

The Gazette

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MAINE JEWISH COUNCIL

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EXECUTIVE COMMITTEE PLEDGES UJA SUPPORT

The Executive Committee of the Maine Jewish Council met Sunday, January 6th, to consider the momentous decisions reached by the United Jewish Appeal conference held last month in Atlantic City and to make preliminary plans for the forthcoming UJA drive in the State of Maine. A description of what took place at the UJA conference was presented by Abraham S. Levey, President of the Jewish Federation of Portland, James Striar of Bangor, Peter Issacson, N. J. Grossman of Lewiston and Dr. Alexander S. Kohanski, Executive Director, all delegates from their respective communities and the Maine Jewish Council to the Atlantic City conference.

Among the decisions reached by the Executive Committee the following two resolutions are in connection with the forthcoming UJA drive in this state:

Unqualified Support

In view of the tragic plight of the Jewish people in Europe which is now reaching a crucial stage, so that our help to them has become of matter of life or death; and

In view of the extraordinary needs for the upbuilding of the Jewish National Home to which Europe's Jews are looking as their hope for survival; and

In view of the obligation to help refugees who have come or may be coming to the shores of the United States to become integrated in the American Jewish community;

The Executive Committee of the Maine Jewish Council, meeting on January 6th, 1946, in Lewiston, Maine, and having heard reports of the United Jewish Appeal conference held last month in Atlantic City, New Jersey, Resolves to give unqualified and wholehearted support to the resolutions adopted by the UJA at that conference and to share in full measure in the \$100,000,000 national campaign the UJA has set for the year 1946.

Suspension of Separate Drives

In compliance with the Statement on Principles for the 1946 UJA campaign adopted at the United Jewish Appeal conference in Atlantic City, the Executive Committee of the Maine Jewish Council, meeting on January 6th, 1946, in Lewiston, Maine, recommends and urges that all drives for funds conducted by institutions and organizations for purposes other than the UJA, in the Jewish communities in the State of Maine, shall suspend all solicitations and collections, except for operational and maintenance needs from now until July 1, 1946.

The community representatives

MESSAGE TO MAINE JEWRY

by Philip W. Lown
PRESIDENT MAINE JEWISH COUNCIL

There comes a time in the affairs of men when a life is at stake; then one's comfort, possessions and even personal danger are disregarded. Twenty-five thousand Jewish men and women in this country have made the supreme sacrifice in the last war to preserve the lives of others. The heroic Jewish volunteers in the suicide squads at El-Alamein and Tobruk gave their lives to save the Jewish National Homeland in Palestine. Thousands of Jews in the armed forces of the other United Nations died in the struggle to free man from enslavement.

Thinking of these brave men who fell in battle for the sake of their fellow men, we, who have remained at home in comparative comfort and safety, must ask ourselves: What sacrifices have we made for our stricken fellow Jews overseas? Have we exerted our supreme efforts to save our destitute brothers and sisters in Europe from starvation, exposure and death? The accusing finger is pointing at us: we are liable for the death of thousands who looked to us for their only hope for survival.

Our sacred duty is unmistakably clear. Destiny has decreed that American Jewry shall come to the rescue and shall breathe new life into the prostrate bodies of the small remnants of European Jewry. This decree has been unanimously accepted by the historic national gathering of community representatives in Atlantic City, as they adopted a \$100,000,000 quota for the 1946 UJA campaign.

We, here in the State of Maine, must act promptly and decisively to launch a tireless, intensive campaign. First, we must abandon our complacent attitude toward the needs of the Jews abroad. This time we must become fully aware of our task—a herculean task indeed—to save, heal and rehabilitate the scattered survivors from Nazi brutalities.

Second, we must abide unconditionally by the Atlantic City resolutions, and suspend at once all separate drives for funds conducted by institutions and organizations in this state for purposes other than the UJA, except for maintenance needs, until July 1, 1946, when we hope to have all UJA campaigns in our communities successfully completed. The UJA campaigns this year must be given No. 1 priority to all other fund raising activities.

Third, I appeal to every Jew in the State of Maine that his giving this year should be unprecedented in magnitude and magnanimity, coming, as it should, from the fullness of his heart and not only from his purse. The old yardstick of giving on the basis of tax exemption must be thrown overboard. To give the full measure of our share, we must give until it hurts—until we have made a real and substantial sacrifice. Not until then will we have risen to the occasion and met this great challenge; not until then will the souls of the six million slaughtered Jews come to rest and cease to haunt us.

Maine Jewry has never shirked its responsibilities before. We shall not—we dare not—shirk our responsibilities in this crucial year of 1946. We solemnly pledge to European Jewry that the share of our state in the national quota of \$100,000,000 will be fully met.

on the Executive Committee expressed their confidence that the Jewish organizations and institutions in this state will give their fullest support to these resolutions.

Present at the Executive Committee meeting were: David Berman, Moses J. Byer, Saul G. Chason, William Cohen, Dr. S. A. Golodetz, Joseph Larkin, Abraham S. Levey, Jacob Lown, Philip W. Lown, Pincus Medwed, Jacob Sapiro, N. J. Grossman, Peter Isaacson, I. A. Miller, James Striar, Benjamin Weiner, Joseph Wilner, Dr. Alexander S. Kohanski, and representatives from the UJA office, Joseph Schlessinger, E. Singer and R. Ullman.

In the absence of Israel Bernstein, chairman, Mr. Philip W. Lown, president of the Council, presided.

APPLICATIONS FOR CAMP ENROLLMENT COMING FROM ALL COMMUNITIES

Applications for enrollment in Camp Lown started coming into the Office last month. Those who have not yet applied may do so until January 31st.

The camp is to serve children living in this state, in the large communities as well as in the small ones. The acceptable age range is 8 to 13 years, for boys and girls.

Further information may be obtained by writing to the Camp office, 129 Lisbon Street, Lewiston, Maine.

(See also pages 3 and 6)

INVITATION TO OUR READERS

We invite our readers to write "Letters to the Editor" on questions of particular interest to them, in reaction to articles that appear in *The Gazette* or any other item.

We shall also welcome comments and suggestions from our readers on the type of material they would like to have included in our publication from time to time.

ties in this state. We are now entering upon an unprecedented campaign for the United Jewish Appeal, to save the remnants of our stricken people in Europe and for the upbuilding of Palestine, to which these remaining Jews look as their hope for survival. Those of you who have served in the European Theatre of war, and especially those who have been in the occupied zones in Germany and Austria and have seen the concentration camps and observed the life of displaced Jews in those areas, could be of great service to us in our forthcoming U. J. A. drive. You might relate your observations to the people in our communities, thus acquainting them with the situation in Europe from first hand accounts.

We are, therefore, asking the veterans who have returned from the European areas to communicate with our office, at 129 Lisbon Street, Lewiston, Maine, and to tell us whether they can render the service we are requesting. We shall then together work out the details of our plans.

To The Returning Veterans

The Maine Jewish Council welcomes you home. You have fought bravely and to final victory for the defense of our country and for the preservation of our way of life, against an implacable enemy who sought to enslave mankind. We wish you happiness in your personal lives together with your near and dear ones to whom you have now returned from the fields of battle.

Request

Now that we are fortunate to have you back in our midst, we have a request to make, which we trust you will gladly fulfill as civilian members of our communi-

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JANUARY, 1946

Editorial

CAN BIGOTRY BE OUTLAWED?

In the Court of Special Sessions in Queens County, New York, three notorious Jewbaiters recently were found guilty of "unlawful assembly" and "inciting a riot." The defendants, Homer Maertz, ex-member of the Silver Shirt League, Kurt Mertig, Nazi-front organizer, and Ernest F. Elmhurst, defendant in the defunct Washington sedition trial had held a meeting on a street corner in Queens Village, Long Island, on October 6, 1945, at which they tried to revive the "Christian Front" antisemitic propaganda. The principal charge against Maertz and his co-defendants was that they distributed and sold in the crowd a pamphlet entitled "My Irrelevant Defense", a scurrilous attack on Jews. The decision of the court — by Justices Curran, Hackenberg and DeLucca — was unanimous.

Whatever the sentence (to be announced on January 28th) may be, the decision in itself is an important landmark in the long and arduous fight to stamp out race-hatred through legislative and legal means. Many have questioned the wisdom or efficacy of legislature measures against racial and religious discrimination. The usual argument is that bigotry cannot be outlawed. If it is to be eradicated, it can be done only through education.

To be sure, the process of education is the best means of attacking social evils, but there is nothing more potent in this process than the sanctions of society. A State or Federal law against racial and religious discrimination and subversive propaganda would impress upon the hate-mongers that the American public does not sanction their atti-

HAMISHA ASAR BISHEVAT (New Year For Trees)

by Dr. Aaron Greenbaum

Rabbi of Portland, Maine

Amidst all the apparent desolation of winter, Jews are this month celebrating the "New Year for Trees." We are heralding the coming of a new spring, a new bloom and new fruits. We offer prayers and thanks in hopeful anticipation of a rebirth. It is an expression of the Jewish spirit of optimism: after bleakness of winter comes the revival of spring; after darkness, a new dawn must arise.

In setting aside a day as the new year for trees, we emphasize also an aspect of the Jewish religion, which is often overlooked. Joyful appreciation of the grandeur of nature and wholesome enjoyment of its fruits are part of the hallowed way of life. In order to inculcate the appreciation of the beautiful and uplifting phenomena of nature, our rabbis prescribe this special blessing upon beholding the trees in spring bloom: "Blessed are thou . . . who has not omitted aught in this world and fashioned fine creations, good and beautiful trees for the enjoyment of man." The "New Year for Trees" is part of the nature appreciation lesson of the Jewish faith.

In Palestine

The historical and factual basis of this holiday goes back to Jewish life and laws in ancient Palestine. "Tu B'shevat" (the fifteenth day of the Hebrew month, Shevat), as it is referred to in Palestine, is primarily a festival of that country and is related to its climate, soil and ancient laws. One-tenth of the produce each year was given to the Levi and the poor or used by the owner in his pilgrimage to Jerusalem. It was therefore, necessary to designate the year to which the fruits of any particular tree belonged. Today in Palestine, where it is already blossom time, Hamisha

vities; that it considers them offensive and inimical to the well-being of the community; and that the offenders are placing themselves outside the pale of society and therefore deserve punishment.

This, in effect, is the significance of the judgment passed by the court in Queens County. The defendants were caught spreading antisemitic propaganda and were found guilty of inciting to riot. The court expressed the sentiment of the American people, which does not sanction such activity, and rejects the perpetrators. Whether or not the chronic hate-mongers can be cured by this process, it will prevent many others from falling prey to their beguiling influence, and it will have a salutary, educative effect on the fair-minded, right-thinking persons who constitute the bulk of the American community.

Asar is celebrated in a manner befitting the occasion and the pioneering endeavor. School children march in colorful procession to hill and dale—in their hands, spades; on their lips, a song; and in their hearts, unfathomable joy. They are all out to plant trees.

In Other Lands

In lands outside of Palestine, Jewish tradition enjoins us to observe the day as a symbol of the beginning of a new spring in the ancestral land. As we partake of the products of Eretz Israel (such as dates, figs, oranges and "bokser"), we praise that country and offer thanks for "The land and its fruits." We also give more concrete expression to the celebration by planting trees (through the Jewish National Fund) in Palestine.

In a figurative sense the contrast surrounding the celebration

of Hamisha Asar Bishevat epitomizes the difference between Jewish life in Palestine and diaspora. It is winter in "Galuth," spring in Palestine. It has been so during two thousand years of exile. Eretz Israel has been the hope of the Jews in their long wintry nights of oppression. A comforting, though sometimes vague, hope, it has been the basis of their unshakable faith in redemption. Today, in Europe, in particular, it is cold, bleak and desolate. It is low twelve on humanity's clock. The handles move very slowly, if at all, toward a new dawn. The hope of Europe's Jews is Palestine. There they visualize a new spring; there their lives may bloom again; there they may have a new beginning. Some people want to keep them from reaching their goal; prolong the winter of their suffering, deepen the darkness of their nightmares. But the Jews will never surrender the hope of seeing the Palestine spring. A Prime Minister of England, Benjamin Disraeli, spoke some far-reaching words, when he said: "A race that persists in celebrating their vintage, although they have no fruits to gather, will regain their vineyards."

Notes and Comments

Pattern of America

The pattern of America is all of a piece; it is a blend of cultures from many lands, woven of threads from many corners of the world. Diversity itself is the pattern, is the stuff and color of the fabric. Or to put it in another way: The United States is a new civilization, owing a great deal to the Anglo-Saxon strain, owing much to the other elements in its heritage and growth, owing much to the unique qualities and strong impetuses which stem from this continent, from the sweep of its land between two oceans, the mixture and interplay of its peoples, the plenitude of its resources, and the skills which we all of us have brought here or developed here in the past three centuries. . .

In my opinion and in that of a good many others, the facts about America add up to [this view]. But the statement 'Diversity itself is the pattern of America' will remain a rather chilly formula until we become aware of the abundant details which give it life, until we know more about the experiences and qualities, hopes and achievements of the many kinds of people who have made America. Not until wave after wave of these facts sweeps over us, startles us, rouses our interest, will [this view], or something very like it, ring in the American atmosphere, the American consciousness.

Louis Adamic

In his latest book, *A Nation of Nations*, pp. 6, 11.

American Interests in the Middle East

The cut in Jewish immigration into Palestine means a reduction in manpower necessary for the defense of the Middle East. American interests should feel even more secure if they realize that they can rely not simply on the accessible forces of the British military establishment, but that

they have in the background a country and a population owing a great debt to America in the construction of their country, and determined to throw in their weight whenever British or American interests are threatened.

W. E. Hart, (A British Military Scientist)

Palestine, Nov.—Dec. 1945

Who's Who in the British Cabinet in Relation to the "White Paper"

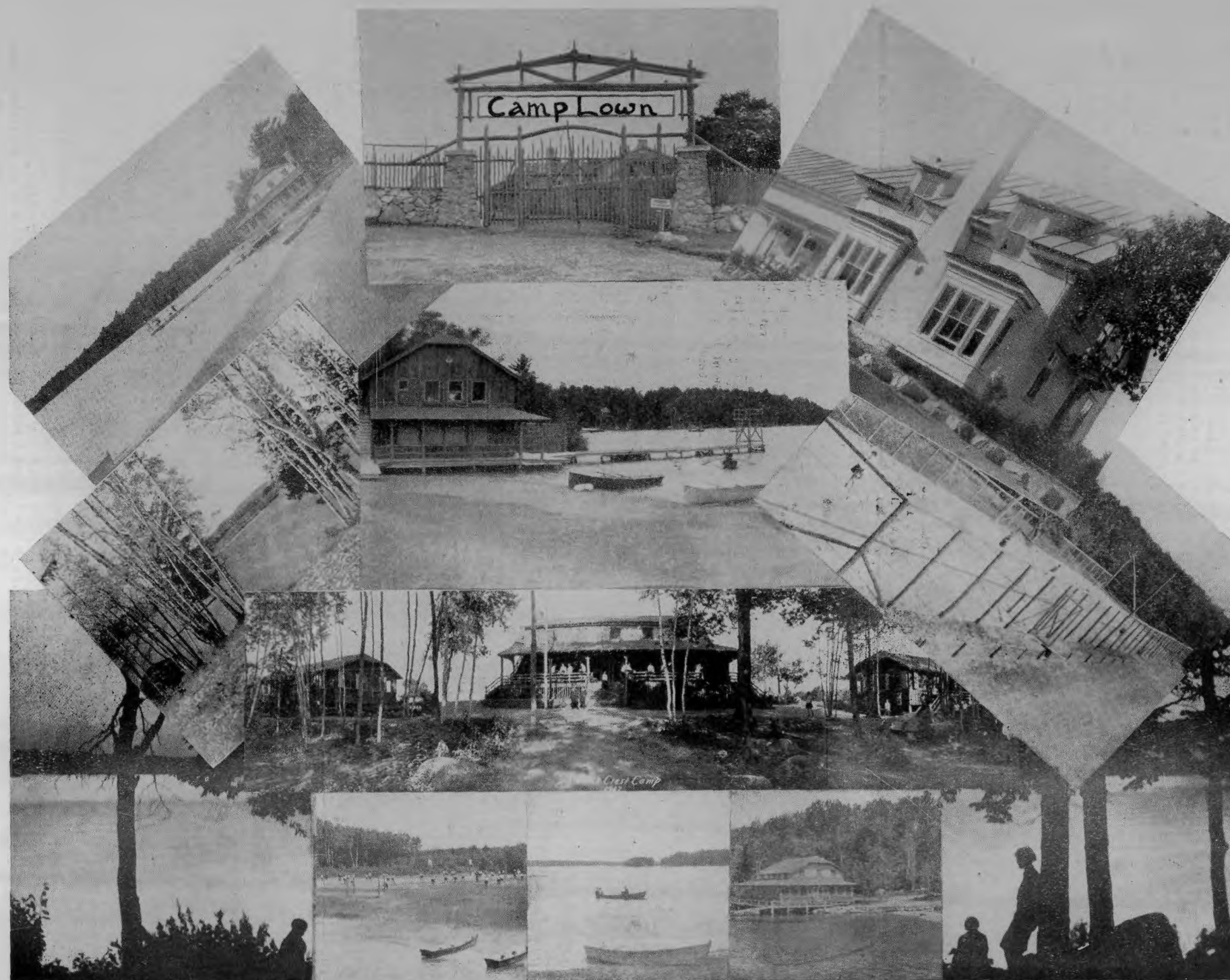
Foreign Secretary Bevin, Herbert Morrison and Sir Stafford Cripps are among those who oppose the liquidation of the "White Paper" policy in Palestine. Prime Minister Attlee is undecided. His reply to Harold Laski who headed the Labor Party Executive's delegation to confer with the Government, was that the "White Paper" will not be carried out, but he did not promise its annulment. The Prime Minister spoke of a gradual fulfillment of promises. Finance Secretary Dalton, an outspoken friend of Zionism, does not apparently exercise the necessary influence for the Jewish cause.

From *Eshnunah* (clandestine weekly in Palestine), reported in *Yiddisher Kemfer*, 12/14/45.

Warning to Mankind

Antisemitism is always the neurosis of a soul nurtured in fear, and instigated by greed; but fear and greed are now outdated, and with them race hatred, class domination and sex distinctions. These must all be given up—or drag us with them over the abyss. For without love there can be no fulfilling of the law. We must become universally minded—or perish. We are spiritually, as well as physically, in the slip-stream of the atomic bomb. Man's first disobedience drove him out of Paradise—his last will drive him out of existence.

Phyllis Bottome
Christians and Jews, Oct. 1945.



VIEWS OF CAMP LOWN AT OAKLAND, MAINE

Views of the camp, where boys and girls of Maine will spend their summer vacation, in the enchanting natural surroundings of the Belgrade Lakes, in a wholesome Jewish environment, under the expert guidance of a highly qualified staff.

The camp is equipped with modern facilities and accom-

modations for rest and recreation, sports, swimming, boating, dramatics, arts and crafts and nature study—and an excellent cuisine.

Enrollment is open to boys and girls (in two separate units), ages 8-13 years. Total capacity for the season of 1946 is 100.

Application may be made only for a full season, covering approximately July and August.

The fee is \$250 per camper for the season.

Applications must be mailed not later than January 31, 1946. The Camp Enrollment Committee will decide on the acceptance of each applicant. (Application blank on p. 6.)

AMERICAN JEWRY FACES HISTORIC TASK

IMPRESSIONS OF UJA CONFERENCE IN ATLANTIC CITY

by Alexander S. Kohanski

Five hundred and twenty representatives from one hundred and forty-six Jewish communities throughout the country gathered on December 15 - 17, 1945, in Atlantic City to consider the extraordinary needs of the remnants of European Jewry, the mounting tasks in the upbuilding of the Jewish National Homeland in Palestine and the increasing responsibility for the care of Jewish refugees who have come to, or may reach, the United States. The conference was convened by the United Jewish Appeal, comprising the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service.

This was an historic conference—not that it inaugurated anything new, or brought to a culmination an epoch-making event. Not even the adoption of the unprecedented quota of \$100,000,000 for the 1946 campaign is what singles it out as a momentous gathering. This conference is historic in that it has made American Jewry forcefully aware of its role in the destiny of the Jewish people. The historic role of the American Jewish community has been in the shaping for many years, but American Jewry had been too far removed from the scene of horrors in Nazi Europe to realize the import of its role. The cry of anguish of a tortured people was choked by the fumes of the gas chambers. Its echo reached American Jews over the news cables and they took it almost in a stride—either because they did not discern the agony of that cry or, perhaps, because they hoped that when the war would end liberation would come with the defeat of the enemy.

Now that the war has ended in Allied victory and yet liberation has not come for the remnants of the Jews in Europe, the American Jew realizes that the catastrophe overseas reaches out beyond the boundaries of Hitler's erstwhile "Festung Europa". This was brought home to us by the leaders and spokesmen of Europe's sur-

viving Jews who came to the Atlantic City conference. The conspiracy to wipe the Jewish people off the face of the earth, conceived in the diabolic minds of Hitler and his cohorts, has not yet been defeated. Witness the suffering of the displaced Jews in European camps and witness the shutting of Palestine's gates in the face of these sufferers. It is the historic role of American Jewry to break this conspiracy.

What the Jews of Europe Want

Edward M. M. Warburg, Chairman of JDC, who had visited and worked with displaced Jews in occupied Germany, related to the assembled representatives in Atlantic City what a spokesman for the Central Committee of Jews in Bavaria advised him: "Don't go over the past," the spokesman said politely but firmly; "don't apologize, don't promise and don't discuss ideologies. We know what we want. If you don't agree with us, remember that we, all of us, have the smell of the gas chambers in our nostrils." These remnants of Europe's Jews, commented Mr. Warburg, have courage, ingenuity and cheerfulness.

Speaking for the Dutch Jews, only 25,000 now, out of a pre-war community of 130,000, Dr. Salo Kleerkoper, president of the Jewish Coordinating Committee of Holland, outlined their program of rehabilitation. Helpful as the Dutch Government is in assuming financial responsibility for the relief of Jews and non-Jews alike, this policy of uniform aid is of small use to the Jews who have suffered so immensely more than their non-Jewish neighbors. Supplementary relief must be supplied by the Coordinating Committee wherever a deficiency exists. Then there are the children, four thousand of them hidden during the Nazi occupation in Christian homes or monasteries. There is a strong tendency among the foster parents to retain these children and convert them to Christianity.

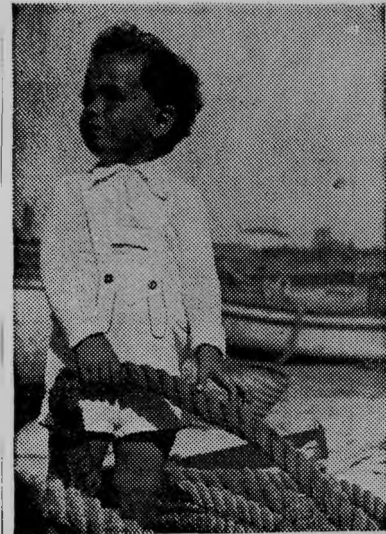
The Jewish Coordinating Committee is waging a battle against it. No one has a right to tell Jews to commit national suicide, declared Dr. Kleerkoper. "We want to get the children back; we want to continue Jewish history."

The displaced Jews in central and western occupied Germany delegated the chairman of their Central Committee, Josef Rosenzhaft, to speak in their name to American Jewry. In the printed conference program Mr. Rosenzhaft is listed from Bergen-Belsen, a camp in the British occupied zone. He went through the ordeals of other concentration and death camps. It is all carved out on his face, on his body—but not in his spirit. He did not dwell on the past; he spoke of the present, i.e., since the Allied occupation.

"Where was American Jewry," he pointed accusingly, "in the first weeks, when the sick and tortured remnants of Europe's Jews cried out for help?" In the first ten weeks after liberation in Bergen-Belsen alone some 30,000 Jews were buried because of lack of medicaments and physicians.



A young refugee somewhere in Europe



No one is too young to be a builder in Palestine

All other groups received immediate help from their national and international organizations. The surviving Jews did not see any one of their brethren from abroad even to bring them a word of consolation. He realized, he said, that there had been obstacles in the way of Jewish relief organizations which clamored before the governments to let them through. But nothing should have prevented them.

Slowly and with feeble hands, the remnants of the Jews in Germany started to form schools, children's homes, Hachsharoth, Kibbutzim—they are preparing themselves to go to Palestine. Later, when JDC representatives came to them, they began to feel a helping hand. They are asking American Jewry to help them get back on their feet—and primarily and foremostly to help them break through the closed doors of Palestine. If they can get no ships or trains, they will go to Palestine on foot—nothing will stop them.

Paul Philippson, vice-chairman of the Association of Jewish Victims of the War in Belgium, spoke of the need of care for orphans, of work for returnees and homes for the homeless. Belgium is overcrowded, he said, and many Jews will have to migrate. But what will be their ultimate destination?

The Italian Jewish community has been reduced from 35,000 to

(Continued on Page 5)

STATEMENT OF PRINCIPLES

Adopted at UJA Conference in Atlantic City

The year 1946 is crucial in the struggle for the survival of the remnant of European Jewry. A decimated remnant of a people, lacking adequate food or shelter, home or hope, these Jews must be given the assurance that their fellow-Jews want them to live, that they are desperately eager to make their life secure, tolerable and hopeful. That task must be undertaken and performed primarily by the Jews of America.

If we American Jews have the vision and the generosity, we can succeed in sustaining their will to live until they can find secure homes, until their feet can be set in the pathway of a new life.

The United Jewish Appeal for Refugees, Overseas Needs and Palestine has been asked to undertake a historic campaign for \$100,000,000 to meet the inescapable needs of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service. The life of a people depends upon the success of this enterprise.

Therefore, this Conference, attended at Atlantic City on December 15th - 17th by the representatives of Jewish communities in the United States, urges upon every community the adoption of a program

which shall be based upon the following principles, calculated to give centrality and priority to the campaign for the survival of European Jewry.

1. Because the duty to save life takes precedence over all material things and because we must be prepared to postpone less essential, longer-term needs in a time of grave crisis, we urge that in 1946 every community should give first priority to the overwhelming needs of the remnants of Jewry overseas.

2. There are some cities which have devoted all the funds raised to the purposes of the United Jewish Appeal. Other communities, which include in their appeal various additional meritorious causes, are urged, in consideration of the unique needs of 1946, to pledge themselves to vote the United Jewish Appeal all increases obtained from contributors.

3. To assure the unprecedented generosity which alone will make possible the attainment of a goal of \$100,000,000, we urge that each contributor be informed that his gift in 1946 will not be used as a basis for comparison in any succeeding year.

4. Inasmuch as the focus of American Jewry's effort will be centered upon the responsibilities assumed by the United Jewish Appeal, it is urged that each community determine in advance of its campaign the measure of support which it proposes to give to the \$100,000,000 drive on behalf of the United Jewish Appeal, so that contributors may respond with appropriate generosity.

AMERICAN JEWRY FACES HISTORIC TASK

(Continued from page 4)

28,000. "Compared to the fate of Jews in other countries," said Dr. Renzo Levi, vice-chairman of the Jewish Relief Association in Italy, "I suppose you might call us lucky." There has been a stream of Jewish refugees into Italy fleeing from German concentration camps and from pogroms in Poland. They all need much help. "Most of them are looking toward one goal—immigration into the Jewish Homeland in Palestine."

Captain Robert Gamzon, former leader of the Jewish maquis in France, recounted some of the daring exploits of the Jewish resistance movement under Nazi occupation. There is now "a new, young and vigorous Judaism" emerging in France. Young Zionists are working in Hachsharoth. There is great need to help 10,000 Jewish orphans who have been saved through the joint efforts of the maquis, French Christians and JDC funds, which reached France throughout the occupation.

East-European Jewry—in Poland, Hungary, Czechoslovakia, Rumania—could not send their representatives to Atlantic City. Speaking of this segment of the Jewish survivors, Dr. Joseph J. Schwartz, JDC's European chairman, described their hopeless economic position, particularly in Poland, their medical needs and their cultural wants. "The Jews in Poland are sitting on their valises . . . The Jews of Eastern Europe are on the march. They know where they are going. They are going to Palestine—and nothing will stop them."

What the Yishuv in Palestine Wants

Dr. Chaim Weizmann, president of the Jewish Agency for Palestine, stressed the common denominator of Jewish demands, namely, maximum Jewish im-

(Continued on Page 6)

COMBATING ANTISEMITISM

by Geraldine Rosenfield

Recent studies of attitudes toward minority groups in America reveal a heightening of all forms of racial tension. Recognizing that the economic and social dislocations of the wartime period will be even greater in the postwar world, many organizations have launched campaigns to eliminate or alleviate group antagonisms. While in former years the fight against antisemitism was considered the exclusive sphere of Jewish groups, at the present time government, labor, industrial, educational, women's and religious groups have inaugurated programs for the eradication of antisemitism and other expressions of intolerance. . . .

To Find Basic Causes

A noteworthy innovation in the work of counteracting antisemitism is the trend toward scientific analysis of the causes of prejudice. The American Jewish Committee set up during the past year a Scientific Research Department in the field of antisemitism, whose purpose is to test and analyze methods of combating prejudice in order to determine the most effective weapons against anti-Jewish activities. In September 1944, the American Jewish Congress created a Commission on Community Interrelations. It is the responsibility of the Commission to ascertain the basic causes of antisemitism in real life situations and to suggest methods for their eradication.

The projects of the two groups are concerned with two different aspects of the larger problem. The Commission on Community Interrelations is devoted to the study of the dynamics of group behavior in the local community setting, whereas the Scientific Research Department of the American Jewish Committee is interested in the analysis of psychological trends in individuals and the investiga-

tion of the character structure of the antisemite.

American Jewish Committee

Coordinating their efforts with the work of the scientific division, the several departments of the American Jewish Committee fight antisemitism through such channels as the radio and the press, and in cooperation with labor, industry, veterans', women's, and foreign language groups.

American Jewish Congress

As in former years the American Jewish Congress has exposed and fought antisemitic activities through its Commission to Combat Antisemitism; it has expanded its educational program to promote inter-group understanding; it has sought to safeguard civil and human rights through the Commission on Law and Legislation; and it has fought unfair employment practices through the Commission on Economic Discrimination. The last named Commission presented testimony, at hearings, held in December, 1944, for the Ives-Quinn Bill to establish a New York State Fair Employment Practices Commission.

Anti-Defamation League

The Anti-Defamation League of the B'nai B'rith, which for over thirty years has been working to eliminate defamation of the Jews and to advance good will among groups has . . . carried out its program through a speakers bureau, books and pamphlets, radio broadcasts, and in cooperation with communities and civic groups. It has also in the past year turned particular attention to cooperation with labor groups and to discrimination in employment and schools. In March 1945, action on the part of the ADL resulted in the elimination of questions regarding religion and race from applications for admission to New York University.

Jewish Labor Committee

The Jewish Labor Committee, established in 1934 to represent organized Jewish labor in matters of concern to the Jewish community, is concentrating its efforts in the fight against antisemitism among American workers. Cooperating with the Committee to Abolish Racial Discrimination of the Congress of Industrial Organization, the Jewish Labor Committee has supported efforts to enact a federal law making antisemitism a crime and a bill to bar antisemitic and racial literature from the mails.

N. C. R. A. C.

The National Community Relations Advisory Council, formed in March 1944, serves as a coordinating and clearing agency for the domestic defense policies of the American Jewish Committee, the American Jewish Congress, the B'nai B'rith, the Jewish Labor Committee, the Jewish War Veterans, the Union of American Hebrew Congregations, and some twenty local communities. During the months under review, the N. C. R. A. C. investigated and acted on the injection of antisemitism into the political campaign preceding the 1944 national election; it established a committee to conduct a study of non-sectarian agencies dealing with group tensions; and it inaugurated a series of public relations programs in communities throughout the country. . . .

General Groups

Other citizens concerned with the preservation of the democratic American tradition have set up professional, civic, or social groups to deal with similar problems. Among such organizations, the most recent to be formed are the Council for Civic Unity of San Francisco; the Independent Citizens Committee of the Arts, Sciences and Professions, with headquarters in New York City; and the League for National Unity in New York City.

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PLEDGE OF AMERICAN JEWRY TO 1946 UJA CAMPAIGN

Resolution Adopted at National Conference United Jewish Appeal
Hotel Chelsea, Atlantic City, N. J., December 15-17, 1945.

We mourn the millions of Jews who were slain because they were Jews. Their terrible fate demonstrated once again to the world that bigotry is a shield behind which crouch destructive forces aimed at the freedom and well-being of all men. Their fate was also a solemn warning to living Jews that one destiny binds them.

We are resolved that, in so far as lies within our range of moral support and our material resources, the Jews who have survived this time of unparalleled destruction shall be enabled to live again as free and equal human beings. In the lands in which they live they must be granted the civil and religious status of all other citizens. As men and women, whatever their present citizenship status, they should have equal access to all facilities provided by governmental and inter-governmental bodies for the relief, rehabilitation and resettlement of the victims of war and oppression. These Jews must receive aid commensurate with their abnormal misery and their exceptional hardships.

THIS CONFERENCE, summoned by the United Jewish Appeal at Atlantic City, December 15-17, 1945, attended by representatives of Jewish communities throughout the United States, having heard full statements of the Jewish situation in Europe and in Palestine, as well as of the current status of newcomers to the United States, resolves that:

In consideration of the extraordinary tasks that will have to be faced in 1946 by the Joint Distribution Committee in its responsibility to labor for the survival of the hundreds of thousands of Jews in Europe who either do not come within the scope of governmental

or inter-governmental assistance, or for whom supplementary aid must be provided;

In recognition of the fact that the lives of great numbers of Jews will be lost unless relief, rehabilitation and resettlement measures are undertaken by the Joint Distribution Committee promptly and on an unprecedented scale;

IN VIEW of the expressed determination of great masses of Jews in Europe to settle in Palestine as the one means of solving their problem of homelessness and of attaining dignity and freedom, a determination accentuated by the renewal of brutal anti-Semitism in countries where it was hoped that the end of the war would diminish hatred, persecution and discrimination;

In view of the necessity faced by the agencies of the United Palestine Appeal, of strengthening and broadening the foundations of the Jewish life so that Palestine, the Jewish National Home, may be enabled to give freedom and opportunity to every Jew who seeks sanctuary there;

In view of the obligations undertaken by the National Refugee Service to assist those who aim to reach or have already reached these shores to become an integral part of our American Jewish community,

Therefore, this pledge is taken on behalf of American Jewry:

In 1946 we shall place the problem of the survival of European Jewry at the forefront of all our Jewish communal responsibilities, subordinating all other activities to the one central aim of preventing the further destruction and of assuring the survival of the Jewish people, whether they choose to stay in Europe, to build a new life in Palestine, or to begin anew elsewhere.

To that end we pledge to the United Jewish Appeal for Refugees, Overseas Needs and Palestine our unreserved effort to help in raising during 1946 the sum of \$100,000,000 in token of our understanding of the primacy of the United Jewish Appeal as the agent of American Jewry to extend aid to our stricken people.

We further pledge that as individuals and as communities we shall take all steps necessary to reach this goal.

IN THE COMMUNITIES

AUGUSTA

On Monday, January 14th, the community in Augusta heard Leo Lania, noted journalist and playwright, who spoke on "The Situation in Europe". The lecture was sponsored by the Maine Jewish Council. Julius Sussman, President of the local congregation, was in charge of arrangements.

The Sunday School now consists of two groups with Milton Glazer and Robert Perlberg as teachers.

BATH

Plans to open a Sunday School in Bath have been completed by the local School Committee, under the chairmanship of Mrs. Samuel Prawer, assisted by Mrs. Maurice W. Zibblatt and Mrs. Abraham Kramer, and sponsored by the Ladies Aid Society. The opening session will be held on Sunday, January 20th, 10 A.M. in the vestry rooms of the Synagogue. The teachers are Irving R. Pliskin, student at Bowdoin College, Maurice Zibblatt and Mrs. Nathan Press.

On Sunday evening, January 13th, Rabbi Joseph Warren of Lowell, Mass. lectured on "Economic and Political Prospects in Palestine". The lecture meeting, which was sponsored by the MJC,

was preceded by a dinner arranged by the Ladies Aid.

BIDDEFORD - SACO

Reuben Resnick, Principal of the Portland Hebrew School, will speak on "Jewish Education in America", before the Study Circle on Thursday evening, January 24th.

GARDINER

A Sunday School was opened in Gardiner on January 6th, with an enrollment of ten pupils, divided into three groups, and with the following teachers: Mrs. A. D. Glazer, Mrs. Irene Slosberg and Samuel Slosberg. The classes will meet regularly every Sunday 10 A.M. to 12 noon.

LEWISTON-AUBURN

The Jewish Cultural Group held its second session on January 3rd, with Rabbi David Berent as lecturer. The next session, on Thursday evening, January 17th, will be addressed by Meir Grossman, well-known journalist and keen political analyst, who will speak on "Political Prospects in Palestine". The Planning Committee of the Group is under the chairmanship of Jacob Lown and includes Mrs. Louis Greene, Israel Alperin and Maurice Dion.

portnat is that the Jewish serviceman in this war, as well as in other wars, have shown their traditional love of country, and in serving it have contributed their full share to the common effort.

The author has done well in including the epic of the Warsaw Ghetto in his story. This epic will stand for generations as a monument to personal heroism and supreme sacrifice. Thirty-five thousand Jews, armed only with a few guns, but possessing the determination and defiance of a people that has not lost faith in mankind, stood their ground for forty days against the mightiest machine of oppression. United to the last man, these Jews shed their blood on the altar of freedom.

No document of this kind would be complete without mention of another freedom loving group, the Palestinian Jews. Mr Davis devotes three brief chapters to some of their exploits in battle. When the Allied prospects in the war were the darkest and the very foundations of modern civilization was menaced, the Jews of Palestine

AMERICAN JEWRY

(Continued from Page 5)

migration into Palestine. We are united as much as any other people, he said, and we know our goal. Any attempt to drive a wedge between us by differentiating Zionists from Jews, will not succeed. The Jews must have in Palestine such rights as are usually vested in governments; they must have the right to develop the country.

The Palestine Yishuv, stated Eliezer Kaplan, treasurer of the Jewish Agency, does not come "as a client asking for help," but as a partner in a great and sacred undertaking. The Jews in Palestine have assumed a voluntary tax or two days wages per month toward rescuing European Jews. "We, in Palestine," he declared, "do not recognize any dictum that we must not take our brothers and sisters from Europe into our home." To prepare this home, large sums of money are required.

Is American Jewry, he asked, ready to share in this enterprise? Outlining the plans of the Jewish National Fund, Dr. Abraham Granovsky, chairman of its Board of Directors, stated: "We have adopted a program to purchase 500,000 dunams of land costing \$40,000,000 which can be bought even under present conditions. . . . We are convinced that Palestine, the only community which insists upon more Jews joining it, . . . will solve the problem of the Jew's homelessness."

Response of American Jewry

There was a spirit of self-dedication permeating the entire assembly gathered in the hall of the conference, as the task confronting American Jewry was unfolded by each successive speaker. And when the resolution on the \$100,000,000 quota for the 1946 UJA campaign and the Statement of Principles were presented, the response of the community delegates was a unanimous and spontaneous approval, without any reservations. Without delay, the community leaders devoted a ses-

volunteered in the British armed service, even though their country, as a mandated territory, did not have conscription. The Palestine Jewish Legionnaires accounted of themselves in a manner worthy of the traditions of a free people.

—Oscar Goldman, Lewiston.

sion to a discussion of ways and means of launching this unprecedented drive. There was unswerving confidence among the assembled representatives that American Jewry will rise to this great occasion—that it will fulfill its historic task in this year of crisis in the life of the Jewish people.

Is this goal possible of achievement? No one at the Atlantic City conference doubted it. The words "possible" and "impossible" have assumed new connotations in our present-day vocabulary. One of the displaced Jews in Bavaria, speaking to Mr. Warburg when the latter visited the camps there, asked whether he could obtain a linotype for a printing establishment. In an unguarded moment, Mr. Warburg replied: "This would be quite impossible." The man looked at him penetratingly and said: "Don't use this word. The very fact that you and I are now speaking to each other proves that the impossible is possible."

The spirit of the remnants of European Jewry is not broken. They are waging a valiant battle for their survival and they are calling on American Jewry to uphold them in this struggle. This spirit was movingly expressed by a group of orphaned Jewish children in Germany, recently visited by Dr. Schwartz and Major Judah Naidich. The head of the orphan home asked the children to sing before the visitors, and the little children raised their voices and sang, "Am Yisrael Hai"—the Jewish people lives."

CURRENT MAGAZINES

Some of our readers will be interested in subscribing to one or two periodicals, to keep abreast of the swift-moving events in Jewish life and to orient themselves in the trends of the times. Following are a few of the weekly and monthly magazines of a well established and standard character, covering as they do the broader aspects of Jewish events and including articles and essays by leading writers. For subscription write to the magazines at the given addresses.

CONGRESS WEEKLY. Published weekly by the American Jewish Congress, 1834 Broadway, New York 23, N. Y.

COMMENTARY. Monthly, by the American Jewish Committee, 386 Fourth Avenue, New York 16, N. Y.

JEWISH FRONTIER. Monthly. 45 East 17th Street, New York 3, N. Y.

NATIONAL JEWISH MONTHLY. Published monthly by B'nai B'rith, 1003 K Street, N. W., Washington 1, D. C.

OPINION. Monthly. 17 East 42nd Street, New York 17, N. Y.

RECONSTRUCTIONIST. Bi-weekly, by the Jewish Reconstructionist Foundation, 15 W 86th St., New York 24, N. Y.

THE NEW PALESTINE MAGAZINE. Monthly, by The Zionist Organization of America, 1720 16th St., N. W. Washington 9, D. C.

TREND OF EVENTS. A weekly newsletter, giving brief summaries of major Jewish events and some comments of the press. 55 West 42nd Street, New York 19, N. Y.

Book Review

Jews Fight Too, by Mac Davis, Illustrations by Howard Simon. Jordan Publishing Co., New York, 1945. 221 pp. \$2.00

Too often propagandists with ulterior motives have charged that Jews in the armed forces were to be found only in the non-combatant components. These charges are in large measure refuted by Mac Davis in his portrayal of actual instances of heroism and sacrifice, far and beyond the call of duty performed by men and women of the Jewish faith while serving in all branches of the armed forces, scattered in all theatres of operation in a global war. Their efforts in the common struggle and final victory must not be minimized.

The acts of valor in disregard of danger, as related in this book under review, are indicative rather than inclusive; a much larger volume could be published, but it would be only cumulative without adding more effective proof than this book has given. What is im-

APPLICATION FOR ENROLLMENT IN CAMP LOWN
SEASON of 1946

Camp Lown, Inc.
129 Lisbon Street
Lewiston, Maine

Date

I hereby apply for the enrollment of my son—daughter— in Camp Lown, for the full season of 1946, at \$250 per camper.

Child's name Birthdate Age

P.S. grade Hebrew School grade Sunday School grade

If not attending Hebrew School, state number of years of previous Hebrew education, private or in school.

Previous camping—names of camps and number of seasons in each

Father's name Mother's maiden name

Signed

Address

(Do NOT send deposit until application is accepted)

Please fill out and mail to: