meeting of the Federal Council of the Churches of Christ in America, at the same time, that, "As a pagan anti-Semitism grows in virulence around us, there is evidence of increasing understanding and fellowship between Jews and Christians to whom religion is meaningful."

Again, in a message issued in connection with Race Relations Sunday, held on February 9, the Federal Council called on Christians to "purge their hearts and minds" of anti-Semitism by cultivating fellowship and opposing discrimination.

Shortly thereafter, the Catholic Courier, official weekly of
the Roman Catholic Diocese of Rochester, declared in an editorial that “one who loves Christ will love his brethren, whether they be Catholics, Protestants or Jews” and “Men who are of God can not in good conscience surrender to these invitations to hatred . . . anti-Catholic prejudice, anti-Protestant bigotry, and anti-Semitic hatred, are all in the same category.” Previously, the sixth annual conference of the Catholic Interracial Council, on January 25, declared that racial and religious prejudices belong “to the totalitarians and the dictators” and “can have no place in our American democracy.”

Other organizations which issued pronouncements urging better inter-group relations were the National Congress of Parents and Teachers, the National Council of Women, and the Veterans of Foreign Wars.

Public awareness of the perils of inter-group strife was evidenced by increasing efforts to ban discrimination in employment, especially in defense industries. In New York State, Governor Lehman on April 21 signed the Mahoney bill prohibiting employment discrimination on the basis of race, color or creed in these industries. He had asked for such legislation in his annual message to the Legislature at the beginning of the year and, three weeks earlier, had invited a group of prominent citizens to work with the State Defense Council in wiping out this evil. On June 19, Industrial Commissioner Freda S. Miller, chairman of the Governor’s Committee on Discrimination in Employment reported that many firms were “relaxing employment specifications based on race, religion and national origin.”

On June 16, in a memorandum to the directors of the Office of Production Management, President Roosevelt placed “the full support” of his office behind the drive to combat racial and religious discrimination in employment in defense industries. The President said: “This situation is a matter of grave national importance, and immediate steps must be taken to deal with it effectively . . . No nation combatting the increasing threat of totalitarianism can afford arbitrarily to exclude large segments of its population from its defense industries. Even more important is it for us to strengthen our unity and morale by refuting at home the very theories which we are fighting abroad.”
Meanwhile, in Washington, various bills were introduced prohibiting attacks on racial and religious groups. In February, 1941, Senator Guy M. Gillette of Iowa introduced two such bills: the first to investigate the sources of racial and religious propaganda and to ban from the mails all anonymous matter attacking racial and religious groups; and the second, banning the publication and dissemination of, and use of the mails for, racial and religious attacks in the course of political campaigns.

The question of the use of the mails for such inflammatory propaganda was also brought frequently to the attention of the press and the public by Henry Hoke, publisher of *The Reporter of Direct Mail Advertising*. Mr. Hoke also composed "A Letter to Three Sons," later widely reprinted, which combined an average American's warning to his children on the dangers of subversive propaganda with a challenge to all young people to defend our democratic liberties.

Outstanding among the organizations launched during the year to help create a sound morale was the Council for Democracy. Headed initially by Raymond Gram Swing, and by C. D. Jackson, publisher of *Life*, who was later succeeded by Ernest Angell, lawyer and former regional administrator for New York of the Securities and Exchange Commission, and numbering among its sponsors many of the nation's leaders of thought and action, the Council has energetically striven to carry out its purpose of preserving "a political system and a way of life, self-government and human dignity." A recent publication of the Council, "Defense on Main Street," is a comprehensive guide to democratic action by the average citizen and a vigorous reaffirmation of the democratic creed. Other noteworthy activities included a series of publications by the Council's Committee on Correspondence, and a series of radio programs titled "Speaking of Liberty," in which famous authors and journalists discussed issues facing democracy today.

The Citizenship Educational Service, spokesman for twenty-four national organizations with an aggregate membership of 30,000,000, similarly did valuable work in the pro-democratic field. "A Call to All Americans," urging
Americans to maintain respect for the rights of others, to beware of the enemies of democracy, to stand by the lovers of freedom and to “keep our nation strong in valor and confident in freedom,” was distributed widely throughout the country, particularly among Boy Scout troops. “Footprints of the Trojan Horse,” an expose of totalitarian “divide and conquer” methods, also received broad distribution and was reprinted in many daily newspapers. The C. E. S. was active in promoting full observance of Bill of Rights Week in New York State, issuing a list of important suggestions for individuals and groups and cooperating with public authorities in arranging special features.

Labor groups are currently working successfully in the pro-democratic field with the League for Human Rights, Freedom and Democracy, headed by Matthew Woll, vice president of the American Federation of Labor. “Who Is This Man?” a vivid and realistic description of those who are the conscious or unconscious enemies of democracy, issued late in 1940, was distributed in poster form to one-quarter of a million persons and in circular form to nearly a half-million men and women.

These and other similar organizations carried on a continuing program of education and inspiration during the year. In addition to the regular activities of such groups, there were a number of significant special programs and developments which indicated a real advance in public awareness of the vital need for national unity.

During the Christmas holidays, the Jewish soldiers at Fort Dix, New Jersey, volunteered en masse to forego their Christmas furlough and assume all camp duties so that their Christian comrades could celebrate the holiday with their families.

New Year’s Day, 1941 was signalized by a network radio broadcast by spokesmen of the three faiths together with the Chief of Chaplains of the United States Army in which the spiritual and moral unity of the nation’s armed forces was emphasized.

The United Service Organizations for National Defense, Inc. brought together representatives of social, recreational
and welfare agencies of all faiths to provide adequate facilities for free-time activities of enlisted men and defense workers. A spirited fund-raising campaign in all parts of the country, headed by Thomas E. Dewey, of New York City, provided opportunities for cooperation and understanding.

Indiana University announced the gift of a non-denominational chapel by Dr. and Mrs. Frank O. Beck to foster fellowship among all the religious elements at the university. This type of endowment is not the first of its kind, for other men and women from time to time thus express their desire to build interfaith goodwill.

In January, the Hillel Foundation of B'nai B'rith announced the establishment of a $300 annual fellowship at the University of Illinois for the student "who exerts most leadership in the promotion of interfaith relations." A similar award was announced in March for the University of Alabama.

In Rochester, N.Y., a joint committee of Protestants, Catholics and Jews is sponsoring a novel plan to aid European refugees to market handicrafts and other goods through an attractive shop.

Some 150 Protestant, Catholic and Jewish clergymen from all parts of the country have joined together to form an Interfaith Committee for Aid to the Democracies, at the same time urging the President to "call a conference of the representatives of all democratic peoples to counsel together for the defense of our liberties and to set forth our common purpose to achieve a world in which free men can live."

These and other demonstrations of a growing desire in many quarters to foster unity and goodwill in all parts of the nation provided concrete evidences of the rise of a new spirit. Inspired in part by the terrible examples of disunited nations which crumbled under the Nazi onslaught since its beginning, and in part by the drive for complete national defense, these demonstrations gave encouraging evidence of continuous progress toward the goal of complete understanding among the different faiths.