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Jewish Daily Bulletin articles, 1933-1934.

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10-17-33

STILL BLUNDERING

Abba Hillel Silver

The League of Nations has a genius for doing meaningless things in a big way. Such was its decision to create a Commission to look after the affairs of the Jewish refugees from Germany.

What the duties of this Commission will be, remains obscure. Why the organized Jewish bodies of the world could not themselves look after the German Jewish refugees as they had done in similar situations in the past remains equally obscure.

What is clear, however, is that by means of this Commission the League has washed its hands clear of the entire German-Jewish problem. This new Commission, unlike earlier commissions of the League on Greek or Russian refugees, will be an independent body divorced from the League which will never report its findings or its actions back to the League. Germany, should she ever decide to return to the League, will thus be spared all future embarrassment because the plight of its exiled Jews will never again come up before that international body.

The American Jewish Congress was so thrilled by this action of the League that it forthwith cabled its congratulations. It even took pains to give the League the gratuitous information that it regarded the separation of the new Commission from the League as a mere technicality, - a view not shared by any member nation of the League and certainly not by the German government which looked upon the separation as the very crux of the whole affair.

Thus the German-Jewish problem which should have been presented to the League exclusively as a political problem, was allowed to be disposed of and to peter out into a dubious philanthropic gesture -- a Commission on Refugees! The political problem -- the future status of the Jews within the Third Reich and their rights under the minority principle to which the League is pledged, was officially buried with appropriate and eloquent eulogies. The 1932 resolution on minority rights was solemnly re-affirmed but the new article which was to give point and relevancy to the re-affirmation and which was to make it specifically

applicable to the position of the Jews in Germany viz: "The Assembly considers that the foregoing principles are applicable to all categories of nationalities who differ from the nation by their race, language and religion," was thrown out without even a rollcall.

Germany received a great deal of unfavorable rhetoric at the 14th Assembly of the League, but she scored a real political victory. Hereafter, no one will presume to raise on the floor of the Assembly or the Council of the League, the question of the treatment of the Jews in Germany. For has it not already been disposed of? All the members of the League may now come to feel that they have fully discharged their duties in this matter. The United States, though not a member of the League, will be particularly gratified by this fortunate turn of events. The President will feel vastly relieved. He will now be able to continue his prodigious taciturnity in the conviction that the matter has been entirely disposed of and his peripatetic ambassador, Mr. Norman Davis, will be free to continue abroad his self-appointed mission of making friends in the world for Nazi Germany without the annoyance of the bothersome German-Jewish question.

The all important thing, it seems is to make it easy for Hitler to get rid of his Jews. The Commission of the League will now help. The Joint Distribution Committee and the Jewish relief organizations abroad will help. Even the Jews of Germany are eager to help along in their own tragic expulsion. To judge by the newspapers, they are now getting behind a one-hundred percent Aryan steamship company which will facilitate the removal of Jews out from Germany. By means of this patriotic act they hope to be readmitted into the good graces of the German government which will expedite still further their flight from Germany.

It is clear, of course, that the easier we make it for Hitler to drive the Jews out of Germany, the greater will be the temptation for Hitlers in other countries to do likewise. Why not? Once started, the League will be there to offer its good services. Jewish organizations will be on hand to raise funds and to finance the expulsion. It can all be done in such a nice, quiet and orderly fashion, why hesitate?

This mass expulsion of Jews from Germany promises to be the best organized and most scientific Flight in our history, thanks to the intervention of the League and to the expert schnorrer-diplomacy of our own leaders. It will undoubtedly be hailed as an irrefutable precedent by all the expulsionist agitators of the future...

Perhaps it is not too late for the League, now that Germany has withdrawn, to re-open the minority rights question which was side-tracked at Germany's insistence and to include in the new resolutions the critical clause which Germany vetoed. This would be a truly epochal achievement for the League, one worthy of its high purposes and one which might give a new turn to the political fortunes of the Jews in Europe.



STILL BLUNDERING

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The American Jewish Congress was so thrilled by this action of the League that it forthwith cabled its congratulations. It even took pains to give the League the gratuitous information that it regarded the separation of the new Commission from the League as a mere technicality, a view not shared by any member nation of the League and fortunately not by the German government which look upon this fact of separation as the very crux of the situation.

We have again been out-manuevered. The German Jewish problem which should have been presented to the League exclusively as a political problem, was allowed to be disposed of and to peter out into a dubious philanthropic gesture -- a Commission on refugees! The political problem -- the status

of the Jews within the Third Reich and their rights under the minority principle to which the League is pledged, was officially buried with appropriate and eloquent eulogies. The 1922 resolution on minority rights was solemnly re-affirmed by the new article which was to give point and relevancy to this re-affirmation and which was to make it applicable to the position of the Jews in Germany viz: "The Assembly considers that the foregoing principles are applicable to all categories of nationalities who differ from the nation by their race, language and religion," was thrown out without even a rollcall.

Thus while Germany received a great deal of unfavorable rhetoric at the 14th Assembly of the League, she scored a real political victory. Hereafter, no one will presume to raise on the floor of the Assembly or the Council of the League, the question of the treatment of the Jews in Germany, for has it not already been disposed of? All the members of the League may now come to feel that they have adequately discharged their full duties in this matter. The United States, though not a member of the League, will be particularly gratified by this fortunate turn of events. The President will feel vastly relieved. He will be able to continue now his prodigious taciturnity in the conviction that the matter has been entirely disposed of and his peripatetic ambassador, Mr. Norman Davis, will be free to continue abroad his self-appointed mission of making friends in the world for Nazi Germany without the annoyance of the bothersome German Jewish question.

The all important thing, it seems, is to make it easy for Hitler to get rid of his Jews. The new Commission of the League will now help the Joint Distribution Committee and the Jewish relief organizations will help. Even the Jews of Germany will help in their own expulsion. To judge by the newspapers, they are now getting behind a one hundred percent Aryan steamship company which

will facilitate the removal of Jews out of Germany in increasingly large numbers and in the quickest time. By means of this patriotic action they hope to win the good grace of the German authorities who will then help Jews still further in getting out of Germany.

The easier we make it for Hitler to carry out his policy of driving Jews out of Germany, the greater, of course, will be the temptation for other countries to do likewise. Why not? Once started, the League will be there to offer its good services and to appoint Commissions on refugees. Jewish organizations will be quick to raise funds and to help finance the expulsion. It can all be done in such a nice quiet and orderly fashion. The mass expulsion of Jews from Germany promises to be the best organized and most scientific Flight in our history. Thanks to the interference of the League and to the expert "Schnorrer" diplomacy of our own leaders, it will undoubtedly be hailed as a much recommended precedent by all the Hitlers of the future.

Perhaps it is not too late to suggest to the League, now that Germany has withdrawn, to re-open the minority rights question which was side-tracked in order to placate Germany and to include in the new resolutions the critical clause which Germany vetoed. This would be a truly epochal achievement for Germany, one worthy of its high purposes and one which might give a new turn to the whole political problem of the Jews in Europe.

CHICANERY — AND THE STEUBEN SOCIETY OF AMERICA
Abba Hillel Silver

The Boycott is fast eating into the vitals of Blond Beasts of Berlin.

At first they were inclined to laugh uproariously at the very idea of a Jewish Boycott of Germany. The Jews hadn't the courage, the unity or the persistency for such a thing. Then came the first sharp pinch of the Boycott in the collapse of the steamship and tourist trade. Heytze's supermen winced perceptibly but proudly resolved to ignore it.

But the Boycott's attrition moved on relentlessly and now the strong, ruthless men of the Third Reich with true "furor Teutonicus" have begun to holler. The world-wide Boycott is getting them! It is playing havoc with the whole domestic economy of Germany whose fatal decline they themselves inaugurated by their mad onslaught upon the economic position of the Jews within the Reich.

The Nazis who are masters of propaganda among their own people but poltroons when it comes to an understanding of the psychology of other peoples, have been dismayed by the rapidity with which the Boycott has embraced not alone the entire Jewish world but untold millions of non-Jews. Liberals in every country who saw in Nazism the deadliest foe of all human rights, organized labor which beheld with horror the destruction of the labor movement by the iron heel of economic reaction, lovers of peace who beheld the menace to world peace in the new idolatry of war which was inculcated in the people and fair minded men everywhere who were outraged by the unspeakable acts of terrorism and cruelty practised against innocent men, women and children have all risen in their wrath and have set about smashing this iniquitous regime by means of the bloodless but withal deadly weapon of the Boycott.

And now the Nazis, rudely awakened from their drunken orgy of arrogance, are hollering in pain. They are indignant. They are complaining bitterly to the world against the Boycott which they denounce as another one of those well-known Jewish conspiracies. Think of the cunning and audacity of the Jews who dare to answer violence

and persecution with organized implacable opposition!

The cis-Atlantic mouthpiece of this loud Nazi wail is the Steuben Society of America. This Society went right to Headquarters and complained to the President of the United States against the anti-Nazi Boycott. It told the President that "This Boycott is the most undesirable and harmful form of action which could have been taken in the present situation".

Most assuredly! From Hitler's point of view! ... Hinc illae lacrimae! ...

But the Steuben Society is subtle. It bases its protest to the President not upon what the Boycott is doing to Nazi Germany, but upon what it might do to America. The Steuben Society, you must remember, is "an American organization of American citizens" and is inspired exclusively by the purest American motives. The Boycott, it maintains, will prove detrimental to American business. If the Boycott succeeds the German government will not be able to pay interest on or amortize the American debts. Hence the Boycott is a danger to American investments.

That the Hitler Government welched on its foreign debts long before the Boycott got under way and that the Nazi disorganization of German economic life was responsible for what amounts to Germany's repudiation of nearly half of its foreign obligations and for ruining its foreign trade is, of course, not even alluded to in the protest of this "American organization of American citizens". These idealistic Teutons, heirs of the noble, non-mercenary tradition of the Aryan Siegfried as distinguished from that of the despicable mercenary Semite, now make their great appeal to the President of the Republic of the United States entirely in the name of the depleted American pocket-book....

Seemingly it has not occurred to the American patriots of the Steuben Society that there are men in their country and in other lands who really believe in the cause of freedom and humanity to the point where they are willing to fight for it regardless of cost.... Men who out of love for their human kind will not stand idly by the blood of their neighbors.... Men who believe as Carl Schurz - a true American - believed that "You cannot subvert your neighbors' rights without striking a dangerous blow at your own. And when the rights of one cannot be infringed without finding a ready defense in all

others who defend their own rights in defending his, then, and only then, are the rights of all safe against the usurpations of government authority. This general identity of interests is the only thing that can guarantee the stability of democratic institutions".

The blockade of the South during the Civil War caused untold losses to the cotton industry of England and the unemployment resulting therefrom brought the greatest suffering upon the workmen of the Lancashire district. Nevertheless these workmen, holding freedom worthy of the greatest material sacrifices and disregarding the great distress which the War and the blockade brought upon them and their families, they sent an address to President Lincoln offering him sympathy, encouragement and moral support in the heroic struggle in which he was engaged. Lincoln regarded their action "as an instance of sublime Christian heroism which has not been surpassed in any age or in any country".

The Steuben Society could not, of course be untrue to its Hitler Inspiration if it did not also mention the fact that those who favor the Boycott are actually playing the Communists' game. For is not Hitler the self-appointed savior of Western Capitalism from the menace of Communism? Therefore, anyone who opposes Hitler, his methods and his madness is by that token an ally of Moscow. This stale dialectics has now been dished up to Washington in the hope that it will then prove a more savory and acceptable dish than it has in the capitals of Europe.

The Steuben Society in its large generosity of heart does not deny to people "the right to express themselves if they feel justified in doing so". Quite a concession! In Berlin such an unorthodox doctrine of "non-coordination" would lead straight to the concentration camp. In May, we recall, the Steuben Society even objected to the right of Jews to express themselves in protests and mass meetings. Since then they have apparently learned that Hitler does not mind expressions, protests and resolutions. They don't hurt. But a Boycott is quite another matter. That hurts!...

Perhaps the Steuben Society, the "American organization of American citizens", will tell the American people why it has remained silent these many months during which time

all democratic institutions, so essential a part of the great American tradition, were dismembered by the Nazis in Germany, the Republic was mangled, all freedom was suppressed, all political parties were exterminated and one of the most ruthless dictatorships in history was enthroned in the heart of Central Europe. Perhaps it will tell the American people why its American heart was stirred to protest not against the perpetrators of these iniquities but against the men who out of love and reverence for the American tradition rose up to crush them....



Nov 5
11-1-33

TOURING FOR GOOD WILL
Abba Hillel Silver

3

The National Conference of Jews and Christians has arranged a tour through the United States for three men representing Catholicism, Protestantism and Judaism. The purpose of the tour is to resist "the duplication in this country of the outbreak of intolerance abroad." The purpose is, of course, excellent, the motives praiseworthy and the men chosen as the spokesmen of the three faiths, Father John Elliott Ross, Rev. Everett E. Clinchy and Rabbi Morris S. Lazaron, unquestionably the best qualified for the work in hand. Their recognized abilities and their past records leave no doubt concerning the high plane of scholarship, dignity and earnestness upon which this evangelism of Good Will will be pursued.

But we question the effectiveness of this latest attempt to stem the tides of ill will as we did its predecessors. We followed closely similar efforts at better understanding launched under the auspices of the Good Will Committee of the Federal Council of Churches of Christ and of other agencies. We watched the seminars and round tables which were conducted in colleges and universities by the National Conference of Jews and Christians. We followed the deliberations of the National Conference of Jews and Protestants which was held in Washington in March, 1932. We also noted the Good-Will activities of various Jewish magazines and the medals which were presented to individuals for their services in this field.

And we must confess to an overwhelming sense of weariness and futility which these activities brought to us. We could not help feeling that these people and their movements, well-intentioned as they undoubtedly were, were wimply not "biting into" the problem. They were not "digging into" the real situation

with sufficient candor and ~~sufficient~~ courage.

Thus it is clear to anyone that the friction between Jews and non-Jews, here and abroad, is certainly not the same as that which exists between Catholics and Protestants. Why then, in Heaven's name, are they grouped together, thereby roiling and muddying the problem? It is equally clear that the principle cause of anti-semitism in the modern world is not the religion of the Jew. Why then put the discussion upon that plane? Why approach this intricate economic, racial and social problem from the naive angle of religious toleration and why send ministers of religion to discuss it and to enlighten men about it?

"The outbreak of intolerance abroad" was not due to any recent increase in religious bigotry or to any new discovery that Judaism was not a good religion. Nor is the spread of anti-semitism in this country due to any such causes.

Why not face the problem for what it really is, an economic and racial problem; and if tours for propaganda are desirable, why not send in place of clergymen, noted economists and ethnologists, sociologists and professors of ethnic psychology to expose the new vicious race myth, ~~which~~ the horrible blood cult which is now leading captive the minds of the youth in so many countries and to inform men concerning the true reasons for the abnormal and unbalanced economic status of the Jew in the world and what can be done about it.

A Good Will tour which "means business" will project into the arena of discussion the whole ghastly problem of the economic ghettotizing of the American Jew. ~~And~~ to this discussion should be invited the leaders of American industry, heads of corporations, banks, public utilities and men who stand at the head of the professions and the educational institutions of our country.

American non-Jews should be made keenly aware of the increasing difficulties which Jewish men and women are encountering in trying to earn a living in the trades and the professions and of the corollary to this economic isolation and frustration -- the intensification of that very unrest and radicalism among our people which feed the flames of anti-semitism. There is very little that is theological about all this and there is very little that theologians can do about it.

In this connection it would be interesting to know whether the Christian leaders in this Good Will movement themselves employ Jews in their business or professional organizations...

We note, too, from its formal announcement, that the National Conference of Jews and Christians intends to express no opinion on the "overseas situation" and will seek to have no influence upon it. Its concern is exclusively "with our own conditions." But a deeper probing into the problem would have revealed to the heads of the National Conference that the factors involved in the overseas situation are pretty much the same as here, that the causes of anti-semitism ~~and~~ are fairly identical all over the world and that anti-semitism cannot be understood or treated as a purely national phenomenon.

Decidedly a Conference which is interested in fostering better relations and stronger sympathies between Jews and Christians should speak out in clear and unmistakable ~~terms~~ ^{terms} when a violent and brutal attack is made upon those very ideals which the Conference aims to conserve in the world.

Any movement which attempts to ^{localize} ~~isolate~~ the Jewish problem ~~nationally~~, to confine it to ^{its} ~~the~~ religious phase and to utter no word of criticism or indignation when Jewish life is being assaulted in other parts of the world consigns itself to utter futility and irrelevance in the world of hard realities in which we live.

no. 12
g.D.B

11-7-33

4

A PYRRHIC VICTORY

Propaganda and counter-propaganda are a science and not a brain storm. The successful demand which was made upon Mayor O'Brien of New York to suppress the German meeting in the ^{state} City Armory was in the nature of such a panicky stampede. Only a fortuitous political constellation favored its success. Otherwise it would have turned into a dismal rout.

When the arrangement committee of the celebration offered to drop from its list of speakers the alien agitator, Spanknoebie, and to insure that the speeches would in no way be of an anti-semitic nature, the Jewish objection to the meeting should have been withdrawn promptly and gracefully. This would have established a desirable precedent for all future meetings of similar character. It would not have thrust to the forefront the question of free speech and would not have put us in the position of opposing it when our particular interests are at stake.

The question of free speech is an exceedingly difficult and perplexing one in a democracy and we do not wish to approach it from any naive doctrinaire angle. The menace of unrestricted free speech is something with which every democratic government is confronted and for which it has not yet found a proper solution. In this regard democratic governments are everywhere disadvantaged. In order to remain true to their own fundamental philosophies of government, democracies must permit parties which are hostile to them -- Fascist, Nazi, Communist -- to carry on their propaganda unchecked. They must stand idly by while their bitterest enemies are forging the weapons with which they will ultimately destroy them. They must watch helplessly while the cubs grow into

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bears...When the hour of crisis and decision finally arrives, democracies frequently do resort to repressive measures. But then as a rule they are too late.

The plight of the Jew in this regard is one with that of democratic government generally, and should be so understood. We must reconcile ourselves to the realities of the situation. Nazi Germany has its friends and paid agents all over the world including our own country. These will not be silent and they cannot be silenced in any democratic society. We might succeed in freeing our country from some of the imported agitators but there are native-born agitators of Nazi sympathies a-plenty in our midst. They will have their say. We could not stop Ford and the Ku Klux Klan from having their say. They will hold meetings, publish newspapers and spread all kinds of propaganda.

Our defense lies in a forceful, dignified and continuous counter-propaganda. Our appeal must be to the American sense of fair play and to the principles of tolerance and humanity which are at the heart of the great American tradition. Wherever the authority of our government can be properly invoked it should, of course, be done but we must not ask what a democratic government cannot grant. The forums of America are open to us. The press, pulpits and platforms of this country have been ready to give us not only a courteous but a welcome hearing. Organized labor and the organized religious forces of the nation have been splendidly cooperative. To retain this good will we should try to persuade our friends rather than conquer our enemies,

There is no occasion for panic or hysteria. Cool heads and stout hearts are what the hour calls for. We should guard ourselves against magnifying every piddling incident and every two-by-four ^{case} cause of "rissus" into a national issue. We should not imagine every humbug to be a bugbear. Particularly should we guard ourselves against the vicious practice which has developed of late of thrusting the Jewish issue into every political campaign. This

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is nothing short of a betrayal of the Jewish cause. If we are not careful we shall soon find ourselves in the position of the man in the fable who cried "wolf! wolf!" once too often. There will be time enough to muster our forces for political action when candidates appear in a campaign on an outspoken anti-semitic platform...

Whatever is found to be truly serious and menacing should be faced, exposed and public opinion focussed upon it. If public opinion can no longer be counted on to reject such attempts, then our case is lost.

As against Nazi Germany, there is the boycott; for the world's public opinion cannot penetrate Germany. As against Nazi propaganda in the United States, there are the powerful weapons of education, information and cooperation with all the freedom-loving liberal forces among our non-Jewish fellow citizens.

Nov. 19

11-13-33

5

IN TIME OF CRISIS
Abba Hillel Silver

The American Jewish scene is not pleasant to contemplate at this time. The economic demoralization has naturally extended to the communal life of our people. Men who are harassed and worried by severe economic losses and are desperately engaged in a relentless struggle to save themselves from utter economic insolvency, cannot bring to their social and communal life a spirit of courage, generosity or enthusiasm. Men who occupied positions of importance in communities, buttressed by their financial contributive power, now, having suffered financial loss and unable to do what they once did, have come to regard their positions of leadership as anomalous and have retired from public life. In times of economic collapse and uncertainty, even those whose resources are still ample for the discharge of their full community responsibilities, withdraw into a hard cautiousness and parsimoniousness. The budgets of charitable institutions have thus been sharply curtailed at a time when their services are in even greater demand than in normal times. Cultural institutions, religious and educational agencies have suffered severe and almost disastrous reduction in income. Somehow they are still regarded by many Jews as indulgences, as venial luxuries for times of genial prosperity, and not as bed-rock necessities of Jewish life.

A slow process of dismantling is proceeding in our communal life. Many of the institutions which American Jewry built up in recent years at great sacrifice of substance and energy are either being entirely discontinued or are being reduced to a shadow of their former selves.

Especially hard has the depression borne down upon our Jewish schools. The most gratifying phenomenon in Jewish communal life in America in recent

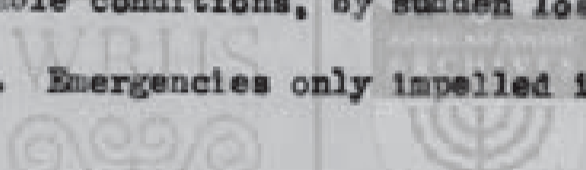
years has been the splendid progress which was made in the extension, organization and improvement of Jewish education. Our communities after an unconscionably long period of indifference were becoming Jewish-school-minded. Our Jewish social workers, too, had come, albeit belatedly, to envisage Jewish education not only as a part, but as a most vital part, of organized Jewish communal life. The depression has put a check to this progress. Some schools have been closed. In others, staffs and budgets have been reduced, teachers' salaries have been cut to meagerness and parsimony, and are being paid only intermittently. The inevitable drop in tuition fees plus the dwindling community support have left our schools in a position more precarious than at any time in our generation.

Those who have devoted their professional careers or their volunteer efforts to Jewish communal life are of course perplexed and depressed by this sad decline. Men given to passionate indignation will want to vent their righteous wrath upon their back-sliding people, and to castigate their failure and shortcomings with scorpion's whips. We haven't it in us to renounce at this time. Our people are in crisis. They are engulfed by disaster. They are distraught and unhappy. We know that our people are not traditionally hard-hearted or illiberal. When fortune smiled upon them they gave with a will, sometimes too well and none too wisely, and while the appeals, as a matter of course, were always greater than the response, nevertheless American Israel has no reason to be ashamed of the fine record of support which it gave to Jewish social and national causes both here and abroad. A few years of depression will not, we are persuaded, alter the psychology of our people.

For the present troubled hour, two things are necessary -- a spirit of patience and fortitude on our part, and a continuous, tolerant and persuasive

appeal to the intelligence and loyalty of our people not to permit the total destruction of those vital community agencies which they themselves had built and into which they had poured so much of their capital, their energies and their splendid enthusiasms.

The Jewish people is not liquidating its Jewish life because of the depression. Our history has been one of the continuous and aggressive building, or at least of determined conservation, in times of depression and even of persecution. We are not strangers to crisis. Over long stretches of our national experience the mood of crisis was the normal mood. Our people did not permit itself to be diverted from the necessary tasks of national preservation, by unfavorable conditions, by sudden loss of political status or by economic disasters. Emergencies only impelled it to greater and more sacrificial effort.



Nov. 26

11-21-33

6

NATIONAL PLANNING
Abba Hillel Silver

We make bold to suggest a comprehensive economic survey of American Jewish life as a basis for a program of national economic planning.

The hour has arrived for it. The task is becoming increasingly more urgent.

✓ Our economic structure in this country seems to be top-heavy and unbalanced. We are over-urbanized. We have crowded into a few professions which are now over-congested. Too many Jews are in mercantile pursuits where many of them are being "liquidated" by the rapid development of big business and the chain store. (As industry and trade become more centralized the Jewish employee is progressively disadvantaged. There are vast areas in our American industrial life from which the Jew is practically excluded. There are great corporations and financial institutions which employ no Jews. As economic opportunities diminish the tendency towards still greater discrimination against the Jews grows.)

✓ The over-crowding of the professions contributes to the lowering of incomes and standards and to an aggravation of anti-semitism. German Jewry was made to pay a frightful toll for the tragic lack of balance in its group economy. The Nazis have been exploiting this fact to the utmost in their world-wide apologetics for their annihilationist program.

(From the standpoint of abstract principles of freedom and human rights, we might argue, and argue successfully, that every man, in a free society should be privileged to follow whatever career he chooses.

← We might even take our position with the orthodox economists and maintain that free competition for economic opportunities and the laws of supply and demand will ultimately regulate the situation and correct any excesses or maladjustments which might arise. But this is a naive and unavailing position for a minority group to take in a world which we know to be further removed from the millenium than ever before. Furthermore, orthodox economics is being thrown overboard even in strong conservative states today, and political considerations are everywhere coming to control economic policy.

✓ Ought we not, in view of the great changes which are coming over our country, and in view of the inescapable conclusions which our recent economic experiences have thrust upon us, to proceed forthwith with a thorough-going stock-taking of our position?

Is it possible to plan nationally for our economic future in this country? Can we give intelligent vocational guidance to our young people? Can we redirect the economic trends among them? Can we direct many of them from the more congested to the less congested occupations and professions? Can we discover for them new opportunities in fields wherein we have been only slightly represented till now, -- in agriculture, in civil service, in skilled labor?

Under the new dispensation the status of the skilled worker and the scientific farmer will carry with it far more economic security than that of any other section of our population, and no stigma of social inferiority any longer attaches to it in the modern world.

It is clear to every thoughtful observer that we must begin to "lengthen the cords and strengthen the stakes" of our economic dwelling places in this land.

(That there are valid historic reasons for our present unbalanced economic situation is an explanation but not a solution. That the Jews of other countries have the same problem is only an added reason for this, the largest Jewish community in the world, to assume a pioneering task in national planning.

✓ But first of all -- the facts! Can we spare enough time, thought and -- a little money, from our all-absorption in foreign relief and counter-propaganda to make a scientific survey of our economic position with an eye towards some future statesmanlike planning for the sake of the economic stability of our and a half million Jews before the need for frantic, desperate reorganization arises....?

12-3

11-27-33

7

A LITTLE MORE RESISTANCE, PLEASE!
Abba Hillel Silver

It is of course easy from this safe distance to advise the Jews of Germany to put up a little more resistance to their complete undoing by the Nazi regime. It would be presumptuous for us to contrast our own untested and problematic heroism with their terrorized submissiveness. We have no right to judge them. Their catastrophe completely overwhelmed them by its suddenness, its thoroughness and its stunning brutality.

For that matter no other section of the German population behaved any differently. The "Eiserne Front" of the Social Democrats turned out to be a confetti wall. Those who had vowed to die to the last man in defense of the Republic had ^{not even} the courage ~~even~~ to throw up a few street barricades. Socialists, Communists and Lib-erals, all alike, submitted tamely to Hitler's Gleichschaltung. The most ignominious defaulters were the German intellectuals, professors and scientists. Their pitiful display of leporine courage has no parallel anywhere in the world.

But the first stirrings of non-conformity have now appeared in Germany and singularly enough among the religious groups whom smug liberals so frequently taunted with supine truckling to privilege and authority. On the occasion of the four hundred and fiftieth anniversary of Martin Luther's birthday, three thousand clergymen read from their pulpits a

manifesto declaring: "We preachers of the gospel do not want to draw upon ourselves the reproach of the prophet Isaiah that we are 'all dumb dogs that cannot bark, sleeping, lying down, loving slumber.'" These clergymen dared to raise their voice against the Nazi effort to turn Protestant Christianity into a new worship of their race and war Moloch, against "the neo-Germanic heathendom which has sprung up in our nation and which has invaded the church itself."

These religious leaders dared to speak. And they scored the first victory. The Aryan clause which was to drive non-Aryan Christian clergymen from their posts was promptly suspended. The importance of this cannot be over estimated. Hitler's race program has received its first definite check. It will not apply any more to Christian clergymen who have Jewish blood in their veins. It cannot long be made to apply to christian laymen who have Jewish blood in their veins.

A race program which permits such incriminating exceptions, sadly exposes its own inherent and grotesque inconsistencies and falsehoods. If Jewish blood is not sufficiently virulent to disqualify a man from being a spiritual leader of Aryan Germans, how can it disqualify one from being an intellectual or political leader, and "a majori ad minus" -- a citizen of Germany.

It is questionable whether these protesting, ^{Christian} leaders will with equal conscience and consistency speak up for the non-Christian and non-Aryans in the Reich -- the Jews. The mandate of their faith is of course clear and unequivocal on this point: "For there is no distinction between the Jew and Greek; for the same Lord is Lord of all."

Perhaps this is asking too much of them under present conditions. But they have made the necessary beginning and the Catholic group is backing them up in their war upon ^{the attempted} a Nordic revision and pollution of Christianity.

Is it asking too much, however, of our Jewish brethren in Germany at this time to speak up a little more courageously for their human rights even in the face of certain danger and reprisal? Does not a moment sometimes arrive in the history of a people when a hard and desperate decision must be made? What would happen if all the rabbis in Germany and the lay-leaders of the Jewish communities would issue a manifesto publicly condemning and repudiating the anti-Jewish policies of the Nazi regime and announcing their resolute determination to resist them to the bitter end, at the same time appealing to the conscience of the German people and of the world against the cruelty of their persecution and against the entire race lie by which they are being victimized?

A futile gesture, you will say? By no means! A heroic and a manly gesture which the whole world would applaud even if it failed to reach the German people. It would be a mighty and resonant deed whose heroic quality could not fail to stir the imagination of the world and to strengthen the hands of friends throughout the world.

And should such an act lead to martyrdom, does not the situation call for a measure of self-willed and holy martyrdom on the part of some of the leaders of German Jewry to redeem ^{themselves and} their people from the reproach of the prophet Isaiah, which the Christian clergymen have now refused to draw upon themselves!.....

12-17
12-17-33
9

A ~~THE~~ CHURCH OF ~~THE~~ LAODICEANS?
Abba Hillel Silver

The Germans have at last discovered that Wotan and Jesus cannot be worshipt simultaneously by one and the same people.

The Nazi Church Party which sought to Aryanize the Evangelical Church of Germany has been officially disbanded. The Aryan clause which was intended to force Christian clergymen having Jewish blood out of their positions has been rescinded. Choleric Ludwig Mueller, Reich Bishop, who has been hankering after a Jesus "after the German fashion" -- boots, spurs, schrecklichkeit and all -- has been forced to sever his connections with the Nazi church faction. The Bible, about which the Germans since the days of Luther have been fighting so much and so gorily remains the source of Christian authority. The Old Testament, -- that thorn in the flesh of Siegfried's little step-children because Jews wrote it -- has not been eliminated. The New Testament has not been revised and the figure of the gentle, pacifist and communist Jesus has not been recast in the mold of Thor, God of Thunder and of War. Christianity, that "product of a moribund civilization of weary Mediterraneans" remains true to its original Judaic inspiration.

It was inevitable that the thoughtful Christians of Germany would soon come to realize the meance to their own religion involved in Hitler's mad race theories, for they are a complete repudiation of both the history and the theology of Christianity. They are a condemnation of its sacred literature, its founders, apostles and early leaders and of all its essential ideals. To Nordicize Christianity is to destroy its proclaimed universalism. The classic though unsubstantiated but nevertheless persuasive argument of Christian apologetics has always been ~~this~~ ^{which} ~~that~~ Judaism was a nationalistic religion, Christianity overleapt^{ed} all

national and racial barriers and became a religion for the whole of mankind. As if in mockery of this argument come these latter-day saints of the Third Reich and set about redefining Christianity and constricting it into one of the narrowest tribal churches known to history. Under the new dispensation, even converts were to be denied equality before the Lord....

The four thousand Protestant clergymen who rose up in arms against the attempted Nazification of their faith were quick to realize that it was the very soul of Christianity which was involved in the struggle, and their correligionists in England and America who rallied to their support also realized it.

And now the millions of men and women throughout the world who applauded their courage and rejoiced in their victory wonder whether they will ~~now~~ take the next step which is clearly dictated by the logic of their position. They must surely realize that their moral responsibility as spiritual leaders of their people does not end with the rejection of the race doctrine in their church constitution. Surely they cannot close their eyes to the millions of "Judeo-Christians" who have been denied equality of political, social and economic life under the new regime because of the Jewish blood in their veins. These millions of Christians who belong to their churches have the right to turn to them in their hour of need and to expect them to speak up in their behalf and to champion their cause.

And what of the Jews? Do not these clergymen who have now demonstrated their great zeal in protecting the historically Jewish character and values of their religious tradition feel any moral compulsion to speak up in defense of the Jews of Germany? If anti-Semitism has been found to be a menace to the

Christian church is it not also a menace to a Christian State or to any civilized State?

How long can these clergymen tolerate the grotesque and incongruous situation which now prevails in Germany? For six days a week the Germans are to be taught in the schools, through the press and from the platform that the Jews are an inferior race whose blood is polluted and who are incapable of producing any real cultural values, and on the seventh day they are to be taught in the churches that the literature of this same inferior race is the sacred literature of mankind, that its moral code is the highest moral code of the world, that its history is the most significant history extant and that its ancient hymns and prayers are to be chanted by all pious people as the most beautiful and spiritual in existence.

Will not the Christian churchmen of the world who upheld the hands of the German clergymen in their war against the invasion of their church by the new Nazi ideology, now urge upon them the moral imperative of courageously championing the cause of the millions of men, women and children who have been denied their elementary human rights in the new Germany and who are being subjected to the cruelty ^{act} of discrimination because of their race? Do these German clergymen wish to take upon themselves the reproach which was heaped upon the Church of the Laodiceans? "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot."

Surely Christianity cannot rest content with this first skirmish which it has won. The real battle which will test its soul must still be waged.

12-19-33

PREScribing FOR ISRAEL
Abba Hillel Silver

In 1925 Mr. Waldo Frank described himself "as a Jew to whom the term has an increasing import." Eight years later, writing in the New Republic on "Why Should the Jews Survive?" he promises a book on the problem of Jewish survival -- "if he lives long enough to become a Jew." At the rate he is traveling, and considering the definite limitations which a cruel fate has placed upon the length of human life, we are afraid that he may never get to write his book.

Mr. Waldo Frank is now 44, old enough according to rabbinic reckoning to have reached the "age of understanding." Yet he is still undecided whether he is a Jew or not. His approach to Jewish life through the years of his active literary career during which he found time to make scholarly studies of Latin America, of Mexico, of Peru, of Chile (though not of Palestine), to visit "Virgin Spain," to take part in the "Re-discovery of America" and to see the rise of "Dawn of Russia" (though not in Zion), has been so tentative, so casual and so condescending that to this day many Jews do not know whether Mr. Frank is a Jew or not. In fact he does not seem to know himself....

We do hope that before the allotted terminus of three score years and ten will have been reached, Mr. Frank will be in a position to announce to the Jewish world, so long held in breathless suspense, that he has finally decided to cast in his lot with this leaderless, functionless, moribund but somehow inescapable people -- the Jews. Those of us who ^{will} ~~are~~ still ^{be} ~~living~~ at that time will welcome him with the traditional Jewish excess of joy at the return of a prodigal -- and all our troubles will be over.

We shall be content to wait, albeit in suppressed excitement, for his book provided Mr. Frank will forego in the future the temptation to anticipate himself by such random and fugitive articles like the one recently published in the New Republic. They are disenchanting hors d'oeuvre. They destroy the glad anticipation of a rare, new and delectable dish which the promise neatly implies. Frankly they suggest the staleness and sourness of old hash warmed over by the pale flame of a new philosophic "pilpul."

Even the technique which Mr. Frank employs in his article is distinctly reminiscent. It recalls the technique which so many Jewish intellectual revenants employed when, for a few years after the War, they blustered upon the American Jewish scene. It is not difficult to summarize this technique.

(1) Deny categorically that there is "anything alive in contemporary Jewry." That sets you up at once as objective and prophetically courageous. Goyim especially, are impressed -- and delighted -- with such exhibitions of racial flagellation.

(2) Castigate and make sport of all present Jewish leadership. That will show how much you have been missed.

(3) Brush aside contemptuously all that has gone on before or that is going on now in the many movements in Jewish life -- nationalism, religion, Zionism, education, art, literature, communal organization etc. -- all the groping and experimentation, all the earnest wrestling with the problem not of "Why Jews Should Survive" but "How?" in which hosts of thoughtful men and women are daily engaged and write it all down as worthless and misguided. This will exalt you above the commonplace and will clear the decks for your own epochal pronouncements.

(4) In your wholesale expose of Jewish life, make sure never to include yourself in the category of those condemned. Never acknowledge any share in group responsibility. Never beat your own breast and say "mea culpa." Never say our sins, our backsliding, our decadence, but always and in stern and righteous anger denounce your or their materialism, corruption etc. That will let you out beautifully and will put all the others on the spot.

(5) Simplify and idealize the past but give the present the realistic low-down. Tell the world how the Medieval Jewish peddler, money-lender and slave dealer was "within the rythm of advancing social justice and hence harmonious with Jewishness," while his lineal descendant today, the Jewish merchant, banker and manufacturer "scrambles for the dollar, lives for his belly and shares in the stampede for cheap delights." That will suggest scholarship of an unusual and startling quality.

(6) Center your attack particularly and venomously upon the prosperous and "progressive" Jew. How dare he be a Jew at all! What right has he to belong to a synagogue, to support charities, to send his children to a religious school, to maintain Jewish organizations, centers, schools, libraries and seminaries! Why he is not one of the precious elect, the "new remnant." He is not even a Spinozist or a Marxist. Out with him!

(7) Reserve your best scorn for the idea of the "Mission of Israel." Show how utterly absurd, even insolent, such a notion is. And then when you are yourself pressed for a *raison d'être* for Jewish survival, smuggle in a little "Mission of Israel" all of your own. The Jew must still "be persecuted and die for a good cause." Only this time the good cause must not be the

social justice of Reform rabbis but the communism of Karl Marx (which Mr. Frank seems to have discovered rather tardily, as late as 1938) and the Jews' mission is to teach all the atheistic communists of the world not the God of Jewish tradition but the special brand of divinity approved by Spinoza and Waldo Frank.

We suspect that such a technique will not yield any new light on the problem of Jewish survival in the book which Mr. Frank has promised to write.

May we humbly suggest a simpler technique. Let Mr. Frank start out with the self-evident and incontestable fact that the Jews are a people, not a religious sect or a philosophic school or a political party or an economic movement but a people, fifteen million strong, which has had numberless opportunities to assimilate in the past and in the present but has refused. Its survival has been voluntary. There were no insurmountable racial barriers to Jewish assimilation anywhere in the world until the advent of Hitler. The Jew willed to live. He still wills to live. That is its own complete justification. There are millions of Jews throughout the world who like to be Jews, who wish their children to remain Jews, who love their heritage, who revere their religion, who are sufficiently proud of the historic achievements of their people to want to continue it as a living force in the world. There are even those who are so enamored of Jewish life that they wish to build a throughgoing Jewish civilization in a Jewish homeland in Palestine. There are still others who are sufficiently outraged by unjust discriminations to wish to retort to them by an even

stronger affirmation of their Jewish allegiance and loyalty. Let Mr. Frank start with these Jews, those who are not spending their wakeful hours in considering the pros and cons of national suicide, and outline for them how best they can enrich their Jewish lives, intensify their Jewish culture, improve their systems of communal organization and education and make their religion more vital in their everyday lives. Let him not reject any of them simply because they cannot accept his Spinozism or Marxism. Let him not demand of them a new "Ani Maamin." There are many good men and good Jews who are neither Spinozists or Marxists. On the other hand there are many Jews who have utilized Spinozism and Marxism as a respectable and dignified way cut of Jewish life.

As for the others, the sickly Jews who are still hovering on the sad periphery of Jewish life and still debating whether they should be Jews or not, let him tell them that Hitler has already answered this question for them... It is no longer up to them...

Assimilation is no longer possible for the Jew in capitalistic society, even if he should ardently desire it. It is under communism which Mr. Frank now offers to the Jew as survival insurance where the real threat to his group continuity lies. Whether the Jew of Russia will be able to save himself from submergence in the mass by appointing himself Spinoza's apostle to the proletariat remains highly problematic. Even Mr. Frank's mystic optimism does not reach beyond the pale hope: "He may be detached from them at least at present..."

Jan. 7

12

1-2-34

ENLARGE THE PLACE OF THY TENT!
Abba Hillel Silver

In 1931, Jewish immigration into Palestine was 4,075. In 1932, it was 9,553. In 1933, it promises to be well over 30,000, which figure does not include the very large number of tourists who remain in the country and whose status has not yet been legalized. Considering the size of the country, this mass immigration into Palestine is truly amazing for it exceeds the total immigration into Canada for 1932, which was 25,752 and will probably also exceed the total immigration into the United States which was 35,576. Palestine today is one of the most important immigration foci in the world, if not the most important.

The remarkable tempo of Palestine's progress, the great influx of new settlers and the ^{still} larger incoming wave make it imperative to revise the constrictive territorial limitations under which Palestine has been developing until now. The frontiers of Palestine must be extended and restored to the original borders contemplated by the Mandate. The country must no longer remain cleft in twain, one half open to Jewish settlement, and the other ^{half} closed.

If the land problem in Palestine was a serious one till now, it will certainly become more serious as the population increases. If land values rose to almost prohibitive heights before, they will be raced up to new and even more preposterous levels in the future by the furious speculation which the great land hunger of the new settlers will provoke. If over-urbanization was a serious matter before, it will in the future become truly noxious and unwholesome as settlement on the land becomes increasingly more difficult.

Palestine must have more land. There is still some land in Jewish possession which has not yet been colonized. There is other Jewish land, which

through intensive irrigation may be made to support a larger agricultural population. There is still some land which can be purchased in cis-Jordan Palestine, though not without arousing again the cry of "dispossessing the Arabs." But it is clear to any intelligent observer that if the Jewish Homeland is to develop soundly and at a pace dictated by the emergencies of the hour, the whole of Palestine must be thrown open to Jewish colonization. In other words, Trans-Jordania, which is twice the size of Palestine, with but one-third of Palestine's population, must open its gates for Jewish settlement.

The separation of Trans-Jordania from Palestine is a political fiction. Up to 1927, the territory was included within the jurisdiction of the High Commissioner of Palestine and no special mention was made of it. Today Trans-Jordania is still administered by the High Commissioner of Palestine though he receives a separate commission from his Majesty's Government to administer it. Trans-Jordanian Arabs require no traveling documents to enter Palestine. They can enter without passports or visas and can settle there without permits while the Jews of Palestine enjoy no such privileges in Trans-Jordania. The cost of the Trans-Jordanian Frontier Force is borne almost entirely by the Palestine Government.

The political questions involved in the settlement of Jews in Trans-Jordania as well as the question of the political status of Trans-Jordania itself, may well be the subjects of future negotiations. Whether the memorandum of the British Government of September, 1922, which was approved by the Council of the League of Nations, and which declared, by virtue of article XXV of the Palestinian Mandate, that the articles of the Mandate relative to the establishment of a Jewish National Home would be inapplicable to Trans-Jordania, was or was not just and in consonance with the original spirit and purpose of the

Mandate, and whether the creation in 1923 of an independent government in Trans-Jordania under the rule of Emir Abdallah without reference to the scope and objectives of the Jewish Homeland, was or was not a clear infringement upon the primary intention of the Mandate will certainly be subjects ^{for} of discussion for many years to come. But surely there is no legal or moral warrant for prohibiting Jewish colonization in Trans-Jordania even under the present political arrangements. There is nothing in the agreement between the British Government and the Emir of Trans-Jordania, ratified in 1929, which precludes or prohibits such colonization. The Emir, it is reported, is not unfriendly to the idea and the Trans-Jordanian Arabs, impoverished and eyeing with ill-conceived ^{also} envy the prosperity which Jewish settlement has brought to their brethren in Palestine, are also not averse to the idea. Seemingly it is only the Mandatory Government itself which is retarding the progress of the effort.

The opening of the doors of Trans-Jordania will ease the strain in Palestine, will relieve the tension of the immigration problem and will check the land speculation which threatens not only the prosperity of the country but the whole social program of the Zionist movement. It will open up new territory for productive enterprise which will increase the prosperity of the whole country for the benefit of both Jews and Arabs.

The ancient lands across the Jordan which figured so prominently in Jewish history in Biblical and post-Biblical times must again be included within the legitimate boundaries of the country. The urgency of the hour, the requirements ^{for} of a normal and sound development of the country as well as the great opportunity which is now at hand to build up the Jewish Homeland in a calculable and not too extended a period of time, make it imperative to regard Trans-Jordania as

the spear-point of our political efforts in the immediate future. Without Trans-Jordania, our social economic and political difficulties in Palestine will continue to multiply and to become increasingly more acute.



1-10-34

A GREAT LONELY SOUL
Abba Hillel Silver

The tragedy of Jacob Wassermann was not that he died in exile but that he lived in exile. His political passport was German. That was revoked. His racial passport was Jewish. That he never used. He was a bewildered émigré all his life. He sought to live in three worlds and was not at home in any. He knew himself to be a Jew, a German and a European. He did not know how to synthesize the three nor how to identify himself completely and resolutely with one and ignore the others.

"I am a European," he wrote, "full to the brim with European destiny, molded by the European spirit." And yet he labored so painfully to persuade the chauvenist Germans that he was "fully and irrevocably" a German. To what end? The man or the artist who links his destiny with tasks and prospects which overleap national boundaries and are world-wide in scope does not waste himself upon rueful nationalistic apologetics in an attempt to vindicate his "essential identification with the country of his birth." One is strong and content in his cosmopolitanism.

Wassermann likewise declared himself to be "fully and irrevocably" a Jew. And yet there was altogether too much torment, questioning and agonizing in his Jewishness. It was always an "inextricably complex problem" for him -- not a simply accepted fact. He was too sincere and self-respecting a man to seek escape from Jewish life by way of apostasy or assimilation. He was too sensitive and righteous a man not to be outraged by the manifestations of brutal anti-Semitism in Germany. He was too great an artist not to be stirred occasionally by the grandeur of his people's

heroic past. But always one has the feeling that for Wassermann, membership in the Jewish group was a melancholy lesion in his soul, a misfortune, as Heine would call it. He found neither satisfaction, pride nor challenge in it.

Wassermann envisaged the Jewish problem solely in terms of anti-Semitism. If there were no anti-Semitism, presumably Wassermann would have been content to overlook Jewish life completely. He had no religious or national ties with his people. He had no sense of group solidarity. He was not interested in the problems of Jewish survival, in the reconstruction of Jewish life, in the national renaissance of his people either in the Diaspora or in Palestine. Quite naturally, therefore, Jewish life appeared to him almost entirely in its negative aspects and as a liability. His solution for anti-Semitism was naive. The Jew should be good and kind and renounce all ignoble things and the "ravings and frothings of hatred and injustice will grow powerless." Wassermann once wrote of Columbus that he was Jewish in his inimitable inclination to find a sentimental solution for practical problems....

Perhaps if Wassermann had lived in a land other than Germany, the classic land of Jew hatred, where intellectuals are given to so much morbid brooding over race and nationalism, and where metaphysical dialectics are so frequently brought into the service of national aberrations he would not have wearied his soul so much with painful self-scrutiny and with so many fruitless attempts at needless reconciliations. Race psychology and nationalistic vagaries are a German specialty. Unfortunately many of the intellectuals among the Jews in Germany permitted themselves to fall under its weird spell and thus

suffered a tragic spiritual and intellectual dichotomy.

The Jewish people which missed the intellectual leadership which Wassermann might have given to it in the testing and turbulent times of the last quarter of a century will nevertheless not be unkind to his memory. He was, after all, only a child of his age, one among many, beguiled by the glamorous promises of Liberalism and Emancipation and at last betrayed and broken by them.

His people will treasure the works of his genius and will rescue them from the bonfire into which the Germans have cast them. The unmistakable stamp of the moral tradition of the Jew is upon all his works -- the racial passion for justice, for freedom, for peace, the reverence for human life, for the inviolability of human personality.

Wassermann wrote: "None can deny that justice -- not merely as an abstract idea, as the incarnation of deity, but as a moral command of supremely violent urgency -- constitutes the moral and legislative, political and religious fundament of Judaism." And of himself he wrote: "Indubitably the work of every outstanding author can be viewed as centering about one dominant idea. In my case, I believe, the dominant idea is that of Justice." The cry for justice which rings out from the pages of "Maurizius Case" and "Etzel Andergast", the love of humanity which is the essence of the "Goose Man", the mystic gospel of the reality and greatness of the human soul which is the burden of the "World's Illusion", place Wassermann in the direct line of the great moral teachers of his people. Israel will preserve his memory for he has been a faithful servant of its imperishable ideals.

THE EMERGENT COMMUNITY

Recently there was held in Chicago the first annual assembly of the National Council of Jewish Federations and Welfare Funds. From the published reports of its sessions it appears that an unusual amount of discussion centered around the question: Should the Federation broaden its scope beyond its traditional philanthropic program so as to embrace also the social and cultural needs of the Jewish community, and whether it should proceed to reorganize itself in such a way as to become the recognized and authoritative spokesman of the community in all matters which affect it.

This is significant for more than one reason. It may mark the end of the predominantly philanthropic epoch in organized Jewish effort in America. It may usher in a new era when the Jewish life in America will be envisaged in its totality when the primary concern will be to preserve, strengthen and enrich Jewish community life as a whole and when charity will come to occupy a position of secondary importance in the total program.

The leaders of Federations in this country have come to their new orientation through the realization that the specific Jewish character of many of their activities has been largely attenuated in recent years. Fund raising for philanthropic purposes has in many cities become a joint civic enterprise in which Jews figure as citizens and not as Jews. There is a tendency to bring Jewish agencies which are the beneficiaries of these joint funds into a general city-wide scheme of operation and management. Organized charity in general is slowly but

steadily moving from the realm of private philanthropy to that of state responsibility. The practical stoppage of immigration and the steady disappearance of a large unadjusted Jewish immigration group which required special group treatment has removed one of the most cogent reasons for the separatist activities of our Federations.

It is gratifying to see the leaders of Federations frankly taking stock and carefully considering their future course. The ultimate objective is clearly indicated -- a united Jewish community ^{with} ~~and~~ an authoritative central agency to speak and act for it in all matters pertaining to its social, economic and cultural life. Whether the Federation can reorganize itself so as to function as this central agency, whether it can become truly democratic and representative, and whether the masses of our people would be willing to ^{follow} ~~trust~~ the leadership of an agency which through the years has been identified in their minds with bureaucracy, bourgeois ideology and capitalistic leanings remain to be seen.

This is clear, however. The need for strengthening our communal life is becoming more and more urgent from day to day. We need stronger community organization, both for the sake of enriching the inner content of our Jewish lives, as well as for the sake of presenting a more united and imposing front to the world without. The days ahead for the Jewish people in America will be trying days. One need not be a prophet of evil to foresee a sharp increase in anti-Semitism. Contact with the Old World has made America old. The spring and lift of the early American idealism, tolerance and good will are fast disappearing in the chaos of economic disaster, political unrest and an embittered struggle for existence. We

shall need much more unity of plan and action than we now possess to defend our political and economic positions in this country.

Is it not possible to organize the various elements in our communities for some minimum program of common planning and action on the basis of a common loyalty to the Jewish community?

It is clear that we shall have to be satisfied with a minimum program. It is extremely naive to expect organic unity or solidarity in Israel. There are those who persistently complain that there is no unity in Jewish life in this country. What they actually mean is that everybody is not ready to conform to their conception of what Jewish life in this country ought to be and to their program for realizing it. complete

There are people who blandly assume that unity is possible, that the differences which exist within a Jewish community are slight, and that they could be easily composed if only some great new Jewish slogan were discovered or some great leader would arise who, by the wave of his magic wand of truth or personality, would reintegrate the scattered life of our people. This is romancing and day-dreaming. There is much less unity in the great, old centers of Jewish life in Poland and in the other countries of Eastern Europe than there is in the United States. The Jewish communities there are split most decisively along numerous nationalistic, economic and religious lines. At times the political emergencies of a minority group will weld them together into a temporary truce, but they possess neither a central authority, nor an acknowledged leadership, nor a common, comprehensive program. This is true also of the

Jewries of Western Europe. Everywhere Jewry has its nationalists and its assimilationists, its Yiddishists and its Hebraists, its modernists and its fundamentalists, its pietists and its atheists, its radicals and its bourgeoisie, its bolsheviks and its bankers; and as the process of secularization on the one hand and religious individualization on the other continues, there will be still greater differentiation among the groups in Jewry. This ^{is} true of all peoples. It is also true of the Jewish people. A religious sect may have a leader and a program. A people has leaders with various and opposing programs in all the departments of its national life and thought -- except, of course, in those countries where party dictatorship has stamped out all opposition.

Nevertheless, some pooling of common interests and resources beyond the philanthropic can take place and should take place even where a thoroughgoing unity is not to be had. Jewish communal leaders social workers, rabbis and educators can render the cause of American Jewry a distinct service if they will set about discovering how far such communal organization is feasible at this time, whether the time is ripe for such an experiment and what type of organization will best fit into our American setting.

1-28-34

STATESMEN IN DUODECIMO
Abba Hillel Silver

When a cyclone sweeps over the prairie, men run to their storm cellars and stay sheltered until the storm blows over. Such underground refuges, however, are not available for a people when a storm of hatred sweeps over it. It must brave the storm, endure or perish.

Ever since the rise of Hitlerism in Germany and its ominous repercussions in the United States there has been developing among us a sort of "storm cellar" cult -- a cult of the subdued. Alarmed by the threat of the gathering storm, many among us would like to protect themselves by burrowing deep down into some hole of self-effacement.

The Jew is too prominent, they argue, too much in evidence. He occupies too important political positions. There are too many Jewish "stars" on the national stage. More of them ought to belong to the unnamed and undistinguished "komparsee". The Jew is too out-spoken. He defends himself too vigorously. He protests too much in behalf of his persecuted brethren in Germany. He should let the non-Jew do the fighting for him. That would be brilliant strategy. Behind an imposing Gentile front, the Jew should quietly pull the strings in a very subtle and profoundly secretive game of national self-defense, so subtle and so secretive that the world would never find outThat presumably is how every great race fights for its life and its honor.....

Jewish leaders in whom something of the old prophetic spark still glows and who have in the past spoken forthrightly and courageously from pulpit, platform or in the press concerning the social evils of American

society, and the political and economic corruption in our midst should now be admonished to muffle their utterances, to become discreet and circumspect, to walk, as it were, on tip toes so as not to arouse still greater anti-Jewish feeling in this country. Courage is alright when there is no enemy about, but these are dangerous times....

Jews should not be so prominent in radical movements. It makes for anti-Semitism. It may, of course, be similarly argued that Jews should not be so prominent in business and banking either. That, too, makes for anti-Semitism. But we have yet to hear of Jewish merchants or bankers voluntarily liquidating their businesses in order to check anti-Semitism....

The Jew should not act vigorously in his own defense. An anti-German boycott is bad enough. It does not fit in with the general plan of Lilliputianizing the Jewish group in America in the hope that it will be over-looked. But if the masses stubbornly insist upon boycotting Germany, let it at least be done in an "unorganized" ^{and} "unofficial" manner, that is, secretly, in the dark, under ^{the} camouflage of some non-Jewish organization, so that even the German government would not suspect that Jews are boycotting it. That's how dumb the Hitler government is..... There would then be no possibility of reprisals against the Jews in Germany and the relations here between the German-Americans and their Jewish confreres would continue to remain unruffled and idyllic...

The rise of this Cult of the Subdued is the first real victory which anti-Semitism has scored in this country. It constitutes a major psychological defeat for us. It is the first and perhaps the

most disastrous curtailment of our freedom of thought and action. In order to appease the anti-Semite or to outwit him, we sacrifice the very thing which he most wishes to deprive us of -- absolute equality and free initiative. We yield to a policy of national bedwarming and self-constriction, which, tentative at first, becomes permanent, and leads at long last to a total group eclipse.

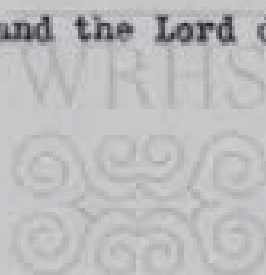
The whole strategy of this "aha-sha" school of Jewish statesmanship in America is false, futile and disgraceful. It has been tried elsewhere and it has failed miserably.

What needs to be subdued is not the Jewish voice of free, outspoken courage, not the men of moral worth who champion great, even if unpopular causes, nor those who through merit and ability achieve high positions of trust in all departments of our national life. A people must be ready and proud to pay the price for such achievements and excellence. It is the evil which exists in our midst which should be subdued. It is our own house which should be set in order. There is much house-cleaning to be done. There are also many maladjustments in our economic life, which we should attempt to correct, not in order to please the anti-Semite, but in order to normalize our own existence in this land.

Beyond that we dare not go unless we wish to destroy ourselves spiritually. Self-effacement is neither wisdom nor strength. It is cowardice not prudence. We must not fill the hearts of our youth with a new host of Jewish inhibitions. It will only serve to darken and distort their lives.

If a period of intense hostility is actually in store for our people in this country, then we must prepare ourselves for it by the

cultivation of an heroic national stoicism. We must be prepared to meet the day of wrath and testing as men, not as homunculi. It is better and nobler by far to be persecuted for our significance than to be tolerated for our insignificance. The words of counsel which should be spoken to our people in this grave hour is not to make themselves small and insignificant, to hide in holes and corners, to be silent when every mandate of duty and honor commands them to speak out. Rather this is the counsel which should be spoken to our people in the spirit of a race which is hardened to catastrophe and invincible in hope: "Be of good courage and let us play the men for our people, and for the cities of our God, and the Lord do that which seemeth Him good".....



SOCIAL GLEICHSCHALTUNG
Abba Hillel Silver

"But of all plagues, good Heaven, thy wrath can send,
Save, save, oh! ^{save} me from the candid friend."

The old proverb "God preserve me from my friends; from my enemies I will preserve myself" comes again to mind on reading a recent article in the "Christian Century" under the title "Jewish Solidarity in America". The author, Joseph Ernest McAfee, has for the past ten years been director of community services for the Community Church of New York, of which Dr. John Haynes Holmes is the minister.

Mr. McAfee is, of course, no anti-Semite. Though at one time secretary of the Presbyterian Board of Home Missions and of the American Missionary Association, he claims not to belong to the excessively zealous religionists who suffer from chronic convertites. It may safely be assumed that he is opposed to all forms of Jewish persecution and discrimination. He refers to his many friends and acquaintances among Jews. All of which makes his article the more amazing and — the more dangerous.

"I have many friends and acquaintances among Jews," he writes.... Yet not once have I found one of these ready to agree that the Jew bears a share of the responsibility for unfortunate social clashes and misunderstandings which have prevailed all down through history and for which our own society has not been free....It (the anti-Semitic disease) will not disappear until veritably the Jew ceases to be a Jew. He need not cease to be a Jew exercising the right of every American citizen to entertain such personal religious views as he may choose....He must cease to be a member

of a self-contained and impervious social group, the Jew making up an hereditary cultural hierarchy, frowning upon both entrance and exit....The Jewish community is enormously self-conscious. Its self-consciousness is socially baneful, generally, almost universally, and especially where the Jew forms a considerable group in a particular population center....There have emerged in American history, and still persist in our commonwealth, numerous self-contained social groups, many of them claiming religious sanction, members of which have surrounded themselves with barriers against egress and ingress, comparable to those of the Jewish community, but those which have persisted for long in that attempt have added the effective barriers of geography But the social woes which the American community has suffered through these groups have constantly tended to dissolve of their own nature.....The Jew stands alone in this particular. The Jew is "different" with a type of difference which is socially baneful, and which cannot ever be aught but that, so long as it is persisted in.....The Jew is inviting woes in American society as he has invited them through ages and in many lands.... It cannot be pointed out to the Jew too frequently that he is attempting the social^{ly} impossible. He, in his loftiest aspiration, is seeking to contribute to the cultural enrichment of American society....But the Jew does not apparently see how banefully he is himself frustrating the very aspiration which he voices. He is holding back. He is not giving himself.....He is unwilling to lose his Jewish life that he may find it in the larger American life. He rebuffs all who would share his spiritual aspirations and persecutes those of his own group who seek wholly and unreservedly to give themselves into the common American life...." (The italics throughout are ours.)

Space does not permit a seriatim refutation of the doctrines of this friendly churchman who asks nothing of the Jewish people but to get off the earth. They are very reminiscent of the opinions of another Christian friend of the Jews, Mr. Alfred William Anthomy, whose interests, ^{also} lay in the field of Christian missions. Suffice it to indicate at the outset that Mr. McAfee's contact with Jewish life and thought must be very circumscribed if he could not find any Jews ready to agree that the Jew himself bears a share of the responsibility for the unfortunate social clashes which have existed and do now exist. He need not peruse our voluminous literature of the past for abundant evidence of national self-reproach and c stigation. He need only scan present-day Jewish literature and periodicals to discover how mercilessly and almost morbidly the Jew analyzes himself and shoulders responsibility for private and national delinquencies, even when these do not actually exist. Our share of the guilt, however, is not where Mr. McAfee locates it — in our strong group consciousness. Rather is it in our frequent apostasy from the high ethical ideals of our faith, and from acts of disloyalty to the soul and destiny of our people.

Mr. McAfee is clearly opposed to the existence of varied social groups in American society. He takes it for granted that the American society (which he never defines) has suffered "social woes" because of it. But how? He makes no attempt to explain or to specify, nor does he indicate on what basis of history or theory of American democracy he posits his dogma that there must be only one social group in America nor does he enlighten us on what he understands by "one social group."

Nor does Mr. McAfee take the trouble to prove his contention that the self-consciousness of the Jewish community in this country has been

"socially ^{baneful} painful." Wherein? Have the Jews failed in their political or civic duties? Have they refused to participate in the political life of this nation as citizens in the same measure as all other citizens? Have they refused to send their children to the public schools of the country and to its institutions of higher learning, preferring to isolate themselves in parochial schools or in denominational colleges? Are they not represented largely in all the cultural activities of American life, in literature, the arts, the sciences and the professions? Are ~~ix~~ not Jewish business men eager to join all the "characteristic" American business groups, the lodges and fraternal organizations wherever they are admitted? Have Jews ever refused to join non-Jewish social clubs, or professional associations, when invited? Have Jewish workingmen not joined in the labor movement in this country? Have not Jewish communities pooled their philanthropic efforts in many of our large cities in common community chests? Have Jews not shared in all the national movements making "for the enrichment of our common life?"

Wherein has the group consciousness of the Jews in America been "socially baneful"? What socially desirable activities in American life have Jews refused to share in? Wherein is the Jew holding back?

In what way does ^{the} _A desire of the Jew to care for his own dependents because he understands them best, or to organize in defense of his persecuted brethren throughout the world, or to teach his children the language, history, and literature of his race along with those of the country, or to assist in the upbuilding in Palestine of a homeland for his people where the homeless of his race and the culture of his race may find a haven, or to preserve the beautiful customs of his people which are at one and the same time both religious and social in character (for no distinction between the purely religious and

the social ever existed in Judaism) -- in what way are these "focal centers of rebellion against common and wholesome social tendencies", and in what way do they interfere in "the common life of the community?" Why has not the Jew or any other individual or group of individuals in a free democracy the right to live his own life in his own way, so long as, to quote John Stuart Mill, he does not attempt to deprive others of theirs, or impede their efforts to obtain it.

Mr. McAfee thinks of the Jews only as a religious communion, and allows them only the right of religious freedom. If the Jew would surrender everything except his "personal religious views" -- all would be well with him. The anti-Semitic disease would then disappear. The German Jews for decades practised the very theory of assimilation which Mr. McAfee now prescribes for the American Jew. They tried in all ways not to be different. Their group consciousness had dwindled to a vanishing point. Inter-marriage was widespread among them. There was very easy egress from the group and no ingress to speak of..... Many joined the Christian church or became "confessionals⁶⁰²" And yet -- such is the patent bankruptcy of the whole thesis of Mr. McAfee -- the most virulent anti-Semitism developed in Germany, and in place of a self-willed "difference" -- a legal, prescriptive and discriminating "difference" was forced upon them as a mark of shame. Even non-Aryan Christian clergymen who certainly never suffered from excessive Jewish group-consciousness have been "differentiated" and stigmatized in the land of classic Jewish assimilation.

One wonders whether Mr. McAfee ^{is not} unconsciously hankering after an American social and cultural gleichschaltung after the model of Nazi Deutschland, an American species of "national ~~concentration~~ concentration" of the variety which is devastating the free life of Europe today?

"Social unity" or "cultural unity" is just as dangerous a slogan to raise in modern society as "racial unity." In fact the one inevitably leads

to the other. In Nazi Germany they have, quite naturally been "coordinated" into one German-Nordic-Aryan dogma of infallibility.

Too many noble ideals of mankind are being broken on the wheel of totalitarian obsessions in the world today for liberal churchmen who value individualism and exalt personality to permit themselves to become champions of "unification" crusades in American life. Some do it in the name of theology. Others in the name of anthropology. Still others, like Mr. McAfee, in the name of sociology. Their inspiration and their objective are, however, the same. "Juda Verrecke"!



17
2-7-34

RELIEF IS NOT ENOUGH
Abba Hillel Silver

At the risk of incurring extreme unpopularity, we venture to express again our opinion that too much emphasis is being placed on German-Jewish relief and not enough on fighting Hitlerism.

We challenge the assertion which zealous and professional relief campaigners have made that German Jewry has been impoverished to a point where it is unable to take care of those who have been made dependent upon it by the Nazi regime. We fully share the editorial view of the London Jewish Chronicle that "we have not yet seen the convincing evidence -- though it may be available -- that their efforts at self-help within the Reich have reached the exhaustion point." Before another campaign is launched, these evidences, if they exist, should be made available. The Jews of America are entitled to be treated to something better than high-strung emotional relief salesmanship.

From all reports, there is still left in Germany a substantial number of wealthy and well-to-do Jewish merchants and bankers able, if willing, at the cost of some sacrifice to be sure, to maintain their existing communal institutions and to finance the work of re-training occupationally those who must find new means of livelihood. The Jewish business and banking groups in Germany have been disadvantaged far less than the Jews in the liberal professions and in the civil service, and the recent order issued by the Ministry of the Interior promises them even greater relief. The Jewish poor seem to have access to the relief funds of the country. It is a debatable point whether the Jews of the

world should be called upon to assist in building up a system of Jewish elementary schools in Germany, whether they are in a position to commit themselves to the very large permanent expenditures which this would involve and whether most of the Jews of Germany really want it.

Furthermore there are other large Jewish communities in Europe whose economic plight is as serious, if not more serious, than that of the German -Jewish community. These seem to have been lost sight of almost entirely, in our exclusive absorption in the German-Jewish situation.

Again, it must be borne in mind that monies which Jews send into Germany are indirectly strengthening the Nazi regime. We are boycotting Nazi Germany in order to undermine it economically, but at the same time we are pumping a stream of gold into its drained arteries and are replenishing them. We are defeating ourselves. The greatest kindness which we can show our people in Germany is not to provide them with financial relief which at best cannot be long continued, and which perforce is giving aid and comfort to their implacable enemies, but to exert every ounce of our national resources, joined to that of other foes of Hitlerism throughout the world, to destroy the regime which has degraded and declassed them and which, if it remains in power long, will make their political and social, if not their economic life miserable beyond words. The German Jews may not see this quite clearly now. There are many things which they are not seeing clearly now. There were many things which they did not see clearly in the past....

We do not wish to appear to be unyielding doctrinaires on this

subject. If it is established that there actually is need for some material relief which the Jews of Germany cannot themselves provide, that need should be included as an item in the general program of international Jewish relief work. No more and no less.

A stronger case can be made out for the need of relief of German-Jewish refugees. They are an additional burden upon the Jewish communities to which they have come. Should they turn into public charges in those countries where they have found asylum, they may become sources of anti-Semitic irritation. Nevertheless, even the refugee problem should not be permitted to over-shadow the real problem confronting world Jewry today. One of the truly great Jews of America whose fame is international recently wrote to us: "The huge sum of money being raised solely for the purpose of assisting refugees, actual and potential, as James G. McDonald's call for 25 million dollars, is purely humanitarian. It does not touch the issue. It does not cope with Hitler or Nazism. The money paid for refugees is in its effect a great relief to Hitler himself. If the people he has brutally treated, economically strangled, and exiled, voluntarily or involuntarily, are taken care of by the other Jews of the world, his quasi-conscience is not troubled and he will have accomplished his purpose. It also has two other bad effects: It shows other countries how they can cut down unemployment through anti-Semitism without doing any grave harm, because the Jews of the world will finance these emigrants. It also involves the effect of these tens of thousands of increasing refugees on public sentiment in liberal countries in which

they seek asylum. Of course, I do not, as a human being, object to the work of relief, but I insist that it does absolutely nothing to solve this vital problem. It really intensifies it. For if Hitler succeeds, anti-Semitism will spread and the palliative may thus ultimately aggravate the disease."

World Jewry must coolly and properly appraise the whole situation. It must think in terms of a comprehensive national strategy. The changing world order has involved all the Jews of the world -- not merely the Jews of Germany -- in a desperate struggle to maintain their political and economic positions. The spread of Fascism and the definite trend toward national concentration everywhere are the most serious threat to our security since the beginning of the era of our emancipation. Fascism is a deliberate and conscious effort to restore mankind to that system of ideas and social organizations which prevailed in the days before the French Revolution. If it triumphs in the world, it will also restore our people to the status which it occupied in pre-Revolutionary days -- political and economic rightlessness and defenselessness. Instead of free men intrenched in inalienable human rights, we shall become members of a disfavored minority group in an hierarchic system of feudal vassalage -- exactly the position which we occupied in the Middle Ages. It was the doctrines of the French Revolution -- Liberty, Equality, Fraternity -- which opened for us the doors of opportunity in Europe and which made the Nineteenth Century for the Jews of Western Europe the Golden Age of their history. Fascism will again shut these doors against us. It has already shut them in Germany. Lacking the

economic idealism of Communism. Fascism must find some other social ideal as its basis. It can find it only in an intensified nationalism or racialism. Strong nationalism and racialism always spell strong anti-Semitism. The Italian Jews escaped Fascist disfavor only because its numbers were negligible and because ^{the} Italian dictator happened to be an "enlightened" despot, one who had not entirely forgotten his earlier cosmopolitan background. Elsewhere and throughout the world, -- in Austria, Roumania, Poland, even in France, England and the United States -- Fascist movements are distinctly and avowedly anti-Semitic.

It is against this common deadly foe, already attacking our political positions in many parts of the world, that we must concentrate our forces. Charity and relief work in no way meet the situation. They are actually becoming with us an impedimental virtue....

Jews should be pouring millions into a common war chest to fight Hitlerism at home and abroad. A permanent triumph of Hitlerism in Germany will mean the spread of his doctrines to Austria, Roumania, Poland, and from there, the waves will sweep on and on. This contingency should not be regarded as improbable or as the fantastic vagaries of an alarmist. The fantastic are the commonplaces in our history. Twenty-five years ago, Dr. Arthur Ruppin, a nationalist and a Zionist, wrote in his book "Jews of Today": "It is unthinkable that either in Europe or America anti-Semitism could ever bring about legal disabilities for Jews. Any such legislation would be a direct break with the political tradition of the Nineteenth Century, and no State could well take such a step. Jews as a race are beyond the reach of legislation."

Today, Dr. Ruppin is heading a movement to settle in Palestine, thousands of exiled Jews from Germany who could not possibly be reached by anti-Jewish legislation.....

Our national energies in these critical days should be concentrated upon political rather than upon philanthropic action. Our resources should be employed in fighting organized anti-Semitism at home and abroad and in the upbuilding of the Jewish homeland in Palestine.

The upbuilding of Palestine is a political act of primary urgency and importance not only because tens of thousands of Jews have been made homeless and are being threatened with homelessness by the rampant plague of Hitlerism and not only because of other highly important national considerations, but also because the Jew of the world will be able to fight better everywhere in defense of their rights if the knowledge will be theirs that an ultimate place of refuge is at hand for those of their numbers who will be defeated in the struggle. There will be far more courage and deliberateness and far less panic and desperation in the struggle....

LABOR'S STAKE IN THE STRUGGLE
Abba Hillel Silver

It is gratifying to note the very positive leadership which Mr. William Green, President of the American Federation of Labor, has been giving to the anti-Nazi boycott movement in the United States. The testimonial dinner which ^{is being} ~~was~~ given to him by the Non-Sectarian Anti-Nazi League ~~last Wednesday evening~~ in which so many prominent citizens ^{of} participated ^{was} ~~was~~ a just and fitting recognition of his courageous and far-sighted labor statesmanship. Mr. Green was among the first in this country to realize that Nazism is as fatal to the interests of labor as to those of the Jewish group in Germany. The same bloody hand which laid waste the Jewish community also destroyed all the agencies and institutions of mutual help and protection which organized labor had established in Germany over a period of many years, outlawed its unions, scattered its forces, imprisoned its leaders, confiscated its funds and reduced the working men to a condition of feudal vassalage.

This, of course, was ~~one of~~ the prime objective of the Nazi movement. That is why it was so heavily financed by the big industrialists, bankers and manufacturers of Germany. The bogey of Communism which the skillful Nazi agitators raised was a ruse and a camouflage. The German Republic was never seriously threatened by Communism. It was the rising power of organized labor and the clear trend towards socialization of industry which the hard-pressed and frightened magnates of Germany were passionately eager to check and which they succeeded in checking. At least for the time being.... For no such victory can long endure at this late day. Those purblind industrial rulers of Germany who have succeeded in destroying the only free institutions whereby the progress of the people could have been assured through peaceful

ways of evolution have laid up for themselves a bloody day of reckoning.

(3) It is a commonplace of Jewish history that the reactionary forces of a country which are aligned against the Jew are also aligned against the working classes. The fortunes of our people throughout the world have been linked ^{up} always with the progress of freedom and political and economic liberalism. Wherever these ideals flourished, the position of our people was satisfactory. Wherever they were suppressed, its position became insecure and frequently desperate. Similarly the fortunes of labor are linked up with the progress of these great social ideals. Those who attack them attack also the security and rights of labor. It is therefore no accident of history that Nazism, which is the implacable foe of the Jewish people is also the implacable foe of organized labor.

(4) It is well to remember that the whole of modern anti-semitism is to be traced back to Bismarck's Germany. It was after Bismarck turned reactionary and broke with the liberals, that the signal was given for a concerted attack upon the Jews in Germany as a means of undermining and discrediting liberalism and socialism. It was from Bismarck's Germany that modern anti-Semitism spread to Austria-Hungary, France and Tzarist Russia. There is not an argument which the Nazis used in their fourteen years of vicious anti-Jewish propaganda after the World War that was not first propounded by the henchmen of German political and economic reaction fifty years ago. The present Nazi leaders borrowed their entire ideology from the writers, journalists, politicians and theologians who did the dirty work for Bismarck half a century ago -- During, Marr, Rohling, Stocker, etc. ~~That the Jews are an inferior race, that they are spiritually uncative, that they aspire to undermine the Christian social order and to master the world, that they are the leaders~~

simultaneously in predatory capitalism and in revolutionary socialism, that the Aryan German Fatherland is in danger of being Judaized and the pure blood of the Teuton of being corrupted through mixed marriages with Jews -- all these doctrines were made current in Germany when economic reaction was joined to chauvenistic nationalism following the Franco-Prussian War. It was Treitschke, more than fifty years ago, who first proclaimed that "The Jews are our misfortune" -- a slogan since become the theme song of the Brown Shirts and blazoned forth on so many of their pamphlets and newspapers.

Even the definitive program of the Nazis for exterminating the Jews from the life of the country was formulated in scientific detail at that time -- the removal of all Jews from public office and from the educational system of Germany, their exclusion from the press and from all economic activity and their disenfranchisement. In the same way international aspect of Nazi anti-Semitism was anticipated by the German reactionaries fifty years ago when they convoked the first international congress against Jews at Dresden.

Every reactionary movement has used the Jew as a pivot in the fulcrum for dislodging liberal and progressive ideas and institutions. The enemies of the Third Republic in France stigmatized it as Jewish. Tzarist Russia pogromized the Jew because he was responsible for the revolutionary movements which were undermining the regime. Hitler attempts to deodiate democracy by declaring that it is fundamentally Jewish and not Germanic....

It is therefore most logical that in the counter-attack upon Fascism and Hitlerism, organized labor should form one unified front with the hosts of Israel against the common foe. For every anti-Semite is under the skin, an enemy of freedom and of the working class.

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THE BIBLE AND BOOK OF THE DEAD
Abba Hillel Silver

A generation ago, Professor Friedrich Delitzsch in his lectures on "Babel und Bibel" let loose a slue of characteristic Teutonic anti-Semitism under the guise of Assyriologic scholarship. A few cuneiform inscriptions had been deciphered and striking parallels were discovered in them to some of the legends of the Bible and to some of its legislation. A Babylonian version of the Creation stories, of the Fall of Man and of the Flood as well as the famous code of Hammurapi served as a base for his attack upon the Old Testament and upon the acknowledged leadership of ancient Israel in the fields of religion and ethics. Lesser pundits followed suit. The Mesopotamian vogue engulfed even Jewish scholars who proceeded to ascribe everything of worth in the Old Testament to Babylonian antecedents wherever a Canaanitish, Midianite, Hittite, Persian or Phoenician antecedent was not available. Nothing original or creative was discovered in it. It was only a congeries of borrowed ideas, a heap of appropriated beliefs and institutions. Israel was represented as helpless puffy in the hands of alien cultural influences, always molded but never molding, always borrowing but never contributing.

After thirty years of "streit um Bibel und Babel" the eminent archaeologist, Dr. James H. Breasted, in a recent book, "The Dawn of Conscience," thus sums up the entire significance of Assyria and Babylonia to the moral heritage of the Western World: "Babylonian civilisation, however, was dominated throughout by a spirit of calculating commercialism, of hard and mechanical requirements, which deprived the

The Bible And The Book Of The Dead

-2-

social evolution of the Babylonians of the very foundation of altruistic development.....Babylonian morals have contributed little if anything to the moral heritage of the Western world."....

And this is the generally accepted view of scholars today.

Dr. Breasted, however, is in danger of tipping the scales too strongly in favor of Egypt as the original home of those great religious and moral ideas which men have come to associate with Israel and the Bible. No one, of course, would dream of charging Dr. Breasted with an anti-Jewish bias. His own disavowal in his book of any such bias was entirely unnecessary, and our criticism is not prompted by any such suspicion.

At times Dr. Breasted states his thesis in a way to which no fair-minded man can take exception: "In receiving a great and inspiring moral and religious heritage from the Hebrews, therefore, we may regard it as a demonstrated fact that we have inherited a two-fold legacy, which is made up in the first place of some thousand: of years of human experience in the Ancient Near East, chiefly Egypt, before the Hebrew nation arose, and was then in the second place marvelously deepened and enriched out of their own social experience by the prophets and sages of Israel themselves." (p. 383)

At other times, however, his enthusiasm for the few literary breccia of Egyptian religious and moral teachings which he presents, leads him to make assertions which go far beyond this position: "In morals, in religion and in social thinking in general...the Hebrews

built up their life on Egyptian foundation." Elsewhere he speaks of "the prophets of the Hebrews appropriating (sic!) the social visions of Egypt." (p. 367)

The documentary evidence which he presents is fragmentary and meager and he traces what he regards as the direct and powerful influence of Egypt upon the moral and religious ideas of Judaism through an amazing labyrinth of tenuous, subtle and at times fantastically elaborate Midrash and commentary which leaves one breathless but unconvinced. Thus Amenemope, an Egyptian moralist (1000 B.C.) compares the upright man to a tree growing in a garden whose fruit multiplies and the wicked man to a tree growing in the forest which is cut down and burned. Jeremiah, four hundred years later, also compares the godly man to a tree planted by the waters, whose "leaf shall be green" and the godless man to the "heath in the desert." On the basis of this correspondence in simile, Dr. Breasted contends that Jeremiah was acquainted with Amenemope's picture of the two trees and actually "adopted" it. (p.364)

An Egyptian king (2500 B.C.) addressed his son: "More acceptable is the virtue of the upright man than the ox of him that doeth iniquity." In the Bible it is stated: "Behold, to obey is better than sacrifice and to hearken than the fat of rams." On the strength of this identity, Dr. Breasted concludes that the "roll that contained his (the Egyptian king's) instruction to his son must have found its way to Palestine...(p.356)

The Psalmist prays to God: "Hide me in the shadow of thy wings." The Egyptian Sun-god was represented as a falcon. Hence "the Hebrew

psalmist drew a picture of divine protection from the sheltering wings of the Egyptian Sun-god (p.376), and "the Egyptian Sun-god...was therefore among the influences which contributed to transform Yahveh into the righteous ruler of men"....(p.361). On evidence such as these, Dr. Breasted would base his theory of the decisive influence of Egyptian thought upon Judaism.

The eminent Egyptologist makes much of Ikhnaton's religious reformation in the Fourteenth Century and of the world religion based on sun worship which he sought to establish. He implies that Ikhnaton, and not the prophets of Israel, was the father of universalism and monotheism. He overlooks the simple fact that Ikhnaton's god, Aton, like the Babylonian Sun-god Shamash or the Greek Phoebus Apollo, was still a physical, corporeal being, a solar deity, ("Thou dawnest beautifully in the horizon of the sky") and that he was represented and worshiped in the image of a sun disk, whereas the God of the prophets of Israel was a spiritual being, cosmic force and moral force, whom no eye could behold and whom no hand dared represent in graven images. Even the tentative physical monotheism of Ikhnaton the Egyptian people could not long endure. Within a generation, Ikhnaton's reformation was completely wiped out and his very name became anathema. Egypt sank back into her "native", millennial religion of idolatry, magic and preoccupation with the dead and the nether-world. Ikhnaton affected no transformation in the religious life of his people and inaugurated no new religious movements in the world as did Moses and the prophets

of Israel. The people of Israel possessed a unique spiritual sensibility and was sufficiently attuned to the appeal of a religious and social idealism to accept the mandate placed upon it by its prophets to become a covenanted people in order to preach those ideals to the world.

What Dr. Breasted and other scholars who are not unfriendly to Judaism fail to recognize is that the great significance of Judaism to the progress of religion lies not in its consonance with other religions of antiquity, but in its dissonance. Its uniqueness lies in its disagreements, in what it rejected of the common religions "urstoff" of the ancient Asiatic and Mediterranean world. Prophetic Judaism was a religion of protest, a vast reformation in the religious thought of the ancient world, a direct, conscious and deliberate challenge to all which it regarded as unspiritual and unethical in the religions of the surrounding nations. The dominant and ringing motif of the Bible is not imitation of other peoples' religions and practices but strong and unyielding resistance to them. "Thou shalt not learn to do after the abominations of other peoples." Babylon and Egypt are especially singled out as nations whose beliefs and practices should at all times be avoided and opposed. "And with the idolatry of the Egyptians, ye shall not defile yourselves." Judaism after a long period of spiritual development finally came to reject certain ideas which other peoples of antiquity many of whose civilization were far in advance of that of the Jews, never succeeded in eliminating from their theologies -- polytheism, idolatry, anthropomorphism. Judaism also perfected a code of moral judgments and practices based on

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universal justice, brotherhood and peace which in its comprehensiveness, profundity and exalted expression, is removed, toto caelo, from the inchoate and defective ethical concepts of all other religions of antiquity.

Above all, Israel created a great religious literature for mankind, a literature of strength, majesty and supreme artistry. Dr. Duncan Black MacDonald in his recent "Hebrew Literary Genius" observes: "We hear much nowadays about Egyptian literature and Babylonian literature. Can anyone who reads those scanty, broken fragments, which are called "literature" because they are undoubtedly in writing, ever dream of putting them beside the contribution of the Hebrew race to real literature...When all is said and the dust of learned controversy has cleared away there survive for us only two real literatures in the ancient Mediterranean world, those in Hebrew and in Greek...There is even an element of pathos in watching Assyriologists and Egyptologists gathering up the scraps of literature left by those most unliterary peoples and trying to make it rival the literature of the Hebrew." (p.218)

"THIS THING OF GIVING"
Abba Hillel Silver

Jews give generously but not always wisely. "When asked, "they give to the Tabernacle and also ^{to} the Golden Calf," declared one of the rabbis.

The gifts and bequests of American Jews have heretofore been largely, nay overwhelmingly, to charitable institutions -- hospitals, orphanages, welfare federations, and of course, war relief. Central in this giving has been the thought of the care of the needy, the dependent and the delinquent. During the prosperous years vast sums of money were poured into the erection of costly institutional buildings, -- in some instances wasteful and unnecessary. In our characteristic excess of zeal the whole charity business was fatuously overdone. It looked for a time as if our entire communal life revolved around the sick and the weak Jews....

Other worthy causes had to fight desperately for a share of the traditional Jewish generosity. Jewish education, for instance, and Pal-istine. These causes were concerned with normal and healthy Jews and therefore the primitive compassionate appeal which softens the heart of the giver was lacking. The softened heart gives more readily than the informed mind or the enkindled imagination. A Jew must first be moved to tears before he is moved to give....

One of the things which the Jews of America have grievously overlooked in their giving is the importance of supporting the colleges, universities and professional schools of this country to which they send so many thousands of their sons and daughters for higher education and professional training. It is a rare thing to read of a Jew making a

contribution or leaving a bequest to an American institution of higher learning. It is nearly always hospitals, dispensaries, dental clinics, sanatoria, orphanages, homes for the aged, welfare federations, occasionally a rabbinic college or a synagogue....

Since the war, especially since the attempt to introduce an unofficial "numerus clausus" in Harvard aroused the Jews of America, the realization has dawned upon some of our wealthier people of the imperative need and the clear challenge to contribute to the academic institutions of this country of whose facilities the Jews are so generously availing themselves. As a result some of the larger colleges and universities, particularly in the East, such as Harvard, Yale, Columbia, New York University, Cornell, Johns Hopkins, Chicago and, to a lesser degree, Amherst, Wellesley, Western Reserve, Pittsburgh, Buffalo, Rochester and the University of California have been the recipients of some substantial gifts and endowments from a few Jewish donors -- not nearly as substantial or numerous as they should be, bearing in mind the number of young Jews who are attending or who are seeking to attend these schools.

The hundreds of other colleges and universities in this country hardly ever receive a farthing from Jews for their maintenance. Many of these institutions are denominational in origin and are being maintained by the private funds of religious organizations, their members and friends. They are not tax-supported institutions. Tuition fee in no instance covers the cost to the institution of a student's education. The American colleges and universities, except where they are State institutions, depend largely upon the income which they derive from their productive or endowment funds

"This Thing of Giving"

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which amount to over \$1,345,000,000 and upon private benefactions which average annually close to \$150,000,000. American Jews are contributing far below their just quota to these funds. The young Jews who attend these schools are thus "sponging" on other people. They are not paying their way. The Jewish students hardly ever suspect this but the college authorities ~~will~~ ^{need to} never be reminded of it.....

We have no Jewish college or university of our own in this country such as practically every other religious group has. Those Jews who are loudest in their insistence that we are only a religious community are most squeamish when it comes to the subject of ^a Jewish university ~~in this country~~ -- a university endowed and maintained by Jews for the benefit of all, regardless of race or creed. Perhaps there are valid reasons why a Jewish university would not be desirable in this country. But then we must do our full duty by those universities which other groups have established and are maintaining. We must not send our children to them as petitioners and as recipients of educational alms....

~~Perhaps~~ ^{We believe that} there would be much less complaint of our crowding the colleges of the country if we would assume a larger share of the burden of the budgets of these institutions. Perhaps also there would be more room for Jewish teachers on the staffs of these institutions....

Clearly we have not been full partners in the American university system. We have taken more than we have given.

BEARING GIFTS
Abba Hillel Silver

Now comes another vicarious friend of the Jews to give them friendly advice and admonition. This time it is an American Fascist, editor of the American Review, formerly The Bookman, Mr. Seward Collins. This gentleman is convinced that America is going Fascist and he advises the Jews to prepare themselves for its speedy advent. He graciously volunteers to indicate the required method of preparation. The Jews should "curb their ambitions in public life and in certain professions and businesses." They should voluntarily achieve solidarity and a certain amount of separation by "relinquishing some of the forms of participation in national affairs temporarily won for them by liberalism, and turning more for their happiness to themselves and to the immense stores of Jewish traditions. The alternative is to have this outcome forced on them in strife, agony and bloodshed."

Mr. Collins draws a dark picture of what American Fascism is going to be. "Unless the Jews themselves take steps to prevent the Fascist wave which is sweeping in the wake of an unpractical democracy from taking a cruelly racialistic turn, they are almost certain to suffer here as they have in Germany and so many times before. And their fate is likely to be worse here than in Germany. Americans are notoriously more given to extremes and less amenable to orderly measures than the German people."

Thus forewarned and properly alarmed, American Jews should, according to Mr. Collins, proceed to accept voluntarily and submissively the full ghetto program which the Fascist theory has prescribed for the Jews of the world. They should surrender at once the "illusion of liberalism", that "unreasoned liberalism" to which they are so strangely addicted. They should give up at once

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the doctrines of assimilation and full equality. By assimilation, Mr. Collins understands that reprehensible desire of American Jews to enjoy the same rights and privileges as all other Americans. Upon surrendering all their outmoded notions of liberalism, equality and full rights of citizenship, American Jews will then be spared -- what? Racial bigotry and its suffering and bitterness, replies Mr. Collins. But what greater bigotry and suffering and bitterness can there be than that which is already involved in this ghetto program which this Fascist friend of the Jews advises them to accept so gratefully and so gracefully?

Even the most unbalanced of the Nazi madmen never proposed such a preposterous program to the Jews of Germany and never insulted their intelligence by expecting them to entertain it for a moment. It remained for one of those rose-water American Fascists who, in spite of all that has happened in the lands of the colored shirts, can still indulge themselves in dreams of "personal liberty (sic!) under Fascism", who fondly believe that an American Fascism will wage war upon capitalism and socialism with equal fervor (as the young and befuddled idealists among the German Nazis believed) and who, tired of the tension and the arduous adventure of modern life and thought, yearn after the ~~an~~ simple, "ancient ways" of life, when there were no socialism and feminism and psycho-analysis (sic!) to confound and harass the placid classicist and the weary humanist -- it remained for one of this band to scale the heights of such imbecility or naivete. Truly, "the higher the ape goes, the more he shows his tail."

It is clear that the American Fascists for whom Mr. Collins speaks want exactly the same things that the Nazis wanted and achieved in Germany: to disqualify, disfranchise and socially, politically and economically to quarantine the Jew.

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They are just a wee bit squeamish about the harsh methods which their Teutonic brothers employed. They would like to achieve their objectives quietly, without noise or violence, by a sort of gentleman's agreement These literary "Feinshmeckers" cannot stand the smell of blood....They shudder at the thought of whips and lashes and mangled bodies and concentration camps. The obliging Jew should quietly, without fuss or protest return to his ghetto and to the promised security of servitude and self-abasement, and leave the field clear for the Collinses and their chosen clan to run the country by the divine right of their having been born — Irishmen or Scotchmen or Englishmen.

No, dear little would-be despots of the quill, the affair is not likely to be as simple or as peaceful as all that. The Jew will not be tricked into turning Fascist in order to escape the disabilities which Fascism would force upon him. The Jew knows his history. He knows that Fascism, whether of the Hitler or of the Collins brand, means a throwback to the Middle Ages, and, for the Jews, the Middle Ages are not a mystically-romantic theme for literary nympholepsy, but blood and suffering and degradation. He will not throw in his lot with those who seek to revive "monarchistic and aristocratic principles" in government. He has lived under their beneficent aegis before and he knows exactly what they mean when they are translated into laws, acts and institutions.

He will fight for that "unreasoned liberalism" which razed his ghetto walls, restored his human rights and gave him, as well as all other denied and exploited peoples, a chance to live in freedom and in dignity. He will fight for those "liberal doctrines" which have been the cornerstone of American democracy since its inception. When these are destroyed and

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the Jew is then confronted with a choice between Fascism and Marxism, between black reaction which demands of him as the price of toleration the surrender of his equality and his human dignity, and a collectivist society which wipes out all distinctions, the hard common sense of the Jew can be trusted unhesitatingly to choose the latter.

The Jew will never reconcile himself to the disabilities of a Fascist State any more than he reconciled himself in the past to the disabilities which Tzarist Russia forced upon him. Persistently, determinedly and relentlessly he will work under-ground for its ultimate overthrow. We are a stiff-necked people. This "obstinatio Judaeorum" was well known to our persecutors throughout the ages. The yoke to enslave us permanently has not yet been devised.

No, gift-bearing friends of the New Reaction! We do not need your minatory counsel and are not impressed by your dark forebodings. We are not as naive or as easily intimidated or as weak as you imagine....

THE FULL ORBIT OF OUR RESPONSIBILITY
Abba Hillel Silver

We are making progress!

The decision of the Joint Distribution Committee and the Jewish Agency for Palestine to merge their campaigns and to unite in common action to meet the needs of Jewry on all fronts is gratifying evidence that we are making progress. American Jewry will now be called upon to envisage the problem of Jewish relief and reconstruction as a unit and in its totality. The fragmentation of Jewish interests and the annual competition for preference and priority in communal *attention* *and support* consideration comes to a fortunate end.

It would have been an unpardonable waste of money and energy and a cynical disregard of the real wishes of the American Jewish public if in these critical times two separate campaigns would have been projected.

The objectives of the proposed campaigns of the Joint Distribution Committee and the Jewish Agency for Palestine overlap to a considerable degree. An essential part of the program of the Joint is the care of the German refugees. This is also true of the program of the Jewish Agency. Nine thousand of the German refugees have already gone to Palestine -- fifteen per cent of all who fled from Germany -- nearly seven per cent of the total number of Jewish immigrants who came into Palestine since 1919. Thousands more will go there. Here at least is one common meeting ground where cooperation in fund raising on the part of ^{the} the two agencies is clearly indicated. Whatever other purposes ~~the~~ Joint and the Jewish Agency may wish to serve, this large area of common

responsibility makes a joint fund raising effort inescapable.

Many of the local Jewish welfare funds throughout the country who are in far closer touch with the real sentiments of the people than the leaders at headquarters have long ago grown weary of the separate and often conflicting campaigns of these agencies and have of themselves merged them, frequently in the face of the destructionist tactics of isolationist autocrats at national headquarters. Some of our communities were in the past treated to the unpleasant spectacle of attempted sabotage of united community efforts on the part of the national spokesmen of these agencies and to indecent wrangling over quotas and percentages.

American Jewry in its present mood is not inclined to tolerate this any longer. The average American Jew is deeply concerned in the plight of his German brothers. He wishes to contribute whatever he can to a general fund which will take care of the situation comprehensively. He senses the full scope of the problem and realizes that life will not permit a piece-meal solution. He is not interested in antiquated and academic discussions about Zionism. He knows that thousands of those whom he wishes to help, choose to go to Palestine. He realizes that the settlement of these refugees in Palestine has a significance beyond that of private relief. He understands that Palestine is more than just another place of refuge. The German-Jewish tragedy has taught him the lesson which he was reluctant to learn through all these years and which the men to whom he looked for leadership did not teach him -- the need of a homeland for a people whom so many peoples are conspiring to render homeless. His entire outlook on Jewish life has undergone a

radical change. This change is reflected in his demand for unity of action, at least in the field of fund raising. Most assuredly he is not interested in the petty rivalries and politics of organizations and their leaders.

The separate campaigns which in previous years were launched by the Joint and the Jewish Agency actually encouraged or kept alive separatism in the Jewish community. Groups were encouraged to select specific segments of Jewish world need in consonance with their prejudices, predilections or fractional loyalties. One group would take the initiative in Joint campaigns, another in Palestine campaigns. Each had its own leaders, its own workers, its own ideology, its own characteristic appeal. A political and social line of cleavage was thus maintained in, ^{social} communal enterprises which should have hastened rather than retarded the process of integration of Jewish group life.

Life has now accomplished what reason and sound judgment failed to accomplish. The pressure of an overwhelming Jewish tragedy has forced upon us not a truce, we hope, but a union. The objectives of the one campaign will now embrace German Jewish relief, Eastern and Central relief and the up-building of Palestine -- in a word, the full orbit of our responsibility. The antithesis from now on must be not between Zionist ^{and} or non-Zionist, but between cooperant ^{and} or separatist Jew. The choice now is between remaining within the generous fold of a united national Jewish undertaking, or outside of it.

If this agreement represents more than an ad interim truce, if it is truly grounded in a new understanding and a new statesmanship, and if the leaders in both camps are prepared to exercise the fullest measure

of tolerance, patience and good will in the initial stages of their adjustments. then this decision may prove the germinal basis of great good for the whole household of Israel. Then a great hour will not have found us a small people.....



L'HITRAOT
Abba Hillel Silver

Before long Professor Albert Einstein will leave our shores to return -- home! In a literal sense he has no home for the Nazi regime has made him an exile. But as the first citizen of the world his home is everywhere he chooses to live.

The people of this country are bidding him farewell. Last week an unusual demonstration was held in Newark, presided over by the governor of the state and the mayor of the city which was more than a demonstration of reverence for genius. It was an overflowing measure of affection for one whom all men of good will have come to regard as their big brother, their strong kinsman and their friend. The great outpouring of tribute-bearing men and women on this occasion as well as on all other occasions when Professor Einstein makes his appearance is due only in part to the fact that common folks have been taught to regard him as the foremost scientist of our age. They know, of course, that he has been placed among the select few of all time who are the intellectual builders of the world, that his achievements have caused his name to be mentioned along with Euclid, Kepler, Copernicus, Galileo and Newton, that scientists of world renown have proclaimed that he has given mankind a new conception of the universe physical ~~world~~ and that philosophers have acknowledged the revolutionary effect of his theories upon the whole realm of human thought. They are vaguely aware that a new impetus and a new direction have been given to man's eternal quest for knowledge by the scientific revelations of this man whose quality of insight borders on divination and in whom scientific research has been blessed with the charism of artistic intuition.

But surely the multitudes are not scientists and Einstein's physics and mathematics and his theories of light, ether and motion are for them a closed book. Their warm admiration derives from the fact that they are not without a true understanding of the great humanity of the man and of the significance of his ethical personality to their age. They have followed gratefully the unfolding of his character in social action, the great human causes which he has championed, the high courage which he has displayed in the defense of the defenseless of the world and the light which he has given to a distraught and confused generation.

It is given to few men to become a legend in their own lifetime. Legends are the tribute which men pay to their heroes, and the embodiments of man's dearest wishes. Einstein has become a legend in his own lifetime -- the embodiment of the most precious hopes of a harassed and troubled age. Men have focussed in him the cherished traditions of justice, freedom, peace and brotherhood which a resurgent barbarism threatens to overwhelm.

Albert Einstein represents for millions of men today the classic view of human life which throughout the ages has stressed the sovereignty of the human spirit, the sanctity of human life, the love of freedom and the ideal of international reconciliation. Up to the World War these were still generally regarded as the noblest ideals of civilization. But the war cast a blindness and a deafness and a viciousness upon the race. New voices -- strident, discordant, barbaric voices of the jungle -- have made themselves heard. Chauvenism, racialism, provincialism, war and hate are being hymned and extolled. Never was the world more fragmentized than it is today, more disintegrated economically, politically and, above all, spiritually. The youth of the world is being taught to eschew liberalism,

democracy and internationalism as if these constituted blasphemy and treason to the human race. Everywhere youth is being indoctrinated with the belief in the imminence and the inevitability of the next war.

Dark indeed are the prospects of civilization and bitter indeed will be the struggle to save for civilization whatever can be saved of freedom, tolerance and brotherhood. In this struggle against the encroachment of the jungle upon the cultivated fields of the human mind and spirit, Albert Einstein has become in the eyes of millions the standard bearer, the wise and intrepid leader.

There is the same cosmic sweep to his social views as to his physical theories. His human sympathies are not halted at the frontiers of nation, race or religion. The same reach after cosmic unity, after an inclusive, unified world view of nature characterize also his strivings for a spiritual unity of mankind, for a vision of the oneness of all human life. In this, of course, he is decidedly within the great classic tradition of his people which long ago proclaimed the unity of God and of mankind.

Professor Einstein is a nationalist but he refuses to make a Moloch of nationalism and to sacrifice the noblest ideals of civilization upon its consuming altars. This has brought down upon him the bitter, vindictive hatred of all Junkers, militarists and reactionaries whose interests and prestige lie in keeping their peoples in political and economic subjection through the stratagem of militant patriotism.

Einstein hates war. He has led a crusade against the institution of war. "War," he declared, "is low and despicable, and I would rather be smitten to shreds than participate in such doings." Only once, when he was

overwhelmed by the horrors of the Hitler regime, did his steady and steadfast vision falter for a moment. In his heroic advocacy of international peace, Albert Einstein has again demonstrated that he is a lineal descendant of the ancient prophets of Israel.

Professor Einstein, in an age of growing discontent and disillusionment with democratic government, has dared to remain loyal to the democratic dogma. He knows that there is no substitute for democracy, that men will not permanently prefer the will and whim of a despot to inalienable rights grounded in law over which neither majorities or minorities have the power of veto.

Professor Einstein has been a great Jew. His scientific greatness and his world acclaim did not estrange him from his people. The ominous rise of anti-Semitism after the World War and the desperate plight of his people forced him from the seclusion of his study into the arena of struggle. He understood quickly the futility of ~~mere~~ assimilation and the indignity and self-abasement involved in national and racial self-denial. He realized the need for a physical and spiritual center for Jewish life in Palestine and he became a Zionist. He has been a bulwark of strength to the movement and an inspiring figure in the Jewish renaissance.

Add to all this the humility of the man, his utter modesty bordering on self-effacement, and you have the key to the mystery of the amazing appeal of his personality to the imagination of the world.

This man, who has created for eternity, is now an exile from his home. The mad regime of the Brown Shirts would destroy him if he fell within its clutches. A country where such a man cannot find a home and an honored place stands of course utterly convicted and shamed in the sight of

the whole world. But Professor Einstein has built for himself a home in the hearts of the masses of the world, in the veneration of all seekers after truth and righteousness and in the affection of his people. His home is in the wide world of men. His abiding place is in the ages.



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ON THE ALERT/
Abba Hillel Silver

The progress of the boycott in the last two months has been truly remarkable. After months of agitation practically all the leading department stores of New York have announced that they have stopped buying German merchandise altogether. From a political point of view it would of course have been much more effective if these great mercantile establishments had joined the boycott movement months ago instead of dodging for so long behind specious reasoning and sophistry which deceived no one. "Consumers' resistance" was the reason given for the final capitulation, not outrage against the Nazi bestialities. The clue to this rather obvious and transparent mystery of prolonged non-cooperation was of course the well known "*cherchez l'argent*." Only a few stores had the high sense of human responsibility and the courage to announce a boycott against German products as soon as the atrocities of the Hitler regime became public. It is highly significant that among these organizations, the non-Jewish stores took the lead.....Let this revealing fact never be forgotten by us.....It is an index -- humiliating and inglorious -- to those spiritual short-comings which disadvantage us in the eyes of the world.

The Boycott is succeeding! It remains now to prosecute it with the utmost vigour until its objectives are fully attained.

Negotiations are now under way between the German government and our own for a new commercial treaty. The American Ambassador to Germany is now in Washington for that purpose. A subtle propaganda has been set in motion to persuade the American people that the Nazi government has already relented on its anti-Jewish policy and that it has made important concessions to the outraged

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public opinion of the world. While it is conceded that "evidence of moderation will be hard to discover", it is only because the leaders are still under pressure from the rank and file. The leaders, presumably, have already seen the light....The advice is therefore deftly insinuated that it is advisable to ease up on criticism of the Nazi regime in the hope that still further concessions may be forthcoming.

This is propaganda of the most dangerous sort! The Nazi government has not retreated one step from its avowed exterminationist policy as regards the Jews. The anti-Jewish laws which it enacted are still on the statute books. Aryanism, -- that is Anti-Semitism, -- is still part of the basic law of the country. By its terms, Jews are kept out of all public offices and public employment. The Nazis are continuing their vicious attacks and boycotts of the Jews regardless of the pious wishes expressed from time to time by one or another of the leaders in Berlin. We read that: "In larger Jewish centres in the provinces, such as Nuremberg, Frankfurt, Breslau and Hamburg, the agitation against them (Jews in mercantile establishments) is continuous and violent." (New York Times, March 27).

The fields of commerce, trade and industry have presumably been exempted from the operation of the "Aryan paragraph" -- but "violations by local Nazi chiefs of government guarantees given to the Jews are still frequent and sometimes drastic" (N.Y. Times, April 1). The campaign against the Jewish employer who under the new feudal dispensation is to become the "leader" of his German workers has become virulent. Officially the Nazi party boycott against all Jews is still preached and practiced. "The agricultural press warns against employing Jewish youth on farms and the city press warns against accepting Jewish apprentices in handicrafts and commerce. A larger part of the press carries one slogan in many variations: 'Whoever buys from Jews is a traitor to

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his country'." (ibid)

Regardless of any commercial arrangement which may^{be} entered into between our government and Germany, the issues which inspired the anti-Nazi boycott must be solved on their own merits. Commercial hopes and fears cannot be permitted to over-ride basic human issues! Human rights cannot be so lightly bartered away!

A similar trade agreement was recently entered into between the Nazi government and Poland and was interpreted by some in Poland as automatically nullifying the boycott. The Polish-Jewish economic organizations, however, were quick to proclaim: "There is no reason for changing the previous policy of unconditional economic defense against Germany. There can be no retreat from this historic struggle forced on us by the Nazis."

We, too, will not be deluded or satisfied with a few scraps of concession thrown to us in the hope of silencing us. There can be and there will be no let-up in the world-wide boycott against Nazi Germany until its medieval and brutal laws discriminating against citizens on account of their race are repealed and until the acts of oppression, terrorism and medievalism completely cease.

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A CHARONIC ENTERPRIZE
Abba Hillel Silver

Our "practical" men told us in the past that the only hope for Russian Jewry was land settlement and colonization. They created experts on Russian Jewish affairs and then quoted these experts as infallible oracles to silence all opposition. History has proved that these "practical" men were wrong.

These same "practical" men told us that the Palestine project was altogether impractical. From their ample arsenal of bankers' and big-business lore they brought forth facts, figures and statistics to demonstrate that every economic enterprize in Palestine is doomed to failure. They spoke with the over-bearing authority and the assumed omniscience of the wealthy folks who pre-empted the American scene in the pre-depression era. History has again proved that these "practical" men were wrong.

When the Hitler regime began its reign of terror these "practical" men again exercised their presumptive right to be the spokesmen of the Jewish people and proceeded to make ex-cathedra pronouncements based upon an knowledge of affairs. exclusive esoteric and infallible/political and economic, national and international. There must be no protests, no demonstrations, no boycott! These methods are altogether ineffective, nay, harmful. We, the bankers and brokers and corporation lawyers who have social prestige and fine connections, we know exactly how this thing is to be done: A, an amazingly influential person, speaks to B on the hush-hush. B interviews C in order to get an appointment with D who is in the confidence of E whose partner plays golf with F who is a friend to a friend of the assistant to the Assistant Secretary of State....Chad Gadya....Chad Gadya.....

The pitiful "ahtadlanut" of these men was a fiasco. Again they were wrong, these "practical" men. From Washington comes this semi-official statement: "The boycott will be the determining factor, it is predicted, which will finally put an end to the anti-Semitic activities of the Nazi Government" (N.Y. Times, March 27 - '34).

And now these "practical" men are again prescribing for the Jewish people. The position of the Jews in Germany, they declare, is hopeless. There is absolutely no future for them there. They must be helped to emigrate. A definite program should be put into effect whereby fifteen to twenty thousand young German Jews will annually be "exported" from Germany and settled elsewhere. Appeals will be made to Hitler and negotiations will be carried on whereby these young emigres will be permitted to take out whatever capital they possess. And then — fertig! The whole German-Jewish affair will be liquidated in a few short years to the satisfaction of everybody — especially Hitler.

They are wrong again, these "practical" men! The position of the Jews in Germany is dark indeed, but not hopeless. Jewish communities elsewhere lived under conditions quite as unbearable as those now prevailing in Germany and survived. Other Jews who had to endure for generations what German Jews so far have had to endure only for one year, lived to see the dawn of a better day. One year of Hitler warrants no man, especially if he aspires to be a leader of the Jewish people, to proclaim prophetically the utter and irrevocable doom of this large Jewish community which more than once previously had been subjected to restrictions and disabilities quite as onerous and humiliating as

the present, and nevertheless survived.

The Jews will continue to live in Germany. Thousands undoubtedly will emigrate. Thousands have already emigrated. The bulk of the Jewish population, however, will remain. The youth of German Jewry should not be advised or encouraged to leave. They should remain. They will suffer, to be sure, as Jewish youths have suffered so often in the past in other parts of the world, and as Jewish youth is suffering today in so many parts of the world. But they should remain and most of them will remain. Their very suffering will make of them centers of unrest and conflict in Germany until the hour when the next political crisis arrives -- and it may arrive sooner than most people suspect -- and they will then join with other oppressed groups in turning upon the present regime and ^{will} rending it to shreds.

The German people, it is said by these "practical" people, have been so poisoned by the violent Nazi propaganda of the last fifteen years that there is no possibility for Jews ever to live and work again in Germany in harmony with their non-Jewish fellow citizens. This is too sentimental and too naive. Fifty years ago, the German people were similarly "poisoned" by a prolonged, persistent and vicious campaign of anti-Semitism, but the poison was not lethal and its effects wore off as soon as the political scene changed. Jews were able to live and thrive in Germany both economically and culturally for half a century thereafter. A break-up of the present Hitler regime will quickly push into the background his anti-Semitism and his racialism. There will always be anti-Semitism in Germany. There always has been. And Germany is not the only country where anti-Semitism exists. It is only when political sanction is given to it by the regime in power, and the authority of the state is employed to enforce it, that the position of our people becomes desperate.

A Charonic Enterprize

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From the point of view of our national interests, it would be the height of criminal folly to cooperate in the Charonic enterprize of ferrying or the major part of the the whole/Jewish community across the Rhine.....We dare not evacuate one of the strongest centers of Jewish life in the heart of Europe. We cannot consent to any arrangement for expediting a Jewish expulsion. The success of any such arrangement will be too tempting a precedent for Hitler's disciples in other parts of the world.....

The opportunity of Jewish leadership at this time is not that of serving as a handy Removal Office. Rather is it one of arousing the Jews of the world to a relentless political and economic war upon the Hitler regime in defense of the violated rights of our people in Germany. Our resources and our capacities should be applied primarily to that task. Whatever material aid must be given to our people in Germany should not be of a nature calculated to encourage an organized and scientifically managed Flight.

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"THE LINE OF CONFUSION AND THE PLUMMET OF EMPTINESS"
Abba Hillel Silver.

Disillusionment with Zionism is running high today both in Palestine and in the Diaspora — and this in spite of the rapid development and prosperity of the Jewish settlement in Palestine. Mr. William Zukerman writes a very penetrating article on this subject in the April issue of "Opinion". This disillusionment is due in the main to two causes: — the failure of the World Zionist Organization to assume leadership in the international crisis with which the Jews of the world were confronted by the rise of Hitler to power and the disgraceful party strife which is rending the movement today.

The Zionist Congress in Prague last summer, meeting in the darkest hour of the German-Jewish tragedy, confounded and dismayed the Jewish world by its complete failure to rise to the challenge of the hour. No counsel emanated from that conclave, no plan, no leadership. Jewry awaited the great, rallying, jussive, message which was to come forth from that great tribunal of the Jewish people. Instead there came forth a raucous medley of infantile instruments played in a riotous abandon of discord by warring parties and factions. Jewry heard loud, bitter and mutual recriminations and witnessed the skill with which the parties within the Zionist organization were firing at each other's legs.....

While World Jewry was organizing a universal boycott against Germany, Palestinian Jewry, with complete nonchalance, proceeded to make arrangements with the Hitler Government to import German products into Palestine in exchange for Palestinian oranges. It was also arranged that German Jews, going to Palestine, would be allowed to take their funds out of Germany in the form of merchandise. A German refugee going to Paris, Amsterdam or Prague had to leave his funds behind him, but a refugee going to the all-Jewish city of Tel Aviv

would be allowed to export his money and to come into the Jewish homeland trailing clouds of German cutlery, hardware and knickknacks behind him... Galut Jews denied themselves any profits which might accrue to them out of trade with Germany, but the nonpareil, whole-wheat Jews of Palestine were exempt from such sacrifices. Following the Russian Revolution, the Zionists of Russia were sent to prison or Siberia. Following the German "Revolution" the Zionists of Germany became the privileged ~~Hofjuden~~ and communal go-betweens in the new regime.....

The cynicism and irony of it all escaped no one but the party Zionists and the Palestinians. Denials were of course made which convinced no one, for facts cannot permanently be denied. Explanations were given but they were lamentable performances on the trapeze....It was clear that in an hour of crisis, Palestine failed the Diaspora. The interests of Palestine clashed -- or seemed to clash -- with those of the Diaspora and the Diaspora was sacrificed. But so also was the historic leadership of the Zionist Organization in the affairs of international Jewry sacrificed.

Party strife is not new in Zionism but it has now reached a danger point where it threatens to disrupt the movement, impede the up-building of Palestine and alienate the devotion of Jews outside of Palestine. From all reports, the Jews in Palestine are heartsick over the vindictive party strife which is fast developing into a 'nostalgie de la chute', into a recklessness of the "tanzt nafshi im Pelishtin" type....

The [^]Recent meeting of the Actions Committee in Jerusalem did not help matters. It requires no ^{great} gift of divination to sense the disaster ^{which is} in the offing unless this inter-party strife is quickly brought within the legitimate bounds

of Parliamentary procedure. "For all the Fast read true is prophecy." Our bitter experiences of the past should warn us against a recrudescence of an implacable party antagonism in our ranks. In the present incipient stages of our movement, in a land where we are not yet a majority and in a world which is again running mad with anti-Jewish hatred, we cannot afford to indulge ourselves in fratricidal strife, in riots, in periodic crises and in — political assassinations..... These practices are bringing disaster upon democratic governments all over the world. As far as we are concerned, they will simply destroy our work completely in Palestine.

One cannot help but admire the devotion of the various Zionist groups to their own party principles and convictions. The achievements of the Histadrut in Palestine are epochal and their social idealism is in direct line with the prophetic tradition of Israel. The zeal of the Mizrachi for the preservation of the sanctions of traditional Judaism in Palestine is commendable. The restless insurgency of the Revisionists for a maximum Zionist program is admirable. But the imperative need of the hour is for unity of action ^{and} not for the foam and spindrift of polemics. In a period of up-building and ~~renew~~ reconstruction a people stands in need not so much of prophets or zealots or sicarii as of sages.....

Mr. Zukerman is right when he criticizes party sectionalism in Zionism and the progressive emaciation of the movement which is fast reducing it to a narrow, Palestinian provincialism. He is wrong when he declares that: "Zionism has also done a great disservice to Jews. It has eclipsed almost entirely the immediate, real needs of the Jews in the countries of their present abode... All constructive work, thought, and hope of Jewry have been centered in Palestine. Most of the great and manifold Jewish needs in every country have

invariably been met with one stock answer: the National Home. Most active Zionists have ceased to believe that there are any real Jewish problems in the Diaspora.² Zionists throughout the world have not ignored Jewish life in the Diaspora. On the contrary most Zionists have busied themselves everywhere in local Jewish problems, in Jewish education, in the strengthening of Jewish community life and in defense of Jewish rights.

Nor is it true that the events of the last year and the failure of Palestine to prove itself "the panacea for the universal Jewish ills", established the thesis that the "National Home is but one of the many other Jewish homes; a single one of the numerous communities which all together make up that unique Jewish Commonwealth of Peoples whose home is the world." Palestine was never meant to be "the whole of Jewish life" — but the center of Jewish life. There can be a British Commonwealth of Nations, for those nations are autonomous and masters of their own destiny, and their attachment to England is one of political expediency or sentiment. But we are nowhere masters of our own destiny -- political or cultural. We need Palestine as a place of refuge for our persecuted (and the present constricted boundaries of the country will not forever remain so) and as a sanctuary for our national life.

Hence Palestine is for Israel more than "a single one of the numerous Jewish communities of the world." It is the essential Jewish community of the world. For Israel, Palestine is still the "umbilicus terrae."

THE INTERNATIONAL JEW
Abba Hillel Silver

And now England sweeps into the orbit of Fascist agitation. The Mother of Parliaments is now challenged by a bastard brood of black-shirted zealots whose avowed aim is to destroy her parliamentary government and all her free institutions which have been her pride and glory for centuries. Ten thousand Britons crowded Albert Hall last Sunday, acclaimed Sir Oswald Mosley and applauded his Anglo-Saxon version of the gospel of national salvation through dictatorship. Europe has now three synoptic gospels of Fascism, -- the Latin, the Teutonic and the Anglo-Saxon. Their versions differ slightly but their essential revelation is the same.

Of particular interest to the Jew is the statement ^{which} Sir Mosley made to his disciples at that meeting: "In this country there will be no racial or religious discrimination, because that would be anti-British. But I tell all Jews who are citizens of this country that they must put the interests of England before the interests of Jewry. If they use international finance in ways detrimental to England, or if they are leaders of communism as some of them are, the Fascists will know how to deal with them."

"I am asked why we exclude Jews from our movement. It is because they are as a class hostile to us. They are for the most part international and we are national."

The last paragraph is highly significant. In it Sir Mosley summarizes, better perhaps than he himself knows, the real reason for the bitter animus which the reactionary groups throughout the world display towards the Jew. Unlike Hitler, Sir Mosley does not indulge in any fantastic race theories to explain

his distrust of the Jews or to incite his followers. Hitler's racialism has failed to convince the world. It has been laughed out of court everywhere, even in Germany, where the Christian churches are stubbornly resisting it. Furthermore England, unlike Germany, has a vast empire and no English politician would be foolhardy enough to raise the race issue in an empire which embraces portions of almost every race on the face of the earth. Such a move would simply lend fuel to the revolutionary propaganda of all the discontented racial groups within the empire which are none too quiet as it is. The English Fascist is therefore limited in his anti-Semitic crusade to the well known triune of modern anti-Semitism -- Jewish international finance, communistic activities and internationalism.

In the case of Sir Mosley, it is Jewish internationalism which is most resented. Because of it, he maintains, Jews must be excluded from his movement. As a class Jews are hostile to Fascism. They are international instead of national.

And that is largely true. Because of this internationalism, the Jews are, to quote the manifesto of the German student organization of the Berlin University, "our most dangerous opponent."

Fascism must ground itself in an intensive nationalism. Otherwise it lacks any ideological basis. Its opposition to parliamentary government and to democratic institutions is, after all, only negative. Passions cannot be aroused by such negation. Fascism has no positive economic ideal such as communism has. It needs a positive principle with which to compensate the masses for those rights and privileges of which it deprives them. Nationalism is that principle -- an aggressive, militant, centripetal, nationalism, as exclusive, dogmatic and imperialistic as was the Church before the Reformation.

demanding the complete surrender of the individual and, in return, promising ~~status~~ mystic and magnificent rewards in the golden Hereafter.....

The Jew cannot be fitted into this type of nationalism. His experiences of the last two thousand years have not permitted him to become provincialized into any such constricted nationalism. He has moved across the face of the earth. His intellectual horizons have extended to the limits of the world. His fortunes are bound up not with the prosperity of any one country achieved at the expense of another but with international prosperity achieved through cooperation, good will and peace. national His/messianic hope embraced world unity and reconciliation.

The Jew has been a loyal citizen wherever he has lived and been permitted to share in the privileges as well as in the responsibilities of citizenship. He served his country in peace time and helped to defend it in war. But in the main and to a degree greater than that of any other group, he has been mindful that beyond the nation there is humanity. He has not succumbed as completely as other peoples to the intense nationalism of the Nineteenth Century which culminated in the political disasters of the World War and which has now run riot in Fascism. Years ago, Albert Schaeffle declared that "the Jews are the cosmopolitan element of mankind." We have our chauvenists, to be sure, but their super-heated nationalism derives no sanction from the spirit of our people. They are blotters which absorbed indistinctly the script of other peoples....

The Jew therefore cannot easily be brought into the theoretic framework of Fascism. Even though some Jews would be inclined because of their capitalistic interests, to join such a movement, the main body of Jewry is in inactive or passive resistance to the central compensatory dogma of Fascism.

The Jew is an internationalist. The term is of course not the antithesis of nationalist but of chauvenist. His greatest spiritual opportunity at the moment is to remain true to his internationalism. He is paying and will pay a heavy price for his allegiance to it. But the future belongs not to egocentric nationalism but to internationalism, not to fragments of humanity, but to humanity itself, just as the future belongs not to militarism but to peace. Nationalism is not enough. The world today is confronted not with the lack of nationalism but with its consequences. It is quite an inadequate human concept. It is not mankind's ultimate vision. It is a minimum requirement, not a maximum program. Certainly it is not the substance of our own ancestral tradition whose motif is not nationalism but prophetism.

We must not deny this essential characteristic of our tradition, this spiritual mandate of our historic experiences for the sake of winning temporary relief from attack. The world is being swept by storms of reaction. We must out-ride the storm. We dare not seek land while the storm lasts. Land will shipwreck us. Our safety for the time being lies in the heart of the storm.

It will not be to our discredit or to the shame of our children of future generations if in an age of increasing spiritual and intellectual rigescence, when a brutal madness swept over a weary world, we remained the last faithful internationalists among the peoples of the earth.....

FATHER COUGHLIN
Abba Hillel Silver

Voltaire was an outspoken champion of tolerance but when he was exposed to ridicule through an unfortunate financial transaction at Potsdam in which a Jewish banker was also involved, he became bitter and hostile towards all Jews. Personal revenge and vindictiveness have all too frequently motivated the animus of the Jew-baiter.

We wonder whether Father Coughlin is not on the way to become a first rate anti-Semite goaded by a similar private resentment. Father Coughlin has been a strong advocate of the remonetization of silver. He believes that at the root of all our economic misfortunes is the Gold Standard. Many share his belief. However, he was not content merely to preach his silver gospel. He was so sure that President Roosevelt was about to remonetize silver, (Father Coughlin's "The New Deal in Money," p.38) that he had his radio guild buy five hundred thousand ounces of silver on a ten per cent margin. In other words he speculated in silver. Father Coughlin is, of course, opposed to stock speculation -- generally speaking. So are we all. But says he, he relied on President Roosevelt's word to increase commodity prices -- and so there was no element of speculation in what he did...The Father had evidently forgotten his own words of admonition: "If the American people prefer to be hypocrites by gambling on the stock market, that is not necessarily the fault of the President." (Father Coughlin's "Radio Discourses" 1931-32, p.124)

Father Coughlin speculated in silver and unfortunately the Treasury Department found it expedient to make public the names of the large owners of silver stocks -- and the name of his radio league was among them. The Father has accordingly been exposed to sharp and painful criticism. Men are saying

Father Coughlin

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many unkind things about him. It is suggested that his ardent championing of ~~the~~ silver was not altogether an act of disinterested humanitarianism, of the good Father? Now, who is to blame for this public discomfiture/ The Secretary of the Treasury, of course. And who is he? Why it is Mr. Henry Morgenthau Jr. -- a Jew!

This is a fortunate break for Father Coughlin -- the fact that Mr. Morgenthau is a Jew. One can now easily distract the attention of people from the real issue by dragging the red herring of anti-Semitism across its path. Father Coughlin lost no time in encasing himself in the shining silver armor of Christian righteousness in mortal combat against the satanic gold hosts of international Jewry.

"Mr. Henry Morgenthau Jr., secretary of the treasury, has completed his clumsy effort to protect the gold advocates, the Federal Reserve bankers and the international bankers of ill-repute."....

"It was expected of Mr. Morgenthau and will still be expected of him to prevent any silver legislation for the ultimate benefit of 1,000,000,000 Orientals who from time immemorial have identified their trade and commerce with Gentile (sic!) silver and especially for the benefit of the American people who today are in bondage to the gold controllers."

"If he were astute he would have investigated the profiteers in the gold transactions. Through our process of revlaution we simply multiplied by billions of dollars the gold in the hands of the internationalists -- the European Warburgs, the Rothschilds and the rest of that group -- who are the financial Dillingers of world control and internationalism."

"The financial caliphs of today who follow the prescription of the elder Rothschild when he said 'Give me the gold and I will control the world', cared

Father Coughlin

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little for anyone be he poverty-stricken Jew or the unsuspecting Gentile, save themselves."

Please note that silver has now been baptized by Father Coughlin and has become a "Gentile" metal. Gold, presumably, remains a circumcized Jewish metal...One recalls the distinction made by the Nazi Gottfried Feder between "loan" capital and "industrial" capital, in an effort to explain why the capital of Aryans was "kosher" while the capital of Jews was "trefa."

Please note too that among the malefactors who are opposed to the remonetization of silver -- the financial Dillingers -- only the names of Jews are mentioned, whereas up to the time of the exposé, Father Coughlin used to mention in his radio addresses quite a number of Gentiles, chief among whom was J.P. Morgan. It was J. P. Morgan who was the chief conspirator -- up to two weeks ago. It was the Federal Reserve Bank that was opposed to "our foresaking the Gold Standard," that was "adverse to the revaluation of gold"....that "thrives upon war bonds, foreclosed mortgages and misery"...And this Federal Reserve Bank was "inspired by the House of Morgan, the hired and able servant of the British Empire ("The New Deal in Money," p.30). But now it is only the "European Warburgs, the Rothschilds and the rest of that group" who are mentioned and who are charged with seeking world control and with exploiting the "unsuspecting Gentile."

There is much more than a trace in all this of classic anti-Semitic propaganda and of the evil odor of the "Protocols of the Elders of Zion"; and we wonder how long it will be before Father Coughlin will be broadcasting to his radio audiences stories of gigantic secret plots of world Jewry to destroy Christendom and to dominate the world. Father Coughlin must surely know that the "Jewish plan for world dominion through the

domination of all countries by international high finance" is the king-pin argument in Nazi Jew-baiting. Is that the reason why to our best knowledge, he has not raised his voice even once during the whole of last year in protest of the horrors and cruelties of the Hitler regime?.....

One is amazed that a Catholic priest, who knows to what infamous slander and libel his own church is frequently submitted in this country and elsewhere, would abuse his office, his gifts and his powers by giving utterance to such false and dangerously provocative expressions. Is he not aware that the Catholic Church and the Pope are as often the targets of the same sort of innuendoes and conspiracy charges as are the Jews?

When the Protestant Bishop James Cannon Jr., Dry leader, was indicted for misappropriation of campaign funds, he quickly drew the red herring across his trail by proclaiming to the world that he was the victim of a Roman Catholic conspiracy. And Father Coughlin rose in righteous wrath to repudiate this infamous charge: "Decent citizens are just about surfeited by such lying implications," he said. ("Radio Discourses," p.29)

And now Father Coughlin himself is guilty of the self-same crime of bearing false witness ~~agt~~ against his neighbor, of appealing to latent racial and religious prejudices and of trying to obfuscate a situation in which he is unfortunately involved -- by means of laying down a poison gas barrage of anti-Semitic insinuations.

"Greed must go and charity must remain," proclaims Father Coughlin in one of his sermons. We agree. May we suggest, however, that charity should begin at home even as greed frequently does....

TO A CONFIRMAND IN THE YEAR 1934
Abba Hillel Silver

My dear young friend:

Next Sunday, on Shabuoth morning, you will be confirmed, along with thousands of other young boys and girls, into the faith of your people. I should like to address a few words to you. You are the latest link in that unbroken chain which began so many centuries ago and which must continue unbroken into the future. You must be a strong link.

The age in which you are entering into young manhood or womanhood is a very restless one. It is full of sharp and sudden and painful change. Many nations are in political ferment and revolution. Economically the whole world finds itself in the grip of a severe depression. Morally our age is in a whirl. Men seem unable to find a set of strong, simple, moral certainties upon which to build a positive and tranquil human life.

Jewish life, particularly, today is turbulent and full of the gravest problems. One of the most progressive Jewish communities in the world has been attacked brutally by a political regime whose ideals are medieval and whose methods are barbaric. Hatred of our people is sweeping over many parts of the world and is organizing itself against us.

On Confirmation Day, I would advise you to think of none of these things. I would invite you to turn your thoughts away from the things of the moment, to the things which are unchanging and immovable, to the values of life which are from everlasting to everlasting. There will be occasions enough in your future years to face these hard facts of existence and to wrestle with them. Life will not spare you. On ^{the} ~~this~~ holy day of

your confirmation I should like you to remember that whatever changes are taking place in the world, there are certain ideals which are permanent, which are indispensable to any age regardless of its political or economic arrangement. Without them no civilization can long endure. There are also qualities of personal character which were precious in the sight of man five thousand years ago and which will hold their identical worth among men ten thousand years hence -- integrity, social mindedness, self-restraint, courage, loyalty, fair play.

It is of these abiding values in our private and social life that I would have you think on that day. They are not new, or clever or smart or heady like a new wine. They are as unsensational and as inescapable as are the laws of nature.

Men talk a great deal today of nation, race, class and party and most of the world's unhappiness is due to the conflicts among them. The individual has almost entirely been lost sight of. May I suggest to you, dear young friend, that before we can set about perfecting the world we must try to perfect ourselves. How can we hope ever to build up a juster and lovelier world if we do not build it first within ourselves? Do not allow yourself to be persuaded that all human ills come from without -- from government or society. Much of our sorrows and defeats come from within -- from lack of personal courage, self-discipline, a sense of honor and sympathy. The most precious thing in society is a noble human personality. Think first of that and think of that always. That is more important than race or nation or creed.

Think next of the ^{abiding} enduring tasks of man upon earth -- the seeking of truth, of justice and of peace, and resolve to devote yourself to them. They alone give worth and dignity to human life. They are the timeless purp ^{suits}

of the spirit of man. There are times when the race of man seems to be turning away from, rather than toward, these goals. But it always returns to them after having paid the severe penalties for its momentary defection. The future belongs to them. Let this be your unfailing confidence. The future belongs to truth, not to falsehood, to equality, not to injustice, to democracy, not to dictatorship, to peace, not to war, to good-will, not to intolerance, to freedom, not to oppression.

We older men are a bit weary and sadly confused. We have been caught in a trap of circumstances since the World War which we cannot break. But you are young. Put your hand confidently to the task and shape a happier world.

I would also have you think on the day of your confirmation, my young friend, of the ^{enduring} ~~enduring~~ values of Jewish life. Think not of anti-Semitism on that day of days. That is not the essence of Jewish life. That is not the crown of our achievement or the secret of our ~~survival~~ survival. Think rather of the noble teachings of your faith which have made fruitful the life of the world. Think of the majesty of its moral code, of the sweep of its prophetic vision, of justice, brotherhood and peace. Think of the glory of our literature. Think of the heroic quality of our national survival. Think of the great contributions which the gifted sons of our people have made and are making in every field of human endeavor. Think, and take all that to heart, and thank God that He has burdened you with the glory and the weight and the challenge of such a heritage....

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HOSTAGES
Abba Hillel Silver

The practice of taking hostages is no longer sanctioned by civilized states. Only kidnappers now employ it as a means of exacting ransom. But Nazi Germany has in this regard, as in so many others, reverted to the discredited practices of the dark ages in the vain hope of averting the disasters which its own acts are bringing upon it. According to Dr. Paul Joseph Goebbels, Minister of Propaganda, the Jews of Germany are to be held as hostages to insure the good behavior of their fellow Jews throughout the world. In an effort to break the world-wide anti-German boycott which is demoralizing German exports Goebbels, in a recent address in Berlin, threatened the Jews of Germany with pogroms unless they persuaded their foreign coreligionists to cease boycotting Germany. "If the boycott were carried to lengths actually endangering our economic situation, it would not mean we would let the Jews go free (sic!). No! The hatred, rage and despair of the German people would first of all vent itself on those who could be grabbed in the homeland."

In 1934, this wind-hero of the Nazi movement and his thrice-very-great leader, Hitler, are again resorting to terrorism in the hope of accomplishing now what they failed to accomplish in 1933 -- to bow the will of world Jewry and of the world generally to their purposes by threats of reprisals against innocent men, women and children.

In April, 1933, Goebbels and Hitler attempted to use the Jews of Germany as hostages to stop the world-wide criticism and denunciation of the Nazi atrocities. In his diary, recently published, "From Kaiserhoff to Chancellery", abstracts of which have appeared in the American press, Goebbels tells the story of how the one-day boycott against the Jews of Germany was conceived by Hitler and how, he, Goebbels, executed it, assisted by

the equally notorious Julius Streicher. The idea back of this boycott as it took shape in the colossal brain of Hitler Triemegistus was this: "We will fight off foreign agitation only if we grab its originators or at least its beneficiaries, namely, the Jews living in Germany who up to now have remained untouched. We must therefore undertake an elaborate boycott against all Jewish businesses in Germany. Perhaps the foreign Jews will change their mind for the better if their racial comrades in Germany are collared."....

Under date of March 31st, Goebbels writes in his diary: "If the agitation abroad comes to an end it (the anti-Jewish boycott) will be stopped, otherwise a fight to the knife begins. It is now up to the Jews to work on their racial comrades of the world so that they can save their collar."

On April 1st, at the close of the one-day boycott, Goebbels writes in his diary: "We await the echo in the foreign press and propaganda."

The expectant echo must have been terribly disappointing and disconcerting for two days later the entries in Goebbels' diary are, according to newspaper accounts, very tame and between the lines they express the hope that somehow the Jewish question will be forgotten altogether.

The 1933 attempt to intimidate the world and to compel it to cease criticism of the infamous acts of the new regime by means of proclaiming the Jews of Germany as hostages was a dismal failure. It merely intensified a hundred-fold the world's horror of Hitlerism and it paved the way for the world-wide commercial boycott of Germany.

And now, in May, 1934, another attempt is being made -- this time to break the powerful boycott which is strangling German trade -- as well as to divert the minds of the German people from the failures of the Nazi regime which can no longer be hidden by renewing reprisals against the Jews of Germany. All the well-known preliminaries of an old-fashioned Tzarist pogrom

Hostages

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a la Kishineff are being arranged. The Medieval ritual murder charge has been revived in the land which delights to be known as the land of "poets, philosophers and scientists." A Jewish plot to assassinate Hitler has been conveniently uncovered. The German propaganda department has unleashed a new and virulent press and platform campaign to incite the masses against the Jews.

"So cowards fight when they can fly no further!"

But it will not work! The boycott will not be lifted! Pogroms will only intensify the boycott agitation all over the world and will persuade the hitherto unconvinced concerning the true nature of the barbarians who are now in control of Germany. The world cannot be beaten into good will and friendship by rubber truncheons and steel rods which has proved so effective in Brown Houses and concentration camps. There is no way of forcibly making people buy your products if they do not choose to. Schimpfkunst -- that gentle art of gutter-invective in which the German Nazis specialize -- is not good salesmanship, and the threat of reprisals against innocent people makes no eager customers of self-respecting, decent men. The pogromizing of the Jews in Tsarist Russia did not make the people of the world any friendlier or more sympathetic toward the Russian regime.

As for the Jewish people -- it will not be intimidated. It cannot yield to this sort of pressure. Once we begin to yield to intimidations of the great or the small, we are hopelessly defeated all over the world. We become "fearful and degenerate," -- a pitiful horde of slaves, upon whom the words of the ancient curse will be fulfilled: "I will send a faintness into their heart in the lands of their enemies; and the sound of a driven leaf shall chase them; and they shall flee as one fleeth from the sword; and they shall fall when none pursueth."

Hostages

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Our hearts bleed for the misfortunes of our people who live in Germany and who now find themselves in a land whose responsible political leaders are not ashamed to confess expressis verbis, that they planned and organized an economic boycott against a group of their own peaceful and law-abiding citizens, and who now deliberately are fanning the fires of hatred and pogroms. But we know of no more effective way to help them than to join with all the other outraged free peoples of the earth in an effort to break the back of this regime which has thus placed them in the dark shadow of the sword of Damocles.



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1934 FEB 23

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MINUTES IN TRANSIT

FULL-RATE

DAY LETTER

EDITORIAL FOLLOWS STOP TITLE QUOTE THE BOYCOTT BITES IN
UNQUOTE BY ABBA HILLEL SILVER STOP

AT THE VERY OUTSET OF THE BOYCOTT ACTIVITY IN THE UNITED STATES WE DECLARED THAT THE MOVEMENT WOULD BE SLOW IN GAINING MOMENTUM AND THAT IT WOULD REACH ITS REAL EFFECTIVENESS IN 1934. THIS PROGNOSIS IS BEING VINDICATED BY THE LATEST REPORTS WHICH HAVE COME OUT OF GERMANY. UNDER DATE OF FEBRUARY 17TH, THERE APPEARED IN THE NEWYORK TIMES THE FOLLOWING REPORT FROM BERLIN:

"FOR THE FIRST TIME IN FOUR YEARS GERMANY WROTE HER BALANCE OF TRADE IN RED INK YESTERDAY WHEN IT WAS REVEALED THAT IN JANUARY HER EXPORTS HAD SLUMPED BELOW HER IMPORTS BY 31,200,000 MARKS."

"GERMAN EXPORTS AMOUNTED TO 349,600,000 MARKS IN JANUARY, AGAINST 423,800,000 MARKS IN DECEMBER. THIS REPRESENTS A DROP OF 74,000,000 MARKS, OR 17.5 PER CENT IN VALUE, WHILE IN QUANTITY THE SHRINKAGE REACHED 18.6 PER CENT."

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JACOB LANDAU, JEWISH DAILY BULLETIN=

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MINUTES IN TRANSIT

FULL-RATE ONLY LETTER

" THE UNITED STATES, GREAT BRITAIN, FRANCE, HOLLAND AND SWITZERLAND HAVE REPORTED THE LARGEST DROPS IN THEIR IMPORTS FROM GERMANY."

THE NAZIS WHO HAVE HERETOFORE BEEN INCLINED TO IGNORE THE BOYCOTT HAVE FINALLY BEEN FORCED TO ACKNOWLEDGE IT. THE RESPONSIBILITY FOR THE SHARP DROP IN EXPORTS IS OFFICIALLY LAID TO THE BOYCOTT-- WHERE, OF COURSE, IT PROPERLY BELONGS. THE ECONOMIC PRESSURE OF THE WORLD UPON THE REICH WHICH HAD BOASTED THAT IT WAS INDIFFERENT TO THE WORLD'S OPINION IS BEGINNING TO TELL WITH CRUSHING EFFECT AND THE NAZIS HAVE BEGUN TO WHINE AND THREATEN. SAID HUGENBERG'S PAPER, THE "LOKAL ANZEIGER": " IF AT THE NEW TRANSFER CONFERENCE IN APRIL THE REICHSBANK FINDS ITSELF FORCED TO SUSPEND DEBT PAYMENTS ENTIRELY, THE CREDITORS WILL KNOW WHERE THE RESPONSIBILITY RESTS"... CERTAINLY UPON THE HEADS OF THOSE WHOSE BRUTAL ACTS OF PERSECUTIONS HAVE DRIVEN THE CIVILIZED WORLD TO RETALIATE WITH THE WEAPON WHICH IS STILL LEFT IN THE HANDS OF FREE PEOPLE--THE BOYCOTT. GERMANY'S LOSS OF TRADE WHICH IS BEGINNING TO SHOCK EVEN THE NAZIS

THE QUICKEST, SUREST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAPH OR CABLE

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WESTERN UNION

NEWCOMB CARLTON, PRESIDENT

J. C. WILLEYER, FIRST VICE-PRESIDENT

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JACOB LANDAU, JEWISH DAILY BULLETIN=
221 CENTRE ST NEWYORK NY=

MINUTES IN TRANSIT

FULL-RATE . DAY LETTER
1934 FEB 23 PM 5 05

WILL INCREASE IN SERIOUSNESS FROM MONTH TO MONTH
THERE WILL BE NO LET-UP UNTIL HUMAN RIGHTS ARE AGAIN
ESTABLISHED IN THE REICH AND THE INFAMOUS MEDIEVAL LAWS ARE
ERASED FROM ITS STATUTE BOOKS.

SOME IRRESPONSIBLE JEWS HAVE BEEN TALKING RECENTLY ABOUT
THE FAILURE OF THE BOYCOTT IN THE UNITED STATES. SOME
EDITORIALS HAVE EVEN APPEARED IN THE ANGLO-JEWISH PRESS TO
THAT EFFECT. THIS IS DEFEATISM AND SABOTAGE OF THE WORST
SORT. SUCH FALSEHOOD, EVEN IF NOT DELIBERATE, TENDS TO UNDERMINE
OUR MORALE AND GIVES AID AND COMFORT TO THE ENEMY.

THE JEWISH SITUATION IN AUSTRIA HAS BECOME DANGEROUSLY
POISED. ANYTHING MIGHT PUSH THE AUSTRIAN JEWISH COMMUNITIES
OVER INTO THE ABYSS. IF, IN THE NEXT FEW MONTHS, THE AUSTRIAN
GOVERNMENT WILL WITNESS THE GROWING DEMORALIZATION OF
GERMANY'S ECONOMIC LIFE RESULTING FROM THE WORLD-WIDE
BOYCOTT, ITS LEADERS WILL HESITATE LONG BEFORE THEY COMMIT
THEIR OWN COUNTRY TO HITLER'S RUINOUS RACIAL POLICIES.

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MINUTES IN TRANSIT

FULL-RATE DAY LETTER

IT IS, THEREFORE, OF UTMOST IMPORTANCE AT THIS CRITICAL JUNCTURE TO PROSECUTE THE BOYCOTT WITH THE UTMOST RIGOR.

WE AGAIN APPEAL TO EVERY FRIEND OF FREEDOM AND JUSTICE, JEW AND NON-JEW NOT TO BUY GERMAN MERCHANDISE.

WE AGAIN APPEAL TO EVERY IMPORTER AND MERCHANT NOT TO BUY GERMAN PRODUCTS.

WE AGAIN APPEAL TO EVERY TRAVELER NOT TO TRAVEL ON GERMAN STEAMSHIPS.

NO TRADING WITH THE ENEMY.

No Trading With the Enemy

By Rabbi Abba Hillel Silver

*American
Jewish World
3-9-34*

At the very outset of the boycott activity in the United States, we declared that the movement would be slow in gaining momentum and that it would reach its real effectiveness in 1934. This prognosis is being vindicated by the latest reports which have come out of Germany. Under date of February 17th, there appeared in the New York Times the following report from Berlin:

"For the first time in four years Germany wrote her balance of trade in red ink yesterday when it was revealed that in January her exports had slumped below her imports by 31,200,000 marks.

"German exports amounted to 349,600,000 marks in January, against 423,800,000 marks in December. This represents a drop of 74,000,000 marks, or 17.5 per cent in value. While in quantity the shrinkage reached 18.6 per cent.

"The United States, Great Britain, France, Holland and Switzerland have reported the largest drops in their imports from Germany."

The Nazis who have heretofore been inclined to ignore the boycott have finally been forced to acknowledge it. The responsibility for the sharp drop in exports is officially laid to the boycott—where, of course, it properly belongs. The economic pressure of the world upon the Reich which had boasted that it was indifferent to the world's opinion is beginning to tell with crushing effect and the Nazis have begun to whine and threaten. Said Hugenberg's paper, the *Lokal-Anzeiger*: "If at the new Transfer Conference in April the Reich finds itself forced to suspend debt payments entirely, the creditors will know where the responsibility rests" . . . Certainly upon the heads of those whose brutal acts of persecutions have driven the civilized

world to retaliate with the weapon which is still left in the hands of free people—the boycott. Germany's loss of trade, which is beginning to shock



RABBI ABBA HILLER SILVER

even the Nazis, will increase in seriousness from month to month.

There will be no let-up until human rights are again established in the Reich and the infamous medieval laws are erased from its statute books.

Some responsible Jews have been talking recently about the failure of the boycott in the United States. Some editorials have even appeared in the Anglo-Jewish press to that effect. This is defeatism and sabotage of the worst sort. Such falsehood, even if not deliberate, tends to undermine our morale and gives aid and comfort to the enemy.

The Jewish situation in Austria has become dangerously poised. Anything

(Continued on Page 3)

Father Coughlin

By Abba Hillel Silver

American Jewish World
6-18-34

Voltaire was an outspoken champion of tolerance, but when he was exposed to ridicule, through an unfortunate financial transaction at Potsdam in which a Jewish banker was also involved, he became bitter and hostile towards all Jews. Personal revenge and vindictiveness have all too frequently motivated the animus of the Jew-baiter.

We wonder whether Father Coughlin is not on the way to become a first-rate anti-Semite goaded by a similar private resentment. Father Coughlin has been a strong advocate of the remonetization of silver. He believes that at the root of all our economic misfortunes is the Gold Standard. Many share his belief. However, he was not content merely to preach his silver gospel. He was so sure that President Roosevelt was about to remonetize silver, (Father Coughlin's "The New Deal in Money," p. 38) that he had his radio guild buy five hundred thousand ounces of silver on a ten per cent margin. In other words he speculated in silver. Father Coughlin is, of course, opposed to stock speculation—generally speaking. So are we all. But, says he, he relied on President Roosevelt's word to increase commodity prices—and so there was no element of speculation in what he did. . . . The Father had evidently forgotten his own words of admonition. "If the American people prefer to be hypocrites by gambling on the stock market, that is not necessarily the fault of the President." (Father Coughlin's "Radio Discourses," 1931-32, p. 124.)

* * *

Father Coughlin speculated in silver and unfortunately the Treasury Department found it expedient to make public the names of the large owners of silver stocks—and the name of his radio league was among them. The Father has accordingly been exposed to sharp and painful criticism. Men are saying many unkind things about him. It is suggested that his ardent championing of silver was not altogether an act of disinterested humanitarianism. Now, who is to blame for this public discomfiture of the good Father? The Secretary of the Treasury, of course. And who is he? Why it is Mr. Henry Morgenthau, Jr.—a Jew!

This is a fortunate break for Father Coughlin—the fact that Mr. Morgenthau is a Jew. One can now easily distract the attention of people from the real issue by dragging the red herring of anti-Semitism across its path. Father Coughlin lost no time in encasing himself in the shining silver armor of Christian righteousness in moral combat against the satanic gold hosts of international Jewry.

* * *

"Mr. Henry Morgenthau, Jr., Secretary of the Treasury, has completed his clumsy effort to protect the gold advocates, the Federal Reserve bankers and the international bankers of ill-repute." . . .

"It was expected of Mr. Morgan-

thau and will still be expected of him to prevent any silver legislation for the ultimate benefit of 1,000,000,000 Orientals who from time immemorial have identified their trade and commerce with Gentile (sic!) silver and especially for the benefit of the American people who today are in bondage to the gold controllers."

"If he were astute he would have investigated the profiteers in the gold transactions. Through our process of revaluation we simply multiplied by billions of dollars the gold in the hands of the internationalists—the European Warburgs, the Rothschilds and the rest of that group—who are the financial Dillingers of world control and internationalism."

"The financial caliphs of today who follow the prescription of the elder Rothschild when he said 'Give me the gold and I will control the world,' cared little for anyone be he poverty-stricken Jew or the unsuspecting Gentile, save themselves."

* * *

Please note that silver has now been baptized by Father Coughlin and has become a "Gentile" metal. Gold, presumably, remains a circumcized Jewish metal . . . One recalls the distinction made by the Nazi Gottfried Feder between "loan" capital and "industrial" capital, in an effort to explain why the capital of "Aryans" was "kosher" while the capital of Jews was "trefa."

Please note, too, that among the malefactors who are opposed to the remonetization of silver—the financial Dillingers—only the names of Jews are mentioned, whereas up to the time of the exposé, Father Coughlin used to mention in his radio addresses quite a number of Gentiles, chief among whom was J. P. Morgan. It was J. P. Morgan who was the chief conspirator—up to two weeks ago. It was the Federal Reserve Bank that was opposed to "our forsaking the Gold Standard," that was "adverse to the revaluation of gold" . . . that "thrives upon war bonds, foreclosed mortgages and misery." . . . And this Federal Reserve Bank was "inspired by the House of Morgan, the hired and able servant of the British Empire" ("The New Deal in Money," p. 30). But now it is only the "European Warburgs, the Rothschilds and the rest of that group" who are mentioned and who are charged with seeking world control and with exploiting the "unsuspecting Gentile."

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There is much more than a trace in all this of classic anti-Semitic propaganda and of the evil odor of the "Protocols of the Elders of Zion"; and we wonder how long it will be before Father Coughlin will be broadcasting to his radio audience stories of gigantic secret plots of world Jewry to destroy Christendom and to dominate the world. Father Coughlin must surely know that the "Jewish plan for world dominion through the domination of all countries by international high finance" is the king-

remain," proclaims Father Coughlin in one of his sermons. We agree. May we suggest, however, that charity should begin at home even as greed frequently does.—Copyright, 1934, J. T. A.

pin argument in Nazi Jew-baiting. Is that the reason why, to our best knowledge, he has not raised his voice even once during the whole of last year in protest of the horrors and cruelties of the Hitler regime? . . .

One is amazed that a Catholic priest, who knows to what infamous slander and libel his own Church is frequently submitted in this country, and elsewhere, would abuse his office, his gifts and his powers by giving utterance to such false and dangerously provocative expressions. Is he not aware that the Catholic Church and the Pope are as often the targets of the same sort of innuendos and conspiracy-charges as are the Jews?

When the Protestant Bishop James Cannon, Jr., Dry Leader, was indicted for misappropriation of campaign funds, he quickly drew the red herring across his trail by proclaiming to the world that he was the victim of a Roman Catholic conspiracy. And Father Coughlin rose in righteous rath to repudiate this infamous charge: "Decent citizens are just about surfeited by such lying implications," he said. ("Radio Discourses," p. 29.)

And now Father Coughlin himself is guilty of the self-same crime of bearing false witness against his neighbor, of appealing to latent racial and religious prejudices and of trying to obfuscate a situation in which he is unfortunately involved—by means of laying down a poison-gas barrage of anti-Semitic insinuations.

"Greed must go and charity must

Father Coughlin and

Rabbi Silver Traces Classic Priest's Recent Ve

By DR. ABBA

Detroit Jewish Chronicle
May 11, 1934

(Copyright, 1934, Jewish)

VOLTAIRE was an outspoken champion of tolerance but when he was exposed to ridicule through an unfortunate financial transaction at Potsdam in which a Jewish banker was also involved, he became bitter and hostile towards all Jews. Personal revenge and vindictiveness have all too frequently motivated the animus of the Jew-baiter.

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"Greed must go and charity must remain," proclaims Father Coughlin in one of his sermons. We agree. May we suggest, however, that charity should begin at home even as greed frequently does . . .

A Charonic Enterprise

By ABBA HILLEL SILVER

Rabbi, The Temple, Cleveland

Enai Brith
Messenger
4-20-34

UR "practical" men told us in the past that the only hope for Russian Jewry was land settle-



ment and colonization. They created experts on Russian Jewish affairs and then quoted these experts as infallible oracles to silence all opposition. History has proved that these "practical" men were wrong.

These same "practical" men told us that the Palestine project was alto-

gether impractical. From their ample arsenal of bankers' and big-business' lore they brought forth facts, figures and statistics to demonstrate that every economic enterprise in Palestine is doomed to failure. They spoke with the over-bearing authority and the assumed omniscience of the wealthy folks who pre-empted the American scene in the pre-depression era. History has again proved that these "practical" men were wrong.

When the Hitler regime began its reign of terror these "practical" men again exercised their presumptive right to be the spokesmen of the Jewish people and proceeded to make ex-cathedra pronouncements based upon an exclusive esoteric and infallible knowledge of affairs, political and economic, national and international. There must be no protests, no demonstrations, no boycott! These methods are altogether ineffective, nay, harmful. We, the bankers and brokers and corporation lawyers who have social prestige and fine connections, we know exactly how this thing is to be done: A, an

amazingly influential person, speaks to B on the hush-hush. B interviews C in order to get an appointment with D who is in the confidence of E whose partner plays golf with F who is a friend to a friend of the assistant to the Assistant Secretary of State . . . Chad Gadya . . . Chad Gadya . . .

The pitiful "shtadlanut" of these men was a fiasco. Again they were wrong, these "practical" men. From Washington comes this semi-official statement: "The boycott will be the determining factor, it is predicted, which will finally put an end to the anti-Semitic activities of the Nazi government" (N. Y. Times, March 27-'34).

And now these "practical" men are again prescribing for the Jewish people. The position of the Jews in Germany, they declare, is hopeless. There is absolutely no future for them there. They must be helped to emigrate. A definite program should be put into effect whereby fifteen to twenty thousand young German Jews will annually be "exported" from Germany and settled elsewhere. Appeals will be made to Hitler and negotiations will be carried on whereby these young emigres will be permitted to take out whatever capital they possess. And then—fertig! The whole German-Jewish affair will be liquidated in a few short years to the satisfaction of everybody—especially Hitler.

They are wrong again, these "practical" men! The position of the Jews in Germany is dark indeed, but not helpless. Jewish communities elsewhere lived under conditions quite as unbearable as those now prevailing in Germany and survived. Other Jews who had to endure for generations what German Jews so far have

Turn to Page Eleven

A Charonic Enterprise

Continued from Page Four
had to endure only for one year, lived to see the dawn of a better day. One year of Hitler warrants no man, especially if he aspires to be a leader of the Jewish people, to proclaim prophetically the utter and irrevocable doom of this large Jewish community which more than once previously had been subjected to restrictions and disabilities quite as onerous and humiliating as the present, and nevertheless survived.

The Jews will continue to live in Germany. Thousands undoubtedly will emigrate. Thousands have already emigrated. The bulk of the Jewish population, however, will remain. The youth of German Jewry should not be advised or encouraged to leave. They should remain. They will suffer, to be sure, as Jewish youths have suffered so often in the past in other parts of the world, and as Jewish youth is suffering today in so many parts of the world. But they should remain and most of them will remain. Their very suffering will make of them centers of unrest and conflict in Germany until the hour when the next political crisis arrives—and it may arrive sooner than most people suspect—and they will then join with other oppressed groups in turning upon the present regime and will send it to shreds.

The German people, it is said by these "practical" people, have been so poisoned by the violent Nazi propaganda of the last fifteen years that there is no possibility for Jews ever to live and work again in Germany in harmony with their non-Jewish fellow citizens. This is too sentimental and too naive. Fifty years ago, the German people were similarly "poisoned" by a prolonged, persistent and vicious campaign of anti-Semitism, but the poison was not lethal and its effects were off as soon as the political scene changed. Jews were able to live and thrive in Germany both economically and culturally for half a century thereafter. A break-up of the present Hitler regime will quickly push into the background his anti-Semitism and his racialism. There will always be anti-Semitism in Germany. There always has been. And Germany is not the only country where anti-Semitism exists. It is only when political sanction is given to it by the regime in power,

and the authority of the state is employed to enforce it, that the position of our people becomes desperate.

* * *

From the point of view of our national interests, it would be the height of criminal folly to cooperate in the Charonic enterprise of ferrying the whole or the major part of the Jewish community across the Rhine . . . We dare not evacuate one of the strongest centers of Jewish life in the heart of Europe. We cannot consent to any arrangement for expediting a Jewish expulsion. The success of any such arrangement will be too tempting a precedent for Hitler's disciples in other parts of the world. . . .

The opportunity of Jewish leadership at this time is not that of serving as a handy Removal Office. Rather is it one of arousing the Jews of the world to a relentless political and economic war upon the Hitler regime in defense of the violated rights of our people in Germany. Our resources and our capacities should be applied primarily to that task. Whatever material aid must be given to our people in Germany should not be of a nature calculated to encourage an organized and scientifically managed flight.

Source

2-9-34

Major Emeth Bulletin A COURAGEOUS VOICE

Ever since the rise of Hitlerism in Germany and its ominous repercussions in the United States there has been developing among us a sort of 'storm-cellar' cult—a cult of the subdued. Alarmed by the threat of the gathering storm, many among us would like to protect themselves by burrowing deep down into some hole of self-effacement. The Jew is too prominent, they argue, too much in evidence. . . . The Jew is too out-spoken. He defends himself too vigorously. He protests too much in behalf of his persecuted brethren in Germany. He should let the non-Jew do the fighting for him. That would be brilliant strategy. Behind an imposing Gentile front, the Jews should quietly pull the strings in a very subtle and profoundly secretive game of national self-defence, so subtle and so secretive that the world would never find out. . . . That presumably is how every great race fights for its life and its honor. . . .

This rise of this Cult of the Subdued is the first real victory which anti-Semitism has scored in this country. It constitutes a major psychological defeat for us. . . . Self-effacement is neither wisdom nor strength. It is cowardice not prudence. We must not fill the hearts of our youth with a new host of Jewish inhibitions. It will only serve to darken and distort their lives.

A Point of View

Seattle, Temple Idemp 2/28/34

Ever since the rise of Hitlerism in Germany and its ominous repercussions in the United States there has been developing among us a sort of 'storm-cellar' cult—a cult of the subdued. Alarmed by the threat of the gathering storm, many among us would like to protect themselves by burrowing deep down into some hole of self-effacement. The Jew is too prominent, they argue, too much in evidence . . . The Jew is too outspoken. He defends himself too vigorously. He protests too much in behalf of his persecuted brethren in Germany. He should let the non-Jew do the fighting for him. That would be brilliant strategy. Behind an imposing Gentile front, the Jews should quietly pull the strings in a very subtle and profoundly secretive game of national self-defense, so subtle and so secretive that the world would never find out. . . . That presumably is how every great race fights for its life and its honor. . . .

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RELIGIOUS SCHOOL NEWS

Sunday morning, six members of the Confirmation Class spoke briefly on the Books of the Pentateuch, stressing both their historical content and their spiritual importance. Those participating were: Dorothy Joy Miller, Mildred Magidson, Stanley Sakowsky, Shirley Francis, Robert Buell, and Ann Rubinstein. We were also entertained by another gifted member of our school, David Magidson, who played Mendelssohn's "Scherzo." His fine performance brought such applause from the assembly that David had to take a bow, as the time was too short for an encore. Some Sunday soon, David Blumenthal will play his cello for us. This school is finding real talent in its ranks. Watch for an announcement of a Shaare Emeth Religious School musicale soon.

chological defeat for us. . . . Self-effacement is neither wisdom nor strength. It is cowardice not prudence. We must not fill the hearts of our youth with a new host of Jewish inhibitions. It will only serve to darken and distort their lives.

If a period of intense hostility is actually in store for our people in this country, then we must prepare ourselves for it by the cultivation of an heroic national stoicism. It is better and nobler by far to be persecuted for our significance than to be tolerated for our insignificance. The words of counsel which should be spoken to our people in this grave hour is not to make themselves small, to hide in holes and corners, to be silent when every mandate of duty and honor commands them to speak out. Rather this is the counsel which should be spoken to our people in the spirit of a race which is hardened to catastrophe and invincible in hope: "Be of good courage and let us play the men for our people, and for the cities of our God, and the Lord do that which seemeth Him good."

—Rabbi Abba Hillel Silver
in Jewish Daily Bulletin.

Will you sign too? Truly 2-15-34

Ever since the rise of Hitlerism in Germany and its ominous repercussions in the United States there has been developing among us a sort of 'storm-cellar' cult—a cult of the subdued. Alarmed by the threat of the gathering storm, many among us would like to protect themselves by burrowing deep down into some hole of self-effacement. The Jew is too prominent, they argue, too much in evidence. . . . The Jew is too outspoken. He defends himself too vigorously. He protests too much in behalf of his persecuted brethren in Germany. He should let the non-Jew do the fighting for him. That would be brilliant strategy. Behind an imposing Gentile front, the Jews should quietly pull the strings in a very subtle and profoundly secretive game of national self-defense, so subtle and so secretive that the world would never find out. . . . That presumably is how every great race fights for its life and its honor. . . .

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might push the Austrian-Jewish communities over into the abyss. If, in the next few months, the Austrian government will witness the growing demoralization of Germany's economic life, resulting from the world-wide boycott, its leaders will hesitate long before they commit their own country to Hitler's ruinous racial policies. It is therefore, of utmost importance at this critical juncture to prosecute the boycott with the utmost rigor.

We again appeal to every friend of freedom and justice, Jew and non-Jew not to buy German merchandise.

We again appeal to every importer and merchant not to buy German products.

We again appeal to every traveler not to travel on German steamships. No trading with the enemy.

commands them to speak out. Rather this is the counsel which should be spoken to our people in the spirit of a race which is hardened to catastrophe and invincible in hope: "Be of good courage and *let us play the men* for our people, and for the cities of our God, and the Lord do that which seemeth Him good."

*Rabbi Abba Hillel Silver
in Jewish Daily Bulletin*

Rec'd. 3

33-13

Twenty-fourth Annual
Report of the
**Jewish Family Welfare
Association**

Minneapolis

January 17th, 1934

OFFICERS AND BOARD OF DIRECTORS

Arthur Brin, President
I. S. Joseph, Vice President
Dr. Thomas Ziskin, Secretary
Abraham Davidson, Treasurer
Charles I. Cooper,
Executive Secretary
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A. N. Bearman
Harry Bikson
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Benjamin M. Weissberg
Maurice Wolff
Ben Zalkind

January 17, 1934

THE PRESIDENT'S MESSAGE

TO THE OFFICERS AND MEMBERS OF THE
JEWISH FAMILY WELFARE ASSOCIATION:

For the sixth time I come before you with an annual message.

At the time I took office the country was at the height of its prosperity. In the brief span of six years we have passed from that prosperity to a depression which has been the severest in our history. The change in the economic condition of the country has naturally been reflected in the work of the Jewish Family Welfare Association. In 1928 we were able to operate on a budget of \$22,863.00 for relief. In 1933 our relief budget was \$49,154.00. But even with this increase in our budget we were unable to take care of the great increase in our cases. We were obliged to turn over to the Board of Public Welfare many unemployment cases, and cases where more relief was necessary.

In order to use our funds to the greatest advantage we retained those clients for whom we could do constructive work. In seeking the aid of the Board of Public Welfare in caring for some of those who applied to us for relief we have departed from the established and traditional custom of caring entirely for our own needy.

This is a significant change, not only local but national. It is evidence that the necessity for relief work has grown so rapidly that private agencies were inadequate to carry the burden alone. The Public Relief agency is fast assuming major responsibility for relief, here as elsewhere. Suddenly called upon to meet a great emergency it found itself under-staffed and lacking in the necessary experience. We have offered, therefore, to loan them the services of our Executive Secretary on a half time basis, and one of our workers to serve as supervisor on a full time basis.

You will have presented to you a detailed report of our work by our Executive Secretary.

Mr. Cooper came to us at a critical time. He had not only adjust himself to the needs and conditions of a new community but to the unusual problems of these trying times. He has done all this with keen insight and understanding.

There has been splendid cooperation on the part of our staff, and to Mr. Cooper, as well as to the members of the staff, I wish to express my appreciation of the manner in which they have met the problems confronting them.

The Board has shown unusual loyalty to our work. Nothing could have shown their sustained interest better than the large attendance which we have had at all of our meetings.

I wish to express to them my sincere appreciation of their cooperation.

Respectfully submitted,

ARTHUR BRIN
President

REPORT OF THE EXECUTIVE SECRETARY

An annual report has a two-fold purpose. In the first place, the Directorate is appearing before you, the stockholders, after the books have been closed, to report on any accomplishments, to indicate what profits and possible losses there were, and to declare the annual dividend.

The second purpose is inherent in this particular corporation because what is involved here is a report of a social agency.

For such report may serve as a barometer of the social conditions that prevailed in the community during the period covered. The collection of such annual reports for a decade (let us say), or a quarter century should present useful material for the gauging of any progress in the economic and social life of the community.

And so from the report that we are presenting to you this evening, comprising facts, figures, and statistics, it is hoped that you may learn the extent and degree of the dependency of the Jewish population of Minneapolis, insofar as such problems presented themselves to this Association. It will interest you to know, for instance, that in the year 1929 the Jewish Family Welfare Association reported contact with 381 families. In the year 1930 service was given to 618 families. This figure rose to 778 in 1931, to 1053 in 1932, and to 1445 in 1933. In addition there were in 1933 several hundred families that received aid from the Division of Public Relief and because their needs appeared to be only for material relief, they did not come in contact with the Jewish Family Welfare Association and their number is not included in the above total.

In the 1445 cases handled in 1933, 464 families received major care treatment, 43 were children's cases, and 938 families were treated as minor cases.

The service to these hundreds of families required a relief budget of almost \$50,000, the ministrations of four hard-working, painstaking, and sympathetic social case workers, the aid of dozens of volunteers, and the co-operation of many social agencies, public and private in the field of health, education, recreation, and public service.

Many problems brought our clientele to us. The three chief causes being economic insecurity, physical and mental ill health, and disintegrated family life.

This four-year period, 1929 to 1933, proved to be a critical era in the life of this Society, even as it was in the life of our city and nation as a whole. We have gone through the experience of panic because of an unprecedented number of applicants that taxed both our funds and our office machinery.

RELATIONSHIP TO PUBLIC RELIEF Then came the realization that the emergency called for especially created agencies to help the unemployed with tax-collected funds. In Minneapolis we were fortunate indeed that there was in existence a city department for outdoor relief, and so the Division of Public Relief was strengthened and the means were provided for the carrying on of a mass relief program. And then during the past year, as you know, there came into the picture the Federal Emergency Relief Administration and latterly we have the work program of the Civil Works Administration. The manner in which the Jewish Family Welfare Association met its responsibilities during this period and the extent and scope of its work were determined largely by the development of the program of the public relief agency. Our task was to adjust adequately and often to readjust quickly to new conditions.

The public agency gave unemployment relief to large numbers of families, whereas our organization took on a limited number of families for intensive care, giving supplemental relief to some of the clients of the public agency, and to a much greater number of families intensive case work service.

What of the future? Before setting down what in my humble opinion should be the scope of the work of Jewish Family Welfare Association in days to come, I should like to call to your attention a matter that is being regarded with increasing concern by various leaders in American Jewry.

Dr. Abba Hillel Silver of Cleveland in a recent newspaper article entitled "National Planning" calls for "a comprehensive economic survey of American Jewish life as a basis for a program of national economic planning" "Our

**ECONOMIC
REHABILITATION**

economic structure in this country seems to be top-heavy and unbalanced. We are over-urbanized. We have crowded into a few professions which are now over-congested. Too many Jews are in mercantile pursuits where many of them are being "liquidated" by the rapid development of big business and the chain store. As industry and trade become more centralized the Jewish employee is progressively disadvantaged. There are vast areas in our American industrial life from which the Jew is practically excluded." And further in the same article, Dr. Silver asks, "Is it possible to plan nationally for our economic future in this country? Can we give intelligent vocational guidance to our young people? Can we redirect the economic trends among them? Can we direct many of them from the more congested to the less congested occupations and professions? Can we discover for them new opportunities in fields wherein we have been only slightly represented till now, - in agriculture, in civil service, in skilled labor?"

Such is the question propounded by Rabbi Silver and thus a definite challenge is thrown out to American Israel.

It is the consensus of the best thought in the field of Jewish social service that this points the way for a definite departure in our program, involving utilization of the experience and facilities of the Jewish family agency of Minneapolis in a most useful service to the community. We must, therefore, dedicate ourselves to an intensive program of vocational guidance to our young people and to the industrial retraining and occupational re-direction of large numbers of our adults to the end that the Jews of Minneapolis may have an opportunity to participate adequately in the economic life of our city. And our experience during the past 90 days clearly illustrates the need, and also our opportunity to serve that need by constituting ourselves as a steering agency. To illustrate:

**FUTURE
PROGRAM**

The government sets up a Public Works Administration program and offers to employ on such work only citizens or those who have declared their intention of becoming citizens; then Jewish Family Welfare Association makes it its business to see to it that as many alien Jews as possible become naturalized.

Then the Civil Works Administration is set up and the Jewish Family Welfare Association makes certain that authentic information and all the conditions necessary to the securing of such employment are disseminated among the Jewish group.

When the Civil-Works Administration program is extended to include college students who because of unemployment may be forced to leave school, then we must be ready to extend the necessary help to such students.

Similarly with the state employment program and the Federal Home Loan Act service.

And when the Federal Emergency Relief Administration shall in the future decide to embark upon a program of subsistence homesteads aiming to provide for a portion of the surplus urban population by removing them to rural communities, then responsible Jewish leadership will be called upon to ascertain how such plan may apply to the Jewish group.

To summarize, therefore, the program of Jewish Family Welfare Association for the immediate future:

(a) As the instrumentality of the Jewish community for the conservation of Jewish family life, we must strengthen our case work facilities to make these available to a much larger clientele.

(b) We must develop the industrial and economic possibilities of our people.

(c) With the tendency to lean upon the tax-supported relief organization for the provision of food, shelter, and clothing, Jewish Family Welfare can to best advantage use its facilities in a supplementary character -- both in the matter of material relief and in case work service.

(d) We must continue to serve as an experiment station in the matter of economic and social adjustment of individuals and families.

And finally, will you not permit a personal note? I have been with you a year. I have much to be grateful for. You have been awfully kind and generous and co-operative. I am grateful indeed.

To the members of the Board of Directors I wish to express my heartfelt thanks. They have been a source of inspiration.

The gratitude of this association is due to the members of the staff, Miss Lucille M. Segal, Miss Rae Berman, Mrs. Guita B. Gordon, Miss Rosalie Weiss, and to Miss Rose Haskell. It was pleasant to work with them all.

But to one person in particular do I wish to do homage this evening, and that is to your President, Mr. Arthur Brin. He has shown rare human understanding and kindness.

Respectfully,

CHARLES I. COOPER

Executive Secretary

S T A F F

Executive Secretary:	Charles I. Cooper
Senior Care Worker:	Miss Lucille M. Segal
Children's Worker:	Miss Rae Berman
Case Worker:	Miss Rosalie Weiss
Case Worker:	Mrs. Guita B. Gordon
Stenographer:	Miss Rose Haskell
Bookkeeper:	Miss Margaret Graves

C O M M I T T E E S

Committee on Borderline Cases.....	Rabbi David Aronson
Children's Committee.....	Mrs. Israel Kreiner
Big Brother Committee.....	Ben Zalkind
Vocational Guidance.....	Mrs. Charles Rauch
Domestic Science.....	Mrs. El Roston
Sewing Group.....	Mrs. Phillip Dworsky
Coal Purchasing.....	Arthur Harris
Committee on Citizenship.....1.....	Mrs. M. J. Schapiro
Big Sister Committee.....	Mrs. A. S. Levens
Juvenile Court.....1.....	Mrs. Maurice Wolff
Trustees for Emanuel Cohen Trust Fund.....	Arthur Brin
	I. S. Joseph
	B. M. Weisberg

Following are short sketches of the work being carried on by various special committees. Through the participation of these lay members we are enabled to obtain the co-operation of the community at large in the complex problems that we are meeting every day.

COMMITTEE ON CITIZENSHIP

Mrs. Morris J. Shapiro,
Chairman

In the fall of 1933, we found it necessary to stimulate an interest in citizenship and naturalization among the alien Jews of Minneapolis. Because of certain provisions in the Federal Public Works Act limiting jobs under the national recovery program to citizens and declarants and anticipating the policies to be enacted in the CWA, the Executive Secretary of the Jewish Family Welfare Association called together the representatives of three co-operating Jewish organizations for the purpose of establishing citizenship clinics. Two such clinics were instituted in the South Side Neighborhood House and the Emanuel Cohen Center with Mr. Carl Lifson as director. These are being carried on under the auspices of the Americanization Committee of the Council of Jewish Women, the South Side Neighborhood House, the Emanuel Cohen Center, and the Jewish Family Welfare Association.

CHILDREN'S COMMITTEE

Mrs. Israel Kreiner, Chairman
Mrs. O. Abrahams
Professor Albert Banks
Miss Rae Berman
Mr. Charles I. Cooper
Dr. George J. Gordon
Mrs. D. C. Jeffery
Mrs. A. S. Levens
Dr. Max Seham
Mrs. M. Shapiro
Mrs. B. M. Weisberg

The care of the child is the central theme in the program of the Jewish Family Welfare Association. The Maintenance of normal family life holds our interest largely because of the implications that the child may be given an opportunity for growth and healthy development.

In the case of most children where care has to be provided outside of the normal home, foster home care is supplied. On this principle the Children's Bureau of the Jewish Family Welfare Association has been operated for five or six years with Miss Rae Berman as the children's worker.

In instances where temporary shelter was necessary, we found it desirable to use the facilities of the Jewish Sheltering Home for Children. Although in some instances where the mother through illness or because she could not assume her full responsibility, rather than to remove the children from their normal environment and school, we found it more desirable to place a housekeeper in the home. But for continued long time care, in the matter of those children where family life broke down, either through the death, illness or the failure of the parents, carefully selected and properly supervised foster homes proved most effective.

There were 43 children thus cared for: 30 in boarding homes, 1 in a work home, 2 were permanent adoptions, and in the remaining 10 other provisions were made in accordance with the particular circumstances.

The Children's Committee met with us from time to time and discussed the intricacies of the problems that these cases presented.

SUMMER FRESH AIR CAMP

The summer camp activities of the Association is of many years standing. During the past year an effort was made to organize the facilities offered in such a way as to reach an ever larger group of persons. As a result, camp facilities were afforded 81 persons at Sophie Wirth camp, 30 family groups at Sunshine camp, 8 boys at South Side Neighborhood House camp, 11 at the Big Brother camp, 4 at the Citizens camp, and a goodly portion of the 117 Jewish boys and girls that went to the Wells Memorial camp.

RED CROSS SEWING

Mrs. Charles Kieffer, Chairman
Mrs. S. A. Marcus, co-chairman
Beth El Synagogue Group

Mrs. Harold Kaufmann, chairman
Mrs. Harold Rubin, co-chairman
Temple Israel, Group 1
Mrs. Emil Robitschek, chairman
Mrs. E. Kaplan, co-chairman
Temple Israel, Group 2

The past year was a very active year in the field of sewing by volunteer groups with material supplied by the American Red Cross. Hundreds of articles of clothing, mainly for children, were made available to us and the gratitude of the Jewish Family Welfare Association is herewith extended to the faithful workers in the three sewing groups: one at the Beth El Synagogue and two at Temple Israel.

CASE CONFERENCE COMMITTEE

Mrs. A.N. Bearman
Mrs. Theresa Hert: Cohen
Mrs. A. Davidson
Mrs. S. N. Deinard
Mrs. Phillip Dworsky
Mrs. Harry D. Feiler
Mrs. George J. Gordon
Mrs. David Goldblum
Mrs. Arthur M. Harris
Mrs. D. C. Jefferey
Mrs. I. S. Joseph
Mrs. Harold Kaufman
Mrs. Mathilda Kolliner
Mrs. Noah Kreger
Mrs. Max Levy
Miss Frances Robitshek
Mrs. J. Rosenbloom
Mrs. Minna Rothschild
Mrs. Verna Rubel
Mrs. G. Segalbaum
Mrs. B. M. Weiskopf

BIG SISTER COMMITTEE

Mrs. A. S. Levens, chairman
Mrs. M. J. Shapiro
Mrs. E. Silverman
Mrs. Morris Lifson
Mrs. George Kaufman
Mrs. E. E. Kaufman
Mrs. H. L. Barnard
Mrs. Ida Melech
Mrs. Maurice Wolf
Mrs. M. Greenberg
Mrs. L. Goodman
Mrs. Harold Cope man
Mrs. Ed Rosenfield

The Case Conference is a time honored institution in the Jewish Family Welfare Association. It meets monthly with the members of the professional staff.

Case problems are presented, diagnoses outlined, and treatment is recommended. A discussion on the part of the Conference is carried on. There is a double purpose being served in these meetings.

Professional social workers are benefitted by the reaction of the average lay member of the community to the problem and to the treatment. Secondly, the average member of the community is given an opportunity to appreciate the point of view of the professional social worker and to understand him or her more adequately.

Having learned to understand the objectives of the professional case worker and the complexities involved, the members of the Case Committee naturally become interpreters of our work to the community at large.

Elsewhere in this report, reference is made to the emphasis that we have endeavored to place during the past year on behavior problems. The matter of the maladjusted girl and boy, and problems of Jewish children coming before Juvenile Court, pointed to the need for intensification of work in the Big Brother and Big Sister field.

A volunteer group was organized through the efforts of Mrs. Morse J. Shapiro, President of the Minneapolis Section of the Council of Jewish Women. Mrs. A. S. Levens accepted the chairmanship and this group is working closely with Miss Rae Berman who is assigned to the professional supervision of the work.

Through this committee it is hoped to bring emphasis to the many difficult case problems with the maladjusted children and adolescents. It is also hoped to intensify the efforts to clean up certain districts in the Jewish community on the North Side which touch closely the negro section and from which proximity unhealthy social neighborhood conditions are the result.

JEWISH FREE EMPLOYMENT BUREAU

Mrs. Belle Raach, chairman
Ben Zalkind, director

1933 was a difficult year in the life of the Jewish Free Employment Bureau. In an era of unprecedented unemployment, the need for jobs was universal and the possibilities of finding jobs were almost non-existent. Under such circumstances, this bureau continued to function waiting for more normal economic conditions.

Altogether 151 placements were made during the year and 337 employers were contacted. In the fall of 1933 an effort was made to reorganize the Bureau so as to make it a more efficient organization and prepared to meet the era of recovery which happily is now around the corner. The Minneapolis section, Council of Jewish Women, and the Minneapolis Lodge B'nai B'rith, shared with the Jewish Family Welfare Association the cost of operating the Bureau.

FIXED ASSETS

Certificate of Deposit:

Minnesita Loan & Trust Company	\$1,286.89
Minnesota Loan & Trust Company	373.76
N. W. National Bank	700.50
First National Bank	422.62
First National Bank	861.35
First National Bank	<u>2,494.59</u>
Total:	\$13,139.71

Robitshek Policies 1,000.00

Certificate of Deposit for \$100.00 First National Bank
bearing 2% interest, due May 31, 1934. Gift from
Cisarsky Estate.

Certificate of Deposit for \$552.72 First Minneapolis Trust Company
bearing 2 1/2% interest, due January 16, 1934. Insurance company's
indemnification for fire loss. Credit to Emanuel Cohen Center.

Credit to account of Happy Day & Memorial Fund
11 shares Banco stock; Market value, plus interest \$95.05

DISTRIBUTION

Credit Jewish Family Welfare Association (Exclusive of Robitshek Policies)	\$3,040.47
Credit Emanuel Cohen Trust Fund	10,741.54
Additional Interest (undistributed)	10.42

FINANCIAL STATEMENT FOR 1933

TOTAL RECEIPTS FOR YEAR:

Balance - 12/31/32:	\$ 410.06
Received from Community Fund	57,679.00
Refunds to General Account	11.41
Refunds to Family Relief Cases	727.88
Refunds on Loans (Relief Account)	210.25
Refunds to Camp Account	217.15
Refunds to Children's Board	812.15
Check Exchange (Relief Account)	674.25
Total:	\$60,742.15
Total Disbursements for Year:	60,693.91
Balance - 12/31/33:	\$48.24

Two Petty Cash Accounts	\$30.00
Actual Balance - 12/31/33:	48.24

GENERAL ACCOUNT REPORT

Balance - 12/31/32:	\$ 262.05
Received from Community Fund	57,679.00
Miscellaneous Refunds	11.41
Total Receipts:	\$57,952.46
Total Disbursements:	57,948.49
Balance - 12/31/33:	\$ 3.97

RELIEF ACCOUNT REPORT

Balance - 12/31/32:	\$ 118.01
Transfer from General Account	46408.60
Refunds to Children's Board	812.15
Refunds to Camp Account	217.15
Refunds on Loans	210.25
Refunds to Family Cases	727.88
Check Exchange	674.25
Total Receipts:	\$49,168.29
Total Disbursements:	49,154.02
Balance - 12/31/33:	\$14.27

D I S B U R S E M E N T S

FOR 1933

GENERAL ACCOUNT

Transfer to Relief Account	\$46,408.60
Salaries	9,372.10
Telephone & Telegraph	393.58
Carfare	24.10
Postage	93.08
Insurance & Bonding	51.44
Rent	647.60
Repairs	23.75
New Equipment	98.55
Office Supplies	356.56
Dues & Subscriptions	92.54
Car Mileage	318.39
Publicity	27.00
Miscellaneous	34.88
Federal Tax on Checks	6.32
Total:	\$57,948.49

RELIEF ACCOUNT

Rents	\$7,569.67
Provisions & Milk	12,761.34
Shoes & Clothing	2,396.61
Fuel & Light	2,501.27
Medical Care	923.59
Dental Care	71.05
Transportation	145.69
Children's Board	5,342.34
Adult Board	1,113.93
Laundry	233.60
Moving	98.13
Loans	1,228.92
Taxes, Insurance & Licenses	336.10
Furniture & Furnishings	282.46
Holiday Relief	1,290.74
"Work Relief" - Wages	8,100.75
" " - Materials	19.30
Housekeeping Service	605.69
Camp Care	956.11
Miscellaneous	360.13
	\$48,337.41
Federal Tax on Checks	142.36
Check Exchange	674.25
Total:	\$49,154.02

MAJOR CARE CASES FOR YEAR - 1933

		<u>R</u>	<u>S</u>	<u>Total</u>	<u>Total Relief</u>
BREADWINNER DEAD:	Cont'd.	14	6	20	
	New	6	15	21	
	Old	5	24	29	
	Recurrent	<u>2</u>	<u>4</u>	<u>6</u>	
		27	49	76	\$5,700.16
BREADWINNER INCAPACITATED:	Cont'd.	31	6	37	
	New	10	12	22	
	Old	10	12	22	
	Recurrent	<u>7</u>	<u>3</u>	<u>10</u>	
		58	33	91	\$12,042.75
BREADWINNER NON-SUPPORTING:	Cont'd.	9	4	13	
	New	2	8	10	
	Old	8	5	13	
	Recurrent	<u>2</u>	<u>3</u>	<u>5</u>	
		21	20	41	\$4,825.37
BREADWINNER UNEMPLOYED:	Cont'd.	16	4	20	
	New	21	12	33	
	Old	12	4	16	
	Recurrent	<u>4</u>	<u>2</u>	<u>6</u>	
		53	22	75	\$7,561.76
INSUFFICIENT EARNINGS:	Cont'd.	13	7	20	
	New	8	13	21	
	Old	9	8	17	
	Recurrent	<u>2</u>	<u>3</u>	<u>5</u>	
		32	31	63	\$3,664.92
<u>MISCELLANEOUS:</u>	Cont'd.	13	22	35	
	New	3	29	32	
	Old	8	33	41	
	Recurrent	<u>4</u>	<u>6</u>	<u>10</u>	
		28	90	118	\$5,654.02
					\$39,528.98

MAJOR CASES CARRIED: 464

WORK RELIEF RECAPITULATION:

Major Work Relief-32-\$7,966.70
 Minor Work Relief- 5- 76.70
 Transients Work Relief-30-57.35
 (67)\$8,100.75

* * * * *

FIELD REPORT

Home Visits 2,439
 Reference Visits 2,173
 Phone Calls In 2,785
 Phone Calls Out 1,859
 Letters Sent 2,501
 Office Interviews: 4,117
 with Clients 3,484
 others 633
 Meetings Attended 157

MINOR CARE CASES FOR 1933

Out-Of-Town Inquiries:

Cont'd.	6	
New	55	
Old	13	
Recurrent	<u>8</u>	82

Local:

Interviews Only:

New	35	
Old	20	
Recurrent	<u>29</u>	84

Referrals:

New	36	
Old	18	
Recurrent	<u>13</u>	67

Reports on Closed Cases:

New	6	
Old	3	
Recurrent	<u>1</u>	10

Investigations for Other Agencies:

New	3	
Old	<u>8</u>	11

Citizenship Cases:

Recurrent	4	4
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Passover & Other Holiday Relief:

Relief	93	
Service	<u>6</u>	99

Camp Referrals:

New	59	
Old	29	
Recurrent	<u>31</u>	119

C.W.A. Cases:

New	50	
Old	16	
Recurrent	<u>30</u>	96

Others:

Cont'd.	2	
New	50	
Old	16	
Recurrent	<u>30</u>	96

Transients	<u>270</u>	<u>856</u>
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Total:		938
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RELIEF COST ON MINOR CASES FOR 1933

Transients	(170)	\$ 263.46
C.W.A. Cases	(82)	1,085.13
Passover Relief	(84)	423.78
Other Holiday Relief	(9)	27.00
Camp Care	(38)	543.75
Other Relief	(76)	646.64
		<u>\$2,989.76</u>
Children's Board	(30)	5,342.34
Miscellaneous Expenses in Boarding Children Cases		428.00
Transportation for Cleveland Orphanage Cases (3)		48.33
		<u>\$8,808.43</u>

TOTAL RELIEF EXPENDED IN 1933:

Major Care Cases	\$39,528.98
Minor Care Cases	2,726.30
Transients	263.46
Children's Board	5,342.34
Miscellaneous Expenses for Boarding Children	428.00
Transportation	48.33
	<u>\$48,337.41</u>
Federal Tax on Checks	142.36
Check Exchange	674.25
	<u>\$49,154.02</u>

RECAPITULATION OF CASES CARRIED IN 1933

Major Care Cases:		464
Minor Local Cases:		
Interviews Only	84	
Referrals	67	
Reports on Closed Cases	10	
Inv. for Other Agencies	11	
Citizenship Cases	4	
Holiday Relief	99	
Camp Referrals	119	
C.W.A. Cases	96	
Others	96	
Transients	<u>270</u>	856
Children's Cases		43
Out-Of-Town Inquiries		<u>82</u>
Total:		1,445

REPORT OF THE HAPPY DAY & MEMORIAL FUND

FOR 1933

Balance - 12/31/32:	\$71.49
Donations	178.46
Miscellaneous Refunds	<u>29.64</u>
Total Receipts	\$ 279.59
Total Disbursements	<u>247.15</u>
Balance - 12/31/33:	\$ 32.44

D I S B U R S E M E N T S

Special Gifts	\$ 3.95
Allowances & Recreation	20.05
Glen Lake Patients	25.25
Furniture & Furnishings	29.25
Clothing	7.00
Citizenship	46.00
Tuition & Scholarship	36.50
Talmud Torah Books	15.00
Miscellaneous Items	<u>63.23</u>
	\$246.23
Federal Tax on Checks	<u>.92</u>
Total:	\$247.15

FUNDS HELD IN TRUST

Morris Rutlader	\$290.50
Mrs. Anna Goldberg	89.22
Mrs. Bertha Noodleman	46.71
The Fine Children	494.89
Harry Scheinfeld	<u>174.05</u>
	\$1,095.37

CONTRIBUTIONS TO THE HAPPY DAY & MEMORIAL FUND

IN MEMORY OF:

Mrs. Josephine Abrams
Mrs. Sara Barres
A. Frankforber
Mrs. John Friedman
Mrs. Anna Goldberg
Mrs. Eva Harris
Nathan Herzog
Rosa Hirschman
Dora Kaplan
Judge Robert Kelliner
Maurice Levitt
Mrs. Millhauser
Baby Boy Silverman
Ineg Rees
I. H. Ruben
Mrs. Pincus Shapiro
Benjamin Weil
Jonas Weil
Isaac Newmann

IN HONOR OF:

Thirtieth Wedding Anniversary of
Mr. & Mrs. A. N. Bearman

Silver Wedding Anniversary of
Mr. & Mrs. George Kaufman

Silver Wedding Anniversary of
Mr. & Mrs. M. J. Weinstein

Confirmation of Ira Weil Jeffery

In Appreciation of Mr. I. S. Joseph's
Recovery.

For Passover, from Mr. Dworkas' Class
at the Talmud Torah.

For Passover, from Mr. Leder

CONTRIBUTORS:

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FATHER COUGHLIN

From The Jewish Daily Bulletin

Voltaire was an outspoken champion of tolerance but when he was exposed to ridicule through an unfortunate financial transaction at Potsdam in which a Jewish banker was also involved, he became bitter and hostile towards all Jews. Personal revenge and vindictiveness have all too frequently motivated the animus of the Jew-baiter.

We wonder whether Father Coughlin is not on the way to become a first rate anti-Semite goaded by a similar private resentment. Father Coughlin has been a strong advocate of the remonetization of silver. He believes that at the root of all our economic misfortunes is the Gold Standard. Many share his belief. However, he was not content merely to preach his silver gospel. He was so sure that President Roosevelt was about to remonetize silver (Father Coughlin's "The New Deal in Money," p. 38), that he had his radio guild buy five hundred thousand ounces of silver on a ten per cent margin. In other words he speculated in silver. Father Coughlin is, of course, opposed to stock speculation—generally speaking. So are we all. But says he, he relied on President Roosevelt's word to increase commodity prices—and so there was no element of speculation in what he did. . . . The Father had evidently forgotten his own words of admonition: "If the American people prefer to be hypocrites by gambling on the stock market, that is not necessarily the fault of the President." (Father Coughlin's "Radio Discourses" 1931-32, p. 124.)

Father Coughlin speculated in silver and unfortunately the Treasury Department found it expedient to make public the names

of the large owners of silver stocks—and the name of his radio league was among them. The Father has accordingly been exposed to sharp and painful criticism. Men are saying many unkind things about him. It is suggested that his ardent championing of silver was not altogether an act of disinterested humanitarianism. Now, who is to blame for this public discomfiture of the good Father? The Secretary of the Treasury, of course. And who is he? Why it is Mr. Henry Morgenthau, Jr.—a Jew!

This is a fortunate break for Father Coughlin—the fact that Mr. Morgenthau is a Jew. One can now easily distract the attention of people from the real issue by dragging the red herring of anti-Semitism across its path. Father Coughlin lost no time in encasing himself in the shining silver armor of Christian righteousness in mortal combat against the satanic gold hosts of international Jewry.

"Mr. Henry Morgenthau, Jr., Secretary of the Treasury, has completed his clumsy effort to protect the gold advocates, the Federal Reserve bankers and the international bankers of ill-repute."

"It was expected of Mr. Morgenthau and will still be expected of him to prevent any silver legislation for the ultimate benefit of 1,000,000,000 Orientals who from time immemorial have identified their trade and commerce with Gentile (sic!) silver and especially for the benefit of the American people who today are in bondage to the gold controllers."

"If he were astute he would have investigated the profiteers in the gold transactions. Through our process of revaluation we simply multiplied by billions of dollars the gold in the hands of the

internationalists — the European Warburgs, the Rothschilds and the rest of that group—who are the financial Dillingers of world control and internationalism."

"The financial caliphs of today who follow the prescription of the elder Rothschild when he said 'Give me the gold and I will control the world,' cared little for anyone be he poverty-stricken Jew or the unsuspecting Gentile, save themselves."

Please note that silver has now been baptized by Father Coughlin and has become a "Gentile" metal. Gold, presumably, remains a circumcized Jewish metal. . . . One recalls the distinction made by the Nazi Gottfried Feder between "loan" capital and "industrial" capital, in an effort to explain why the capital of Aryans was "kosher" while the capital of Jews was "trefa."

Please note too that among the malefactors who are opposed to the remonetization of silver—the financial Dillingers — only the names of Jews are mentioned, whereas up to the time of the expose, Father Coughlin used to mention in his radio addresses quite a number of Gentiles, chief among whom was J. P. Morgan. It was J. P. Morgan who was the chief conspirator—up to two weeks ago. It was the Federal Reserve Bank that was opposed to "our forsaking the Gold Standard," that was "adverse to the revaluation of gold," . . . that "thrives upon war bonds, foreclosed mortgages and misery." . . . And this Federal Reserve Bank was "inspired by the House of Morgan, the hired and able servant of the British Empire" ("The New Deal in Money," p. 30). But now it is only the "European Warburgs, the Rothschilds and the rest of that group" who are mentioned and who are charged with seeking world control and with ex-

ploiting the "unsuspecting Gentile."

There is much more than a trace in all this of classic anti-Semitic propaganda and of the evil odor of the "Protocols of the Elders of Zion"; and we wonder how long it will be before Father Coughlin will be broadcasting to his radio audiences stories of gigantic secret plots of world Jewry to destroy Christendom and to dominate the world. Father Coughlin must surely know that the "Jewish plan for world dominion through the domination of all countries by international high finance" is the king-pin argument in Nazi Jew-baiting. Is that the reason why to our best knowledge, he has not raised his voice even once during the whole of last year in protest of the horrors and cruelties of the Hitler regime? . . .

One is amazed that a Catholic priest, who knows to what infamous slander and libel his own church is frequently submitted in this country and elsewhere, would abuse his office, his gifts and his powers by giving utterance to such false and dangerously provocative expressions. Is he not aware that the Catholic Church and the Pope are as often the targets of the same sort of innuendoes and conspiracy charges as are the Jews?

When the Protestant Bishop James Cannon, Jr., dry leader, was indicted for misappropriation of campaign funds, he quickly drew the red herring across his trail by proclaiming to the world that he was a victim of a Roman Catholic conspiracy. And Father Coughlin rose in righteous wrath to repudiate this infamous charge: "Decent citizens are just about surfeited by such lying implications," he said. ("Radio Discourses," p. 29.)

And now Father Coughlin himself is guilty of the self-same crime of bearing false witness against

his neighbor, of appealing to latent racial and religious prejudices and of trying to obfuscate a situation in which he is unfortunately involved—by means of laying down a poison gas barrage of anti-Semitic insinuations.

"Greed must go and charity must remain," proclaims Father Coughlin in one of his sermons. We agree. May we suggest, however, that charity should begin at home even as greed frequently does. . . .

Shabuoth—The Feast of Weeks

Shabuoth, the Feast of Weeks, begins Saturday evening, May 19th, and ends with the evening of the 20th. An additional day is observed by the Orthodox Jews. The Festival is designated as the Feast of Weeks because it follows seven weeks after the second day of Passover. In olden Palestine it marked the conclusion of the gathering of the grain and of the bringing of the first fruits as an offering to the Temple. A reminiscence of the agricultural character of Shabuoth lingers in the arbor decorations of the Synagog, and in the reading of the Book of Ruth, a classic idyl of country life.

The Festival marks also the logical culmination of the Passover. Passover signalizes freedom, Shabuoth the supremacy of the moral law. Freedom is conjoined with law. The one completes the other. The truest freedom lies in obedience to law, and law is at its best with free men. The Jewish people have given to the world the first instance of self-emancipation and promulgated succinct and effective truths as to law and order. They constitute the greatest contribution to civilization. A part of the services in the Synagog on this day is the reading of a special selection from Exodus XIX and XX,

describing the revelation on Mt. Sinai.

The modern celebration of Shabuoth centers in the ceremony for the Confirmation of the children in the Synagog. It is an appropriate expression on the part of the Jewish Community that it regards law and social conduct as essentials of life, and that the worthy life is not alone a private concern but also a communal obligation. In this sense the children today enter into the "covenant" and the community of Israel as their fathers did at Mt. Sinai. The Confirmation Service is designed to impress them with the sanctities and responsibilities of Jewish manhood and Jewish womanhood. It is necessary for a well-rounded life to observe the moral lessons of the fathers and to take part in the high causes and earnest efforts of the Jewish people.

The Temple Gratefully Acknowledges the Following Contributions:

To the Floral Fund:

Mrs. Allen Klivans, in memory of mother, Mrs. M. Broida.

Mrs. Carrie Ruben, in honor of 80th birthday of Mrs. Theresa Rice.

To the Scholarship Fund:

Mrs. G. J. Federman, in memory of fathers, J. Federman and Philip Teller.

Mrs. Sophie Stiefel, in memory of Fannie Eisenman, Ada Morganstern and Leona Hexter.

Lois Rabin, in memory of grandparents, Mr. and Mrs. M. Kaber.

To the Library Fund:

Mrs. J. B. Dworken, in memory of father, Joseph Abrams.

To the Sunshine Fund:

Mr. and Mrs. Henry Kaber, in memory of birthday of daughter, Miriam Jeanette Kaber.

IN MEMORIAM

We record with deep sorrow the passing of MRS. LILLIAN B. HAAS and extend the condolences of the congregation to the bereaved family.

ANNUAL COMMENCEMENT EXERCISES

of

THE TEMPLE HIGH SCHOOL AND COLLEGE DEPARTMENTS

This Sunday Morning, May 13th

10:30

In The Temple

The Temple will graduate fifty-three boys and girls from its High School. This is the largest class in our history. This exercise is a significant event in our congregational life. Most of these boys and girls have completed twelve or thirteen years of study in our school. Their work deserves recognition. Members of The Temple are invited to attend the service which they will find extremely interesting and worthwhile.

Rabbi Feuer will preach the Commencement Sermon. Mr. Eugene E. Wolf, President of The Temple, will present the diplomas, and Mr. Sidney N. Weitz, Chairman of the Religious School Committee will award prizes.

In addition to the High School graduates, diplomas will be presented to twelve young men and women who have completed an additional two-year course of study in The Temple College.

HIGH SCHOOL CLASS

Jane Adler	Herman W. Goldner	David Miller
Allan J. Alperin	Miriam Ruth Goldstein	Nettie Miller
Ruth Frances Altschul	Rose Jeannette Gombossy	Evelyn Lois Oppenheim
Lois Jane Amster	Corinne Rose Gottlieb	Fruma Tilla Ozer
Lucille Berger	Barthold Michel Holdstein	Asber Z. Rogat
Ruth Birnbaum	Eunice Isroff	Lillian Kay Roth
Janice S. Blatt	Isene Sylvia Jaskulek	Lois E. Rubin
Edward H. Chesler	Charlotte Ruth Katowitz	Frances Marjorie Shube
Vera D. Coren	Helen Maxine Klaus	Marvin S. Siebert
Eugene Harry Davis	Richard Irving Klein	Charles S. Simon
Phyllis Carolyn Devay	Marian F. Kleinman	Selma Simon
Elton Lawrence Edelman	Evy B. Kleinman	Marian Soskin
Jane Prescilla Ensel	Jane Sophia Levy	Bernard Sperling
Jessie J. Freedman	Herschel W. Lymon	Norman A. Sugarman
Arlyne R. Goldberg	Abe S. Margolin	Evelyn T. Tomarkin
Bernice Goldberg	Mildred Markman	Irene R. Treister
Selma Goldberg	Jane Marie Meisel	Marjorie Caroline Wolff
Elaine Florence Goldman	Jerome Beck Metzel	

COLLEGE CLASS

Ruth F. Auerbach	Merle Wolf Marx
Betty Bertine Buha	Jeannette Florence Newman
Blanche E. Coren	Gertrude Odess
Sylvia Glanz	Eileen Robinson
Howard Justin Klvans	Dorothy H. Sabad
Martin A. Mandelzweig	Bess Tomarkin