

The Zionist Network



Senator Jack B. Tenney

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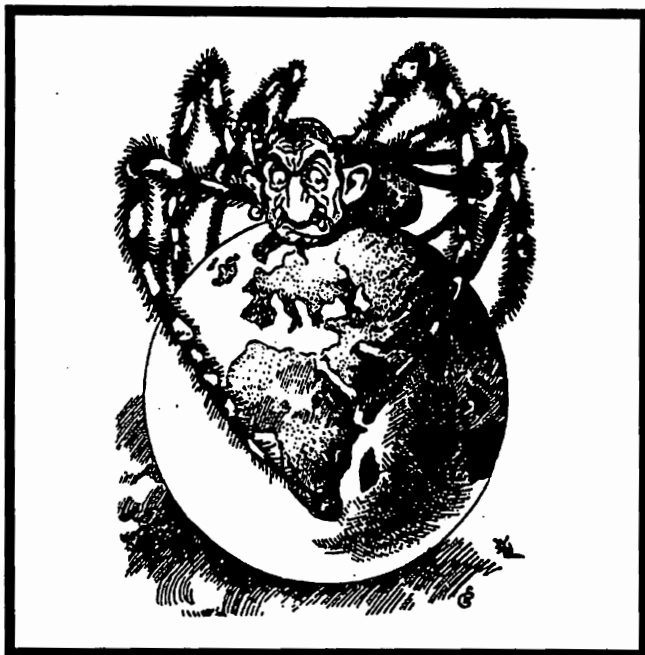
A TENNEY REPORT

By Senator Jack B. Tenney

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ZIONIST NETWORK



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INTRODUCTION

By FRANKLIN HICHBORN

William IX, Landgrave of Hesse-Cassel, had a hobby. He collected rare coins. Mayer Amschel, perhaps the ablest of his subjects, a pawnbroker of Frankfort-on-the-Main, had ambition to walk with kings. Studying his monarch for the most likely approach, he decided upon William's hobby. He accordingly offered the Landgrave scarce coins. An association developed which proved most advantageous alike to monarch and subject.^[1] When, for example, the Landgrave rented the Hessian mercenaries to George III of England to fight against the American patriots of our Revolutionary War, Amschel handled the financial arrangements.^[2] When William fled before the approach of Napoleon's armies, he entrusted his state papers to Amschel for safekeeping.^[3]

As Amschel waxed wealthy under the favor of his patron, he repainted his green pawnbroker's sign, a huge shield, red, ("Zum Rothen Schild") and the people began calling him Rothschild.^[4]

The Rothschilds opportunity came with the Napoleon wars. They financed England largely. And they made England pay generously for it. Dr. David Starr Jordan, first President of Stanford University, tells us, on the authority of the Jewish Encyclopedia, that they made a broker's profit four times on the 80,000,000 pounds sterling of gold bought for use in Wellington's campaign: on the sale of the gold to Wellington; on the sale of Wellington's paper; on the repurchase of the gold from Wellington; and on the sale to Portugal of the gold bought back of Wellington.

Nathan Rothschild, ablest of Amschel's five sons, established himself in London. His four brothers he placed, respectively, in Frankfort, Paris, Naples and Vienna. The first rule of their management was that

"The different banks should each act in the common interest, regardless of the purposes of the nation in which it might be placed."^[5]

In this way a financial network was established that eventually encompassed Europe.

The end of the Napoleonic wars found the Rothschilds entrenched to exploit their opportunities. For example: Austria after the war attempting to put her finances in order, retire her paper money, and reduce the public loan, required ready money. Her share of the French indemnity was payable over a series of years. For generous discount the Rothschilds advanced the indemnities.^[6]

And then Austria experienced what in our day is called "the terrible power of the purse." The brothers Amschel and Solomon Rothschild demanded as their reward, titles of nobility.

The demand met with prompt refusal from Privy Councillor Baron von Lederer. He reported to Emperor Francis that the Rothschilds had been well paid for their services, and recommended:

"Personally, I consider that the most suitable thing would be that your Majesty should make a gift to each of the two brothers Rothschild, a gold snuffbox bearing your Majesty's monogram in diamonds. Count Stadion (who had recommended granting the titles) might be consulted as to the monetary value of the gifts."^[7]

Nevertheless, the brothers Rothschild got their titles of nobility. Soon after England and France conferred titles of nobility upon the other Rothschilds. And their network was extended until all Europe, Asia and part of Africa were involved in its meshes. Dr. Jordan declares, in his *"Unseen Empire"*: "The Sassoons were the Rothschilds of the Orient. Their influence dominated in finance from Yokohama to Bombay." Jordan quotes Powell as stating, "In Egypt he (Baron Cassel, International Banker) is (1909) more powerful than the Khedive and the British Consul-General rolled into one." Jordan points out that the international bankers group "are allied to one another by close ties of blood, marriage and business" — a network which he described as *"The Unseen Empire of Finance."*

Of that Unseen Empire, E. Alexander Powell declared in *The Saturday Evening Post* for June 19, 1909:

"The European peoples are no longer under the Government of the respective nations. They have passed under another scepter. They have become the subjects of another Power — a Power unseen but felt in palace as in cottage, in Russia as in Spain, by every parent and child, by every potentate and every laborer. No nation on the European continent has any longer an independence that is more than normal. The political autonomy of every one of them has been surrendered to the will of a despotism before which every kingdom and empire and republic fawns in the most abject subservieney."

England he described as "From being the most independent sovereignty that ever existed in the world, has become but a province in the unseen empire." France he described as "shackled hand and foot with the chains of her overwhelming debt." Germany he declared "dares not take any important step — to colonize in China or the Cameron, to build a warship, to dig a canal, to contract for a new rifle, to sign a treaty — without making petition to the occult Powers of Money who rule and reign."

The influence of that network of finance was felt in our United States, even though our national debt was then negligible, less than one billion dollars. Powell states "that every (then of 1909) egg that is laid in the Balkans for European consumption, every yard of cloth, every rifle, every jackknife that is sold south of the Danube, pays a toll to the fortune of the shrewd old Baron (Maurice de Hirsch)."

Declares the late Dr. E. A. Ross, in dealing with Jewish opposition to American immigration laws in his *"The Old World in the New"* (1914):

"Although theirs (the Jews) is but a seventh of our net immigration, they led the fight on the Immigration Commission's bill. The power of the million Jews in the metropolis (New York City) lined up the Congressional Delegation from New York in solid opposition to the literacy test. The systematic campaigns in the papers and magazines to break down all arguments for restriction and to calm nativist fears is waged by and for one race. Hebrew money is behind the *National Liberal Immigration League* and its numerous publications. From the paper before the commercial body or the scientific association to the heavy treatise produced with the aid of the

Baron de Hirsch Fund, the literature that proves the blessings of immigration to all classes in America emanates from subtle Hebrew brains. In order to admit their brethren from the Pale, the brightest of the Semites are keeping our doors open to the dullest of the Aryans." (Boldface supplied.)

Dr. Jordan, in his "Unseen Empire," attributed this network of the power of the purse to the war debts that had been saddled upon the European peoples. But he anticipated no further war. "The (International) Bankers of today (1914) hold Europe in peace," he declared, "because indeed they hold Europe." Israel Zangwill, the Jewish writer, had four years before (1910), in his *Italian Fantasies*, given expression to the same thought. "In the security necessary for international investments," he wrote, "lies the prime hope of world's peace. . . . The Jews, the original missionary people in whom the families of the Earth were to be blessed, have made the millennium possible by the creation of the Bourse."

And then came two World Wars which increased the war debts of Europe thirty-fold, and left our theretofore practically debt-free United States with a war debt of 256 billion dollars.

During the years of development of this world-encircling financial network important changes were taking place among the Jews of Western Europe and of Russia.

In Western Europe, Moses Mendelssohn, a Jewish scholar and philosopher, held that the unfortunate barrier between Jews and non-Jews was that the "Jews had erected about themselves a mental ghetto." He advocated leading the Jews "out of the mental ghetto into the wide world of general culture."

Mendelssohn's objective was opposed by Jewish leaders of his time. He died in 1786, discredited by the leaders of his own people.

However, with the awakening of the nineteenth century, Mendelssohn's ideals gained support among all classes of Western European Jews. Their leaders achieving civic equalities disclaimed that Israel was a nation within the nations; declared that Israel existed only as a religion. (8) Their attitude is well expressed here in America by the *American Council for Judaism*, of which Rabbi Elmer Berger of New York is Executive Secretary, which declares:

"We believe American of the Jewish faith are and want to be individual American citizens — not members of a separate block or a segregated 'Jewish people.'"

"Nationality and religion are separate and distinct. Our nationality is American. Our religion is Judaism. Our homeland is the United States of America. We reject any concept that all Jews outside of Israel are in 'exile.'"

In Russia a very different situation developed. Early in the Christian era, the Khazars, non-Semite Mongol-Turkish tribes, had been driven westward from Central Asia. They conquered the territory now Southern Russia and established the powerful Khazar Kingdom. (9) About the sixth century they adopted Judaism as their religion. Their descendants are now generally known as Russian Jews. In Russia they maintained a state within a state, unassimilated, separate. Rabbi-governed, they had no intention of becoming Russianized. In the nineteenth century, a Jewish scholar, Isaac Baer Levinsohn, undertook to do what Mendelssohn had attempted in Europe a hundred years before, break down the "mental ghetto" which kept the Jews out of "the wide world of general culture." He failed as Mendelssohn had failed. With the nineteenth century awakening,

Czar Alexander II, in an attempt to solve the Khazar problem, relaxed all restraining regulations. His Khazar subjects of the Jewish faith were free to travel without restrictions; schools and universities were open to them. They did not respond as the Czar had hoped. His assassination, in which Khazars were held to be involved, revived "a latent anti-Semitism." Many Khazars fled Russia for Western Europe and America.^[10]

In Russia the Khazars divided into three groups: A small minority following Levinsohn's policy to abandon the "mental ghetto" which kept them apart from their fellow countrymen; and two groups made up of the younger Jews, one of which advocated overthrow of the Czarism; the second, the establishment of a Jewish State in Palestine. The attitude of older Jews was that if revolutionary sons were right, all would be happy in Russia, and if Zionist sons were correct, they would go to Palestine, so all would be well either way.^[11]

Out of the first group came triumphant Communism, which overthrew Russia; out of the second came triumphant political Zionism, eventually established by the Western Powers, collaborating with Communist Russia, in the State of Israel. Mr. Benjamin H. Freedman, an outstanding American of the Jewish faith, declares in an article in *The National Economic Council Letter* for October 15, 1947, that the Eastern-European Jews "form the Zionist group practically in toto," and have "neither a geographic, historic or ethnic connection with either the Jews of the Old Testament or the land known today as Palestine."

Theodore Herzl's "*The Jewish State*," published in 1896, became the Zionists' bible. In Western Europe, however, the movement met strong Jewish opposition. When the call for holding a representative Zionist Congress at Munich on August 25, 1897, was issued, the leading Rabbis of Germany issued a protest against such a gathering. The Jews of Munich publicly objected to the Congress being held in their city. The Zionists accordingly changed the meeting place to Basle, Switzerland. The 197 delegates in attendance, most of them from East of the Danube, undertook to commit the Jews of the world to Zionism.^[12]

In England, Messrs. Alexander and Montefiore, Presidents respectively of the *Board of Deputies of British Jews* and of the *Anglo-Jewish Association*, sent a manifesto to the *London Times*, stating that the theories of political Zionism undermined the religious basis of Jewry, and declaring that:

"Establishment of a Jewish nationality in Palestine, founded on the theory of Jewish homelessness, must have the effect throughout the world of stamping the Jews as strangers in their native lands and of undermining their hard-won positions as citizens and nationals of those lands."^[13]

Against this Jewish opposition the Zionists had the support of the world-circling financial network which Dr. Jordan so graphically described as the Unseen Government. When Herzl's strong supporter, the Eastern leader of the network, Baron de Hirsch, died, Herzl wrote in his diary: "Hirsch dies and I enter on negotiations with princes." He did. Zionists began to play the game of practical politics. Their network of organizations encompassed the United States, England, and most of the continent of Europe. In our own country related organizations developed. Back of them all is the terrible power of the purse. And woe to Jew or Gentile, politician or industrialist who attempts opposition. Declares Mr. Benjamin H. Freedman in his article quoted above, that such opponents:

"... will be smeared. They will be slandered. Already Zionists have been able to bring about economic ruin of many Christians and Jews who have dared challenge their right to claim Palestine for a Jewish national home.

"By holding the threat of being called 'anti-Semitic' over men engaged in public or business life, they have been able to stifle opposition — even among American Jews such as the writer, who have no interest in forming a Jewish state but wish only to live and die as good Americans."

The network of Communist groups are too notorious to require elaboration here.

The ramifications and influence of the network of Jewish organizations, both in England and our own country, are difficult for Americans to understand or credit. For example:

The British Government wrote the international banker, Lord Rothschild of England, that it would support the Zionists in establishing them in Palestine. The letter, dignified as the "Balfour Declaration," was publicized as a declaration of British Government policy, written by Lord Balfour. As a matter of fact, the original draft was prepared by prominent English Zionists. It was then sent to Washington for the approval of American Zionists headed by the then Justice of our Supreme Court, Louis D. Brandeis, and edited by them. (See *"The Great Betrayal"* by the Zionists Rabbi Stephen S. Wise and Jacob de Haas.) As de Haas puts it in his biography of Brandeis, the American Zionists made "most necessary revision." The revised letter was submitted to President Wilson for his "consent and approval," who, through Colonel House, authorized cabling to the British Government the version which the American Zionists and President Wilson had approved. (See *de Haas' Biography of Justice Brandeis*, Page 92.) It was then sent to Lord Rothschild as a declaration of policy by the British Foreign Office, to be published to the world as the "Balfour Declaration."

The concluding lines of this letter to International Banker Lord Rothschild read:

"I (Balfour) should be grateful to you (Lord Rothschild) if you would bring this declaration to the knowledge of the Zionist Federation."

The Zionists on both sides of the Atlantic had been working on the letter for months. Commented Jeffries in his "Palestine the Reality": "Nothing more cynically humorous than the final lines of this letter ('Balfour Declaration') has ever been penned."

Zionist Jews subsidized Vincent Sheehan to go to Palestine and write articles (propaganda) for them. When Sheehan found what Palestine conditions actually were, and what he was required to write, he returned the subsidy and refused to write the articles.

He then attempted a series to inform Americans of what was going on in the Holy Land. The *New York World* printed the first of the series.

Sheehan tells us in his "Personal History," chapter on the Holy Land, that a Zionist demonstration against *The World* resulted. He learned that 3,000 letters of protest from Jews had been received by that paper in a single day. He states that he "did not want to get any of my unfortunate papers into trouble with their Jewish readers and advertisers." The revealing articles were discontinued.

Such experiences do not make for the freedom of the press in these United States.

The late James Forrestal, as Secretary of Defense, found that America's support of Zionist aggression in Palestine was losing our country the century-long confidence, respect and friendship of the Christian and Moslem Arabs. This endangered our access to Eastern oil, vital in case of war. He found further that the Democratic and Republican parties were bidding against each other for Zionist campaign contributions and blocs of Zionist-controlled votes. In the interest of the security of our country, not to say honor, he attempted to bring this bidding to an end. He failed. In his published Diaries he tells why.

His Democratic associates objected because very large sums had been received from Jewish (campaign) contributors (Page 309); many such contributions were made with the distinct idea that the givers' views would be considered in dealing with the Palestine question (Page 345); that without Jewish support, the Democrats might lose New York, California and Pennsylvania (Page 363).

On the Republican side he found the leaders holding that the Democrats had used the Palestine question to their advantage and that Republican leaders thought themselves entitled to do the same thing (Page 347).

Douglas Reed, authority on Near East conditions, in his "*Somewhere South of Suez*," accounts for the success of Zionism with the charge that Statesmen of the Christian West have "Zionist halters round their necks." Critics of Zionist activity, Jew or Gentile, and opponents of Communist infiltration and activities, are misrepresented, "smeared," vilified. Defense Secretary James Forrestal was driven to his death. Charles A. Lindbergh, a national hero, popular and beloved, warned against alliance with Communist Russia and named the groups planning to involve us in World War II. He was driven from public life at a time when his exceptional abilities were most needed. Currently, General Douglas MacArthur, Congressman Harold Velde, Senators William E. Jenner, Joseph McCarthy and Pat McCarran are subjected to the same smear attacks. Declared Senator McCarran in a speech before the Senate:

"It would be easy for me to stand mute. I cannot do so. No man in or out of this body would relish the vilification and attack to which I have been subjected, but if I must choose, as I have chosen, between the vilification and attack, and yielding to that which I know is wrong, that which I know is detrimental to the best interests of the nation which I have tried faithfully to serve, then I welcome the vilification and attack."

When Zionist terrorists assassinated Count Folke Bernadotte and his assistant, Colonel Serot, Dr. Felix Morley, as "solemn warning," stated in Human Events for September 22, 1948:

"The cold-blooded murders of Count Bernadotte and Colonel Serot in Jerusalem, by gunmen in Jewish uniforms, is more than a horrible crime . . . It also is a solemn warning to those Americans who unconsciously helped to set the stage for that appalling outrage."

Such conditions could not exist without vast and far-reaching organization of Jewish peoples. To be sure, there is Jewish opposition. But, as Dr. Morley points out, "the Jews, who regard themselves as Americans first, and Jews afterwards, appear to be fighting a losing battle. If so, it is a tragedy — for everyone concerned."

Senator Jack B. Tenney has presented the network of Jewish organizations in a way that his fellow citizens, with vague knowledge of its activities, can appreciate its far-reaching ramifications and tremendous influence. That that influence has been unfortunate for the American people stands out clearly and is sustained by the record. Senator Tenney's is a public service of immeasurable value.

June 12, 1953

Santa Clara, California

REFERENCES

- (1) *"The Rise of the House of Rothschild,"* Count Egon Caesar Corti.
- (2) *"The Unseen Empire,"* Dr. David Starr Jordan.
- (3) *"The Rise of the House of Rothschild."*
- (4) *"The Unseen Empire."*
- (5) *"The Unseen Empire."*
- (6) *"The Rise of the House of Rothschild."*
- (7) *"The Rise of the House of Rothschild."*
- (8) Rabbi Elmer Berger's *"A Partisan History of Judaism, the Jewish Case Against Zionism"*; also Douglas Reed's *"Far and Wide."*
- (9) *"The Iron Curtain over America,"* John Beaty. Recognized authorities, Jew as well as Gentile, agree on this point.
- (10) Reed's *"Far and Wide."*
- (11) Reed's *"Far and Wide."* Reed draws heavily on Dr. Chaim Weizmann's *"Trial and Error."* Weizmann, Zionist leader, exercised almost hypnotic control over Lloyd George, Lord Balfour and other English leaders of the World War I Period. See Jeffries' *"Palestine the Reality."*
- (12) Rabbi Elmer Berger's *"The Jewish Dilemma."*
- (13) Jeffries' *"Palestine the Reality."*

"When we sink, we become a revolutionary proletariat, the subordinate officers of all revolutionary parties; and at the same time, when we rise, there rises also our terrible power of the purse."

Theodor Herzl, The Jewish State

AMERICAN JEWRY

American Jewry is probably the most tightly organized segment of humanity in the world. It has been estimated that there are no less than twenty-five thousand individual clubs, societies, groups and synagogues in the United States alone. Less than four thousand of them are synagogues. Better than one hundred million dollars are contributed annually by American Jewry for the support of these organizations.

American Jewry may be said to be composed of three distinct groups: Spanish, German and Russian. Most authorities are agreed that only the Spanish and German Jew are ethnically Hebrews; that the Russian Jews are the descendants of the Khazars, a Tartar tribe converted to Judaism in the eighth century.

The Spanish Jews

The first Jews to settle in the American Colonies came originally from Spain and Portugal. Some of them came directly while others came via South America. They are known as *Sephardic* Jews. They settled first in New Amsterdam (New York) in 1654 but soon spread to other towns along the Atlantic coast. At the close of the Revolution there were not more than 3000 Jews in the United States, and until 1815, nearly all were of Spanish origin.

Many of the *Sephardic* Jews were wealthy for their time, while others were peddlers and small merchants. All of them were imbued with something of the pride of the Spaniards and considered themselves the aristocracy of Jewry. By 1815 *Ashkenazic* (Polish-German) families were settling among the *Sephardic* Jews, and though they were permitted to attend the established synagogues the Spanish Jews held themselves apart from them and frowned upon intermarriage with them.

The German Jews started to arrive in 1815. Although *Sephardic* leadership continued until 1830, Jews of Germanic origin constituted the majority of the approximately 10,000 Jewish population of that year.

Synagogues and cemeteries were the chief concern of the Spanish Jews. Hebrew schools were established as early as 1731. Burial and charity societies were organized and incorporated in 1832 and 1846.

The Spanish Jew, cultured and proud, appears to have integrated himself into the life of the Colonies and later into the life of the Republic. Escaping from persecution in Spain and Portugal, he seems to have been received, for the greater part, with cordiality.

The *Sephardic Brotherhood of America* was incorporated in

1915 for the promotion of the economic, social, educational, and religious welfare of its members. Its president is David N. Barocas and its executive director is Hyman M. Nadjari. Its official publication is *El Hermanado*.

The *Central Sephardic Jewish Community of America* was incorporated in 1941 for the promotion of the culture, religion, and welfare of *Sephardic* Jews. Its president is Simon S. Nessim and its secretary is Vitalis Nachmias. Simon S. Nessim is also the president of the *World Federation of Sephardi Communities* (incorporated in 1944). The executive director is Henry V. Besso. This organization seeks to unite *Sephardim* throughout the world in order to promote their interests and welfare.

The German Jews

Between 1830 and 1880 200,000 Jews entered the United States from Germany, increasing the Jewish population to about a quarter of a million. These immigrants were a different people from the proud Spanish Jews who had first settled in the Colonies. Uneducated for the greater part, with generations of ghetto segregation behind them, they hurried to America and freedom. Among them, however, were brilliant men, and, as a whole, they were hard-working and enterprising. Many of the great department stores in the major cities of the United States are monuments to their business acumen.

B'Nai B'Rith

Among other talents the German Jews possessed skill in organization. The *Sephardim* were few and their organizational efforts had been restricted to synagogues and cemetery associations.

The *Independent Order of B'Nai B'Rith (Sons of the Covenant)* is the oldest Jewish organization of importance in the United States. It was founded in New York City in 1843.

"In the first Constitution of the *Independent Order of B'Nai B'Rith*," said Leo N. Levi, President of the Order, 1900-1904, "the central thought was that of a Union of the Sons of the Covenant. All other ideas were to be subordinated to the importance of union. Its scope was limited to this country, and its main purpose as stated, to secure 'a dignified representation of the Israelites of America in a religious and social point of view and the elevation of the masses in a moral and intellectual direction' . . . It was the first effort in the history of the Jews to organize them as such, on lines not exclusively religious or local. In its success the Jews discovered themselves in a new light. They found that their weakness could be changed into strength and that the best elements among them could be employed to improve the tone of the worst."

Subsequently the scope of Union was extended to world Jewry and the Order became *international*.

Frank Goldman is *B'Nai B'Rith* president. Maurice Bisgyer

is secretary. The official publication of the Order is *National Jewish Monthly*. The *Women's Supreme Council of B'Nai B'Rith* has its headquarters in Chicago. Its president is Mrs. Abram Orlow and its national director is Mrs. Arthur G. Laufman. The purposes of the *Women's Supreme Council* are said to be the furtherance and coordination of youth welfare and educational programs, the defense of Jewish rights, philanthropy, social action for Americanism, and veterans affairs.

The *B'Nai B'Rith Youth Organization* is chairmaned by J. J. Lieberman. Max F. Baer was Acting National Director in 1950. The organization "strives to create in young people a synthesis of the best in Jewish and American heritage through a program of cultural, religious, interfaith, community service, social, and athletic activities."

The *Independent Order of B'Nai B'Rith* was organized by twelve New York German Jews, headed by Henry Jones. They called themselves *Bundes Bruder* and their ritual was first in German. For many years the Order was almost exclusively composed of German Jews.

The *Free Sons of Israel* (1849), the *Order Brith Abraham* (1859), the *Kesher shel Barzel*, and the *Independent Order Brith Abraham*, were composed largely of the Russian-Jewish immigrants trickling into the United States in this period.

The first *Young Men's Hebrew Association* was organized in New York in 1874 by a group of young German Jews, among whom was Oscar S. Straus.

Early Organization

Edgar Mortara was the son of a Bologna Italian-Jewish family. In 1858, at the age of five years, he fell ill. Without consulting the boy's parents, the nurse, who was an ardent Catholic, called in her priest who baptized the boy. Shortly thereafter both the child and the nurse disappeared. When Rome was captured by Italian troops in 1870 Edgar was given an opportunity of reverting to Judaism. This he refused to do, ultimately becoming an Augustinian.

This case aroused both European and American Jewry. The *Alliance Israelite Universelle* was organized in Europe in 1860, following the creation of the *Board of Delegates of American Israelites* in the United States in 1859. The *Board of Deputies of British Jews* had been organized in 1760.

The *Alliance Israelite Universelle* has its headquarters in Paris. Its president is Rene Cassin and its secretary-general is Eugene Weill. Its principal activity is administering Jewish schools in the Mediterranean countries.

The *Board of Deputies of British Jews* was first concerned with the *Sephardic* Jews and their interests. Later it was joined

by delegates of the German congregation, and it now purports to represent all the Jews of England. Its president is Abraham Cohen and its secretary is A. G. Brotman. Its present activities are said to be concerned with British Jewry, the improvement of its general position; aiding Jewish communities and individuals abroad in cooperation with other organizations and persons. Although accused in 1949 of being dominated by the "Zionist caucus" and the *World Jewish Congress*, the *Board of Deputies of British Jews* joined with the *South African Jewish Board of Deputies* and the *American Jewish Conference* to form the *Coordinating Board of Jewish Organizations*. The *American Jewish Conference* was dissolved in the early part of 1949 and the *B'Nai B'Rith* took its place on the *Coordinating Board of Jewish Organizations*. The Rev. Dr. Abraham Cohen was elected president, succeeding Selig Brodesky. Dr. Cohen was minister of the *Birmingham Hebrew Congregation* and a vice-president of the *World Jewish Congress* (British section) and was the first rabbi to hold the office of president of the *Coordinating Board*.

Co-chairing the Board with Dr. Cohen is Arthur Ettlinger of the *South African Jewish Board of Deputies* and Frank Goldman of the *B'Nai B'Rith*. Maurice Bisgyer and A. G. Brotman are secretary-generals. This international organization purports to represent world Jewry before the United Nations, particularly before the *United Nations Economic and Social Council* (ECOSOC).

The *Board of Delegates of American Israelites* was organized in 1859. Rabbis Isaac Leiser and Isaac M. Wise were both active in this group from the beginning. This organization was the first in the United States of the so-called "Jewish defense" associations. Its principal accomplishment was an amendment to Federal law striking the provision that restricted Army chaplains to ministers "of a Christian denomination" so that Jewish rabbis became eligible to serve in the armed forces in that capacity.

The *Board of Delegates of Civil and Religious Rights* succeeded the *Board of Delegates of American Israelites* in 1878. The *B'Nai B'Rith* was active in support of this new Board. Simon Wolf was the Washington lobbyist for this organization for about forty-five years. The Board was dissolved in 1925.

In 1873 Rabbi Isaac M. Wise organized the *Union of American Hebrew Congregations*. Two years later he established the *Hebrew Union College* in Cincinnati, the first rabbinical seminary in the United States. In 1889 Wise founded the *Central Conference of American Rabbis*. The *National Department of Synagogue and School Extension* was established after Rabbi Wise's death. The significance of these organizations lies in the fact that they brought American Jewry together as a distinct group in the United States, thus effectively halting assimilation.

The Forty Eighters

Many of the Jews immigrating to the United States came as a result of their revolutionary activities in Germany in 1848. They became known as the "Forty-eighters."

Karl Marx and Frederick Engels issued the *Communist Manifesto* in 1848 and some of the "Forty-eighters" carried its virus, if not the actual publication, with them to the United States.

Ferdinand Lassalle, son of a Jewish merchant, influenced by Marx and Engels, was active in this period, advocating his theories of state socialism and workers' cooperatives. While the success of his ideas for a political party of workers did not come until later, the elementary philosophy of modern labor unions and "social democracy" won many followers among the German Jews, who carried these doctrines with them to America.

And then there was Dr. Moses Hess, called by some the "communist rabbi". He had collaborated with Marx and Engels. Ultimately Hess joined Lassalle in advancing state socialism, while championing Zionism. Many of his followers were among the "Forty-eighters."

From the group of Jewish socialists and communists who had first worked with Marx and Engels there had issued several brands of revolutionary thinking patterned after Marx's rabbinical abstractions. Each school had its following and many came to America.

The Russian Jews

The third wave of Jewish immigration began in earnest in 1881. The overwhelming majority were from Russia, although many came from Poland, Galicia, Roumania, and other parts of eastern Europe. The German immigration had slowed to a trickle after 1871.

Rabbi Lee J. Levinger cites some interesting statistics on Jewish immigration. "From 1790 to 1840," he writes, "— a period of fifty years — the population of the United States as a whole increased from 4,000,000 to 17,000,000 or 325%; during the same half century the Jewish population increased from 3,000 to 15,000 or 400%. Thus, in the Spanish period the increase was about the same as that of the nation as a whole. During the next forty years the national population increased from 17,000,000 to 50,000,000 or 200%, but the Jewish population increased from 15,000 to 250,000 or 1400%. During the German period, then, the Jews increased seven times as fast as the population of the country as a whole, and became fifteen times as numerous as they had been. During the next forty years from 1880 to 1920, the United States changed from a nation of 50,000,000 to one of 106,000,000, an increase of 112%; but at the same time the Jewish

community increased from 250,000 to 3,500,000 an increase of 1300%. That is, during the Russian period of immigration American Jewry increased eleven times as fast as the population of the nation as a whole, and became fourteen times as large as it had been before the period began."

Between 1881 and 1920 two million Jews entered the United States. Of the four million, two hundred thousand Jews in the United States in 1928 it is estimated that three and a half million were of east European birth or descent.

Descendants, for the greater part, of the Khazars, speaking Yiddish, poverty-stricken, oppressed and persecuted, the Russian Jews poured into America. For a period of eight years they averaged a hundred thousand a year. Both the Spanish and German Jews came to America with some attachment for the lands of their birth. In Spain, Portugal and in Germany the Jew felt himself to be a Spaniard, a Portugese and a German. In the United States he became an American and felt himself to be a part of the country. This was not true of the Russian Jew. He was no part of Russia. He was of a nation apart. He had his own courts. He was ruled by Jews and very seldom met a Gentile, except in business transactions or governmental difficulties.

The Russian Jews were either conservative and orthodox, or radical extremists, socialistic and atheistic. Feeling no allegiance for the land of their birth, their patriotic instincts turned to the Phrophetic promise of the reestablishment of Israel. Whether under the iron heel of the Czar's secret police or breathing the free air of America, Russian Jews considered themselves a nation in exile. America was but a *newer* exile and to it they carried their intense Jewishness, sense of solidarity, and hatred for *goy* governments. Imbued with these traditions, the Russian Jews in America became fanatical Zionists.

Richard J. H. Gottheil, writing in 1914 concerning the work of Moses Lob Lillienblum, said: "Though liberal America might offer very many more advantages to the Jews than Russia ever could, the emigration was no real solution of the Jewish question. It tended merely to create a Jewish question in another country."

The Spanish and German Jew had found contentment in the United States. While the Russian Jew found opportunity, freedom and wealth he did not find contentment. Where he was not a rebel against all presently constituted governmental authority, he was restless in his narrow orthodoxy. The "ingathering of the exiles" in a reestablished Israel occupied his mind on the one hand, while the establishment of a socialistic Utopia patterned on *Senhedrin* totalitarianism, occupied him on the other. Whether he was fanatically orthodox or radically atheistic he remained ethnically a Jew. His history of oppression and persecution in eastern

Europe became both a shield and a lance in America, whereby he concealed his vices and shortcomings and silenced his critics. His onslaught on American economics, politics and traditions, unhampered by secret police and pogroms, encouraged him to greater and more aggressive efforts. When confronted by opposition he learned to cry persecution and "anti-Semitism." Whether he spoke as an orthodox rabbi for the "oneness of the Jewish people" or called for the overthrow of the Republic by force and violence as an atheistic Marxist, he answered his critics with the same cry — "anti-Semitism."

Speaking of the Jewish colony in New York City shortly before the middle of the nineteenth century, Leo N. Levi, said that while it had grown to considerable proportions "it lacked cohesion. It was composed of elements," he explained, "which, if not altogether discordant, were at least not homogenous. It embraced the *Sephardim* or Portuguese Jews who held themselves aloof from and superior to all others; English Jews who were insular in their ideas; German Jews who resented the arrogance of the *Sephardim*, but who themselves arrogated superiority over the Poles, and lastly, the Polish Jews, who sneered at the assumptions of the Portuguese, English and German Jews. It embraced some men of culture in the broadest sense, others of great scholarship in a limited and Jewish sense only, and still a greater number of the ignorant and unrefined. In the colony were some who were animated by a lofty but liberal religious spirit, others who were fanatically pious, and still others who were in every way irreligious. These are but some of the differences which operated against harmonious co-operation. Small groups were formed, based in each instance upon something common to the members thereof, and these groups were jealous of and in a measure hostile towards one another. Despite these differences, each Jew was at some time or another reminded that over and above them existed the community of sentiment and interest which inevitably obtains among all classes of Jews. The Jews are and ever have been a peculiar people. . ."

While speaking particularly of the Jewish community of New York City shortly before the middle of the nineteenth century, Mr. Levi's observations are still applicable twenty-five years later. The descendants of the Spanish Jews still held themselves aloof from German and Russian Jews and felt themselves the aristocrats of all Jewry. German Jews, now established and prospering in America, held themselves above the hordes of Russian Jews pouring into the country. Both the Spanish and German Jew, bewildered by the uncouth manners and strange tongue spoken by the new-comers, looked upon them as "foreigners." Yiddish, although written in Hebraic characters, was

no language at all to the Spanish and German Jews. Nevertheless, they were Jews, these Russian immigrants, and the German Jews set about to "Americanize" them.

While the German Jews extended their organizations beyond the synagogue, their secular organization was along American or German lines. Charities and lodges satisfied them. In their efforts to "Americanize" the Russian Jews they became a dominating force; in the end they were swallowed by the overwhelming tide of Jewish nationalism that refused to recede in the hearts of the Russian immigrants.

With economic independence came resentment against the German Jews. The Russian Jews now openly rebelled against the well-intentioned guidance and, perhaps, patronizing control exercised over them by the Germans. Although taking full advantage of American freedom and opportunity, they, more and more, became a nation apart; an exiled people in a strange and alien land. The captivity in Russia had been harsh; the secret police of the Czars permitted little opportunity for the conquest of the Holy Land. This new base in America was full of promise. A tolerant people with strange concepts of liberty; free speech that gave immunity to those who advocated censorship; free assembly for those who incited to riot and revolution; a free press that could be used to suppress its use, and a concept of loyalty that excludes international conspiracy as treason. In this amazing country an alien might speak out against it, and even a native born or naturalized citizen might organize to destroy it. Anyone might enjoy all of its privileges and, at the same time, permit his heart, ambitions and loyalties to be elsewhere. Furthermore this peculiar concept called "democracy" was a very useful thing. Because men were ambitious and hungry for public office they were susceptible to financial assistance in political campaigns and very sensitive to organized pressure once in office. Bartering with public officials in Czarist Russia had been a necessary adjunct to existence; in America it became a political weapon of untold power. So the German effort to "Americanize" them was brushed aside and the Russian Jews struck out on their own.

Many, of course, would become good Americans, satisfied with the freedom to worship God in their own fashion, and to become integrated in the American way of life. Others would become socialists, advocating alien doctrines imported from the cellars of Asia and Europe. Some would be gentle radicals, mixing revolutionary dogma with the strange new ideas of freedom.

Others would be fired with revolutionary theories of force and violence. Still others would yearn for the fulfillment of the promise of the Prophets and live only for the return to Zion. All, to a lesser or greater degree, would remain Jews.

In a later day a Communist Jew would refuse to testify before legislative committees of the government. And the Talmud would be used to defend other Jews being prosecuted for conspiracy against the most generous government they had ever known. The *Jewish Encyclopedia* would be used as an authority and an Assistant to the United States Attorney in New York would receive this extract:

"*Moser*: An informer, denunciator . . . Nothing was more severely punished by the Jews than tale-bearing; and no one was held in greater contempt than the informer. On account of the fact that his deed frequently caused mischief and even entailed death and destruction, the sages of the *Talmud* compared the '*moser*' to a serpent . . .

"According to the Talmudic law, the delator (informer) was punished with death; and although in general the jurisdiction of the Jewish courts in criminal cases ceased with the destruction of the Jewish commonwealth, in the case of informers the penalty remained in force, those convicted being punished the more severely because they deliberately increased the danger which constantly threatened the people . . .

"In the statutes signed by the communities of Catalonia and Valencia, September 25, 1354, the extermination of informers was made a public duty, in the accomplishment of which everyone was required to render his utmost assistance.

"Jews of Castile. — When one was convicted of informing, he was branded on the forehead with a red-hot iron; if he were convicted of treason three times on the testimony of two trustworthy witnesses, the court rabbi was required to bring about his execution . . . Did the informer escape, so that he could be neither killed nor branded, he was proclaimed as a traitor, completely excommunicated from the community of Israel, and stigmatized as 'blood-shedder' or 'villain' . . ."

Thus, the apostate; — the atheistic Jew would still have recourse to his ethnic origin — and the *Talmud* — for his treasonable activities in the United States.



JUDAISM

To most Christians *Judaism* is a sealed mystery. The average non-Jew would hazard the guess that Judaism is the religious philosophy expounded in the Old Testament and that it stops short of Christianity because the Jews rejected Christ as the Messiah. Many would say that the Jews believe they were chosen by God as His particular people and that they believe that they will ultimately be given a King who will restore their ancient glory and give them dominion over the entire Gentile world. Some Christians have heard of a ponderous accumulation of books written in Hebrew, called the *Talmud*, which, they would say, appears more important to the Jews than the Books of Moses. Inextricably wound up in the practice of Judaism — from the non-Jewish viewpoint — are ceremonies of sacrifice and strange dietary tabus. Some would venture the opinion that Jewish religious ethics applied only to co-religionists, that right and wrong conduct was weighed in different scales; — one for the Jews and another for Gentiles.

The National Faith of Israel

The ancient Israelites believed that Jehovah was the God of Israel. This was the essence and the substance of the national faith. Jehovah, however, was not "God" in the sense of "salvation." He was a "helper"; — assistance in all occasions of life. Forgiveness of sins was of secondary importance and was involved in the "help". Forgiveness of sin was not a matter of faith. It was a matter of experience.

The relationship between Jehovah and Israel was that of father and son. It was believed that Jehovah was capable of many moods and that His favor was won and retained by sacrifices, prayer and thanksgiving.

Ancient Israel believed that Jehovah judged, punished and rewarded, not in the hereafter, but upon the earth. A significant aspect of this article of faith was that the judging, punishing and rewarding had little to do with the individual. Reward and punishment was meted out to families and nations. Jehovah existed for Israel, and everything—including Jehovah,—depended upon the existence of Israel.

The prophets Amos and Isaiah did much to influence these ancient beliefs. Amos predicted the fall of Israel but gave it eternal life by refusing to allow the conception of Jehovah to be involved in the destruction of the Kingdom. In Judah, Isaiah's reforms led to the ecclesiastical state, and the doctrine that the true Israel was contained in the "holy remnant", — the group of persons who followed him — and that ultimately it, alone, would emerge victorious.

In Josiah's time much of the ancient faith became modified and crystalized in Deuteronomic legislation. Jehovah is the *only* God and He has entered into a Covenant with Israel. His service demands the whole heart and energy of His people.

Jerusalem fell in 586 B.C. and with it the Kingdom of Judah. Many of the important Jews were deported to Babylon. They believed that they were being punished by Jehovah, but had faith that He would send a Messiah who would restore His Kingdom upon the ruins of the Kingdoms of the world. They observed days of fasting and humiliation. Observance of the Sabbath and the practice of the rite of circumcision became of great importance. Meetings on the Sabbath day developed into the later establishments of synagogues. More and more the idea of Jehovah as God alone, and God over all, became the central theme of belief. More and more Jehovah became the God of Israel. "There is no God but Jehovah, and Israel is His prophet."

In 538 B.C. Cyrus permitted the exiles to return to their fatherland. Through Ezra, about the year 444, the Covenant, which had rested on Deuteronomy alone, was expanded into a Covenant based upon the entire *Pentateuch*, — the five Books of Moses. These books are practically identical with the first five books of the Old Testament used by the Christians, with minor differences and some additions. The *Pentateuch* embodies the Mosaic laws and became the Jewish *Torah*. It was now read every Sabbath day in the synagogues.

The desire to fix all doctrine by hard and fast rules resulted in a systematized codification of the interpretation of the laws of Moses and ritual tradition. Toward the end of the second century the Pharisaic doctrine of Hillel was given the status of statute law by the patriarch Rabban Judah the Holy. This work is known as the *Mishna*. It became the subject of rabbinical comment, interpretation and supplement. Two additional works on doctrine, the *Palestinian Gemara* and the *Babylonian Gemara*, became, collectively, the *Talmud*. (*Talmud* means *doctrine*.)

Throughout the following centuries the Jews, for the greater part, have adhered to the central theme that they are a people apart; particularly chosen by God; that "there is no God but Jehovah, and Israel is His prophet." They have believed themselves a nation in exile; a nation, nevertheless, that must ultimately triumph over all the nations of the earth.

The Sanhedrin

In the time of the Maccabees a supreme judicial authority was established. It was known as the *Sanhedrin* and was composed of 71 members of the "elders of Israel". The high-priest

generally was president of the tribunal. The court was composed of chief-priests, elders and scribes.

The *Sanhedrin* passed on all capital offenses against the law. It had the power of inflicting punishment by scourging and death.

The Talmud

The *Talmud*, as has been seen, is the collection of civil and canonical laws handed down by the rabbis and Holy men of the Jews. It became the final authority for any question of Jewish conduct. It was the last word governing the Jews' relations with other Jews, and with Gentiles. As might be expected the *Talmud* is a bulky work, written in Hebrew. It runs into many volumes. Its study has been confined to rabbis and theologians and very little of its contents is known to lay-Jews or Gentiles.

Translations of some of its contents have been made from time to time in an attempt to prove that the Jews live by a double standard of ethics; — that the laws of Moses are interpreted to apply only to the Jews in their intercourse with each other and not to their conduct in dealing with Gentiles. Thus, it is alleged, the *Talmud* permits double-dealing with Gentiles; deceit, robbery and the violation of Gentile women; all of which, of course, is strictly prohibited when dealing with Jews. The law of Moses does not permit polygamy but the Old Testament contains many accounts of concubinage. Through the centuries, intermarriage with Gentiles has been prohibited. Being a member of a "nation in exile" it was alleged that the Jew owed no loyalty to the land of his birth or residence. Believing himself to be one of God's chosen people he was said to look upon all Gentiles as beasts over whom he would one day hold dominion. All this, — and much more, — was alleged to be meticulously decided and decreed by the *Talmud*.

The *Pentateuch*, of course, is accepted as part of the Bible by the Christians. The basic laws of Moses are there for anyone to read and study. Only the *Talmud* — the Jewish interpretation and specific application of these laws — remain a sinister mystery.

Whether or not the *Talmud* actually contains these doctrines would appear of little moment. Most religions in their origins and during their development exhibit similar attitudes toward the "infidel" and the "heathen". All religion begins with the assumption that it is the "true faith"; that its God is the *only* God; that the "true believer" is the "chosen" of the one God. Learned Christian theologians once seriously pondered whether it were permitted to make peace with the infidel, and whether promises made to him were binding on Christians. Intermarriage with the "infidel"; the "foreigner"; has ever been a prohibition

of most religions, and, in Christianity, it has even been a prohibition between Christians of different denominations.

The *Torah* and the *Talmud*, however, have left several indelible impressions upon the orthodox mind. First, that the Jews are a peculiar people; separate and distinct from all other peoples; the particular concern of the one God, — the ancient Jehovah of Israel. Second, that a Messiah of the line of David and Solomon will arise in Israel who will restore the Jews to their rightful place in the world.

Napoleon and the Sanhedrin

Napoleon must have had in mind the usual allegations concerning the *Talmud* when he convened the *Sanhedrin* in Paris in 1806. A general assembly of one hundred and eleven delegates met under the presidency of Abraham Furtado. To this assembly Napoleon directed twelve questions, which, briefly stated, follow:

1. Is polygamy allowed among Jews?
2. Is divorce recognized by the Jewish law?
3. Can Jews intermarry with Christians?
4. Will the French people be esteemed by the Jews as strangers or as brethren?
5. In what relation, according to the Jewish Law, would the Jews stand toward the French?
6. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land?
7. Who elect the Rabbins?
8. What are the legal powers of the Rabbins?
9. Is the election and authority of the Rabbins grounded on law or custom?
10. Is there any kind of business in which Jews may not be engaged?
11. Is usury to their brethren forbidden by the Law?
12. Is it permitted or forbidden to practice usury with strangers?

The *Sanhedrin* met for its formal sessions on February 9, 1807, under the presidency of Rabbi David Sintzheim of Strasburg. The *Sanhedrin* was composed of delegates elected by the synagogues of France and Italy. The forms of the old *Sanhedrin* were observed as far as possible. The decisions were in statute form, binding the constituents of the *Sanhedrin*. They were treated with respect even by Jewish communities which sent no delegates. The Jews of Frankfort and Holland formally accepted them.

The answers to Napoleon's questions were confirmed and formulated in nine laws or decrees:

1. Polygamy is forbidden, according to a decree of the synod of Worms in 1050.

2. Divorce is allowed to the Jews if and so far as it is confirmatory of a legal divorce pronounced by the authority of the civil law of the land in which they live.

3. No Jew may perform the ceremony of marriage unless civil formalities have been fulfilled, — intermarriage with Christians are valid civilly, and, although they cannot be solemnized with any religious celebration, they involve the parties to them in no ban.

4. The Jews of France recognize in the fullest sense the French people as their brethren.

5. Acts of justice and charity are to be performed towards all mankind who recognize the Creator, irrespective of their religion.

6. Jews born in France and treated by its laws as citizens consider it their native country, — they are bound to obey the laws of the land; Jews are dispensed from ceremonial observances during service in the army.

7. The *Sanhedrin* exhorts the Jews to train their children to laborious lives in useful and liberal arts, to acquire landed property as a means of becoming more firmly attached to their fatherland, to renounce occupations which render men odious and contemptible in the eyes of their fellow-citizens, and to do all in their power to acquire their neighbors' esteem and good wishes.

8. Interest is not allowed to be taken when money is lent for the support of a family, but interest is permitted when money is lent for commercial purposes, if the lender runs any risk, and if the legal rate is not exceeded.

9. The above declarations concerning interest, and the texts of the Holy Scripture on the same subject, apply between Jews and fellow citizens in precisely the same way as between Jews and Jews.

Modern Judaism

The religious practices of the Jews may be divided into three classes. The first is the written law contained in the *Pentateuch*; — the five books of Moses. The second is the oral law; — commentary by rabbis upon the *Pentateuch*, reduced to writing in the *Talmud*. The third are those customs sanctioned in different times and places. These customs differ among Jews, particularly between the Spanish, German and Russian Jews.

The Jewish creed may be said to consist of thirteen articles which all orthodox Jews accept. They are substantially as follows:

1. Belief in one God.
2. Belief that God is one and indivisible.
3. Belief that God is an incorporeal being.
4. Belief that God is eternal; that all beings except Himself, had a beginning; that God is the beginning and end of all things.
5. Belief that none but God is the object of divine adoration; that no created being ought to be worshipped as a mediator or intercessor.
6. Belief that whatever is written in the books of the prophets is true.
7. Belief that Moses was a prophet superior to all others and that his prophecies were true.
8. Belief that the law of Moses came from the mouth of God.
9. Belief that the law of Moses is unchangeable; that there can never be the least additions of, or diminution from it.
10. Belief that God knows the most secret thoughts and governs all the actions of mankind.
11. Belief that God will reward those who observe this law, and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward, and damnation of the soul the most severe punishment.
12. Belief that a Messiah shall come; that Israel will never have any King to rule over it but one that shall be of the line of David and Solomon.
13. Belief that God will raise the dead.

Reform Judaism

Dr. Kaufmann Kohler of New York City's *Temple Beth El* and a follow of Dr. David Einhorn, called a conference of reform rabbis in Pittsburgh, November 17, 18, 1885. The conference became known as the *Rabbinical Convention of the Reformed Hebrew Church*, and the platform it adopted has become the foundation of Reform Judaism. Its principal professions of faith are:

"We hold that Judaism presents the highest conception of the God idea as taught in our Holy Scriptures and developed and spiritualized by Jewish teachers. We maintain that Judaism preserved and defended amid continual struggles and trials this God idea as the central religious truth for the human race.

"We recognize in the Bible the record of the consecration of the Jewish people to its mission as priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domains of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its

conception of divine providence and justice dealing with man in miraculous narratives.

"We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its natural life in Palestine, and today we accept as binding only the moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

"We hold that all such Mosaic and Rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas altogether foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

"We consider ourselves no longer a nation; but a religious community, and therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish State.

"Christianity and Islam being daughter religions of Judaism, we appreciate their providential mission to and in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally and the fulfillment to all who operate with us in the establishment of the reign of our mission, and therefore we extend the hand of fellowship of truth and righteousness among men.

"We reassert the doctrine of Judaism that the soul of man is immortal. We reject, as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in gehenna and Eden (hell and Paradise) as abodes for everlasting punishment and reward."

The Convention also unanimously adopted a resolution declaring that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such services appears or is felt. The preamble to the resolution recognizes the importance of maintaining the historical Sabbath as a bond with the past and as a symbol of the unity of Judaism.

It should be noted that the center of orthodox Judaism is the faith that Israel will be restored. The Jewish world had looked upon the dispersion as a punishment. But Jewry was still Jehovah's chosen people. A Messiah would come out of Israel who would be the "King of Kings" and restore Jewry to the place and position that had been promised. To relinquish either nationality or race was to forfeit Judaism. The Jewish religion was inextricably bound up with the ethnic Jew, and in

spite of some protestation to the contrary, had no relationship to mankind in general.

The renunciation of these basic articles of faith by the reformers was, of course, strenuously opposed and condemned by the orthodox. Reason, logic and nineteenth century common sense, however, was on the side of the reformers and history will undoubtedly record, from the advantage of a greater perspective, that, had not other factors intervened, the so-called "Jewish problem" would have been on the road to happy solution. As early as 1845 the *Frankfort Rabbinical Conference* had decreed that "all petitions for the return to the land of our fathers, and for the restoration of a Jewish state, should be eliminated from the prayers." The German and the American rabbis, moving in new freedoms, could look upon the dispersion as a blessing and come to believe that Judaism might be separated from Jewish nationality and race, and assume a spiritual character that might include all races and nationalities. Thus, the 1885 Convention marked a significant turning point in Jewish thinking; — perhaps the most important in Jewish history. But its healthy growth was soon retarded and nearly destroyed by the hordes of immigrants who swept out of Eastern Europe.

Rabbi Isaac M. Wise was a moderate reformer but failed to attract either the orthodox or the extreme reformers. He undoubtedly gave impetus to the reform movement, however, veering sharply to American methods and away from the German. The establishment of the *Union of American Hebrew Congregations* was largely his work as was the *Hebrew Union College*. He also organized the *Central Conference of American Rabbis* of which he was president until his death in 1900.

Dr. Kaufman Kohler succeeded Isaac M. Wise as president of the *Hebrew Union College* in 1903. His most important work is *Jewish Theology*, a historical study of the beliefs of Judaism through the ages.

Rabbi Isaac Leeser represented a considerable force in Judaism. He was not orthodox in the strictly eastern European sense, but his innovations were conservative. He introduced English sermons but insisted that all prayers be in Hebrew. He bitterly attacked the reformism of Dr. Isaac M. Wise. In 1867 he founded *Maimonides College* in Philadelphia but it was not successful. Sabato Morais, Isaac Leeser's successor in Philadelphia, and Alexander Kohut of New York founded the *Jewish Theological Seminary of America* in 1886 in New York, which, largely, represents the conservative policies of Rabbi Leeser.

The Russian Jews were fanatically orthodox where they

were not radically revolutionary. The trip from Russia to the United States was more than a journey of a few weeks or months. It covered five centuries of development and thinking. From medieval tyranny to free America was a breath-taking leap. To the Russian Jews, however, it was merely a significant step on the long journey that must ultimately lead them back to Israel. They became the fervent Zionists and the driving force of Jewish nationalism in America.

The synagogues organized by the Russian Jews in the United States were strictly orthodox. Disdaining to associate themselves with the *Union of American Hebrew Congregations*, the Russian synagogues united in the *Union of Orthodox Jewish Congregations of America*. The Russian Jews had no desire to become Americans of Jewish faith. They established Yiddish newspapers; Hebrew schools on the Russian type, the *Cheder* and the *Talmud Torah* schools; and ultimately the *Rabbi Isaac Elchanan Theological Seminary*. Around the synagogue or Hebrew School they created a *Jewish Center* from which has developed the Jewish community centers found today in cities of sizable Jewish population. Behind the growing network of their organizational efforts was the desire to preserve the *Jewishness* of American Jewish youth; the identity of the Jewish people as a nation; and, of course, the understandable desire to preserve Judaism.

The reform Jew in the United States had said "This country is our Palestine, this city our Jerusalem, this house of God our Temple" when he dedicated the first reform synagogue at Charleston in 1841. But Judaism without a "national life" was unthinkable to the orthodox Russian Jews. The ghettos had preserved them as a people apart and in doing so had preserved Judaism. To maintain Judaism was to maintain *Jewishness*. If Jewish nationalism died then Jewishness must necessarily disappear — and with it Judaism.

The Russian Jew must remain a Jew and sing with Isaiah:
And the ransomed of the Lord shall return,
And come with singing into Zion,
And everlasting joy shall be upon their heads;
They shall obtain gladness and joy,
And sorrow and sighing shall flee away.

The Pretenders

Many individuals have appeared in the course of the World's history who have not hesitated to prey upon the superstitions, the hopes and ambitions, and even the sacred beliefs of people. One of the most amazing of these charlatans was Sabbatai Sebi (or Sabbathai Zebi) who lived in the seventeenth century. He was born at Smyrna in 1626.

Naming his brothers King of Judah and Israel, he proclaimed himself "King of the Kings of the earth" and set up his court in Turkey. His fame spread throughout Europe and the East. It was reported that he performed miracles, and treasures were sent to him from Poland, Hamburg and Amsterdam. The Persian Jews declared: "We shall pay no more tribute. Our Messiah is come."

Ultimately, in order to escape the wrath of the Porte, Sebi embraced Mohammedanism. Many of his followers believed that his conversion was forced, and continued to believe in him as the Messiah, expecting his return after his death.

Jacob Frank was the founder of the *Zoharites*, whose Bible was the Kabbalistic work called *Zohar*. Both Frank and his followers were persecuted by the orthodox Jews. Under the protection of the Bishop of Kaminick Frank burned the *Talmud* in public. When the Bishop died he migrated with hundreds of his followers, and afterwards lived at Vienna, Brunn, and Offenbach. He became a Roman Catholic and died in 1791.

The *Chasidim* (the pious) outlived the sect founded by Frank, and is still followed by many Russian Jews. It also recognizes the *Zohar* and reveres as its founder Israel Baal Shem or Besht, who pretended to be the promised child foretold by the prophet Elijah, and named by him Israel before his birth.

Besht, like the other Kabbalists, rejected the *Talmud* and praised gaiety and joyful religious worship. The *Zaddikim* (righteous) or *Rebbs*, (leaders of the *Chasidim*) still flourish and have a considerable following.



ZIONISM IN THE UNITED STATES

The Russian Jews in the United States welcomed the movement started by Theodor Herzl at Basle, Switzerland, in 1897.

A Hebrew writer in Russia, Asher Ginzberg, known as *Achad Haam* (One of the People) founded cultural Zionism at about the same time Herzl launched political Zionism. This contemplated the establishment of a Hebraic cultural center in Palestine, and was also acclaimed by the Russian Jews in America.

Moses Hess, Leo Pinsker and Theodor Herzl appear to have based their respective arguments for Zionism on the premise that anti-Semitism is a continually increasing menace that can only be cured by an abandonment on the part of the Jews of their insistence on remaining a Jewish nation in exile. This condition,

they tacitly believed, is unthinkable. The alternative cure is to become a nation *in fact*, and as far as Herzl was concerned, this step is fully political and not religious in any sense. The weakness of this argument is obvious on its face, and smacks of demagoguery in its application. The movement founded by Herzl was attractive because of the religious tradition on the one hand, and the race-superiority complex on the other. If brotherhood was the sincere desire of those who condemned anti-Semitism the condition of amalgamation would be indeed an insignificant price to pay for its achievement. Moreover brotherhood without amalgamation may be said to be an impossibility. Abandonment of conscience, under freedom, is neither necessary nor desirable in amalgamation. The cold fact of the matter is that amalgamation was well under way until Herzl's movement reversed the process.

Jewish reform in Germany and the United States opposed Zionism. Mention of Jerusalem and Zion had been removed from the prayer books. There were those who declared that the movement was fraught with catastrophe and evil for the Jews; that it would breed and extend anti-Semitism. Laurie Magnus warned that the Zionists were part-authors of the anti-Semitism they professed to slay. The *Central Conference of American Rabbis* warned that Zionist "attempts do not benefit, but infinitely harm, our Jewish brethren where they are still persecuted, by confirming the assertion of their enemies that the Jews are foreigners in the countries in which they are at home, and of which they are everywhere the most loyal and patriotic citizens."

In Germany the *Association of Rabbis* (July 16, 1897) declared that the attempts of the Zionists to found a Jewish national state in Palestine are contrary to the Messianic promises of Judaism as laid down in Holy Writ and in the later religious authorities. Efforts to colonize Palestine were not condemned but the Zionists would not compromise. It was to be a Jewish state or nothing because nationalism is the "very heart of Zionism." And Achad Haam declared that it had become plain "that we Jews cannot hope to lead the life of a separate nation among strange peoples, and yet be as one of them, taking part in all the activities about us as though we were full-blooded natives of the land of our sojourn, and at the same time remain a nation peculiar in views and distinct in character . . ."

Russian Jewry in the United States now had the wealth and the power, as well as the ingrained desire, to support Zionism. The *Zionist Organization of America* was organized in 1897 with Richard Gottheil of *Columbia University* as its first president, and Rabbi Stephen S. Wise as the first secretary. Branches for women (*Hadassah*), and children (*Young Judea*) were soon

organized to intensify the work of the parent group. Justice Louis D. Brandeis served as president before his appointment to the Supreme Court. Judge Julian Mack and Louis Lipsky were important members of the organization; Lipsky also serving as a member of the world Executive Committee.

In 1951, even after the establishment of the State of Israel, Zionism reorganized itself and prepared for greater conquests. "Herzl's thought of 'conquer the communities'," writes Dr. Max Nussbaum, "must be made the reality of our own days. The establishment of Jewish community councils and, where they do not exist, their development into organic Kehillah-type communities must be one of our projects for the coming years . . . It is upon us to fulfill Herzl's dream by 'conquering the communities' and leading them in the spirit of Jewish survivalism."

Dr. Nussbaum does not overlook the strictly political potentialities. "The Zionist movement," he adds, "should begin to concern itself with social causes which are of paramount importance for the survival of American Jewry. There is no reason whatsoever why the fight for FEPC or against discrimination must be dealt with by the *American Jewish Congress* only and that every Zionist should be satisfied because Congress is doing it so admirably! The struggle against discrimination in housing, in jobs, in colleges and universities is not only of great importance for a liberal American but is at the very roots of Jewish existence in the United States. I suggest a functional coordination with the *American Jewish Congress*, so that the whole strength of the Zionist movement can be thrown into the fight for all those causes that are so dear to our hearts as Americans and Jews, and upon which, in the long run, Jewish survival in the United States literally depends . . ."

Following is a list of the more important Zionist and pro-Israel organizations in the United States, together with a brief description of the purpose of each organization and the names of current officers, as published in the *American Jewish Year Book*:

Academic Council for Hebrew University. Established in 1941. It disseminates information about the activities of the *Hebrew University* in Israel and attempts to develop co-operation with academic circles in the United States. Chairman is Salo W. Baron. Executive vice-president is High Salpeter.

AMEIC — American Eretz Israel Corporation. Established in 1944. Seeks to further trade between the United States and Israel and to assist in the economic development of Israel. Publishes *Economic Information on Israel*. President is Joseph M. Mozer. Managing director is Aaron Bin-Nun.

American Committee for National Sick Fund of Israel. Founded in 1946. Engages in fund-raising and support of a sick-fund for Israel. President is Joseph Beder and the general secretary is Gabriel A. Wechsler.

American Committee for Weizmann Institute of Science, Inc. Founded in 1944. Seeks to establish and maintain the *Weizmann Institute for Scientific Research*. Edmund I. Kaufmann is president and Meyer Weisgal is executive vice-chairman.

American Committee for Universal Yeshivah. Established in 1924. Secures contributions for maintaining the *Yeshivah* (advanced schools for Talmudic study). President is B. L. Levinthal and the secretary is Pincus B. Soller.

American Economic Committee for Palestine, Inc. Founded in 1932. Seeks to develop the economy of Israel and provide employment opportunities for immigrants. Sidney Musher is president and Edna Kalkstein is secretary.

American Friends of the Hebrew University, Inc. Founded in 1931. Represents and publicizes the *Hebrew University* in the United States, and serves as a fund-raising arm and purchasing agent. Processes American students and arranges exchange professorships in the United States and Israel. Publishes *Monthly Bulletin*. President is Israel S. Wechsler. Executive vice-president is High Salpeter.

American Fund for Palestinian Institutions, Inc. Founded in 1939. Fund-raising agency for educational, cultural, and social welfare agencies in Israel, including both secular and religious institutions. Publishes *Israel Life and Letters*. Edward A. Norman is president. Alan M. Strook is secretary.

American Jewish Physicians' Committee. Organized in 1921. Seeks to build and maintain the medical department of the *Hebrew University*. Albert A. Epstein is president and David J. Kaliski is secretary.

American Red Mogen David for Israel, Inc. Organized in 1941. Supports the *Magen David Adom*, Israel's first aid agency. Publishes *Red Mogen David News*. Its President is Louis Lipsky. Executive director is Zalaman J. Friedman.

American Technion Society — American Society for the Advancement of the Hebrew Institute of Technology in Haifa, Palestine, Inc. Established in 1940. Supports the Institute and promotes the technical and industrial development of Israel. Publishes *Technion Bi-Monthly* and the *Technion Year Book*. President is J. W. Wunsch. Executive director is Juday Wattenberg.

American Trade Union Council of the National Committee for Labor Zion. Established in 1947. Collects funds and solicits moral and political assistance from trade union organizations

and members for the *Histadrut* and the state of Israel. Publishes *Histadruth News*. Joseph Breslaw is chairman and Isidor Laderman is executive director.

American Zionist Council. Formerly the *American Zionist Emergency Council*. First organized in 1939 and reorganized in 1948. Serves as the political arm of the major American Zionist organizations. Publishes *Palestine* and *Palestine Affairs*. Chairman is Louis Lipsky and the executive director is Jerome Unger.

American Zionist Youth Commission. Established in 1940. Joint agency of the *Zionist Organization of America* and *Hadassah*. It promotes and coordinates activities of the four affiliated national youth groups: *Young Judea*, *Junior Hadassah*, *Intercollegiate Zionist Federation of America*, and *Masada*. Publishes *Hamishpacha*, *Program Pathways*, catalogues and brochures. Co-chairmen are Leon A. Kohn and Mrs. Emanuel Halpern. Executive director is Amram Prero.

AMPAL — American Palestine Trading Corporation. Founded in 1942. Seeks to develop trade relations between the United States and Israel and assists in development of economic and agricultural resources of Israel. Chairman of the Board of Directors is E. I. Kaufmann. A. Dickenstein is secretary-treasurer.

Bnei Akiva Organization of America. Established in 1947. A *Hapoel Hamizrachi* youth organization. Prepares Jewish youth for *Kibbutz* life in Israel in accordance with the laws and traditions of the *Torah*. Maintains summer camps and participates in agricultural camps. Publishes *Bnei Akiva Iton*, *Hamichtav*, and *Handbook for Leaders*. The executive director is Sigi Weil.

Brandeis Youth Foundation, Inc. Founded in 1941. "Maintains summer camps for youth for education in American and Zionist heritages." President is Herman L. Welsman. Secretary and executive director is Shlomo Bardin.

Brit Trumpeldor of America, Inc. Established in 1929. Seeks to educate Jewish youth for life in Eretz Israel by the teaching of the Hebrew language, Jewish history and culture, and "military preparedness". Publishes *Altalena*, *Hadar*, and *Tel Hai Newsletter*. Seymour Rosenberg is president.

Federated Council of Palestine Institutions. Founded in 1940. Raises funds from federations and welfare funds in America for the support of independent religious, educational, and welfare institutions in Israel which are not maintained by the various fund-raising agencies of the Zionist Organizations. President is David L. Meckler, Executive vice-president is Abraham Horowitz.

Habonim Labor Zionist Youth. Organized in 1920. Trains young Jews to become *halutzim* in Israel and to create a co-operative society there. Publishes *Alot*, *Furrows*, *Haboneh*, and *Iggeret*. Executive secretary is Arthur Gorenstein.

Hadassah, Women's Zionist Organization of America. Established in 1912. Seeks to foster Zionist ideals in the United States. Conducts health, medical and social service activities in Israel. Publishes *Hadassah Headlines* and *Hadassah Newsletter*. Mrs. Samuel W. Halprin is president and Jeannette N. Leibel is executive-secretary.

Hagdud Haivri League, Inc. Organized in 1920. Works for a Jewish homeland in Palestine and preserves the records of the *Jewish Legion for Palestine*. Commander is Samuel Marche. Publishes the *Jewish Frontier*.

Hapoel Hamizrachi of America. Established in 1921. Seeks to build up the state of Israel in accordance with the principles, laws, and traditions of the *Torah* and its precepts of social justice. Publishes *Hamichtav*, *Internal News Letter*, *Jewish Horizon*, *Kolenu*, and *Sabbath Voice*. Bernard Bergman is president. Nathan Muchnik is secretary.

Hapoel Hamizrachi of America, (Womans Organization of). Organized in 1948. Helps maintain nurseries, kindergartens, homes for children and girls, training schools, and loan organizations in Israel. Mrs. Asher Siev is president; Mrs. Joshua Weiss and Mrs. Mae Reimer, secretaries.

Hashomer Hadati of North America. Founded in 1939. Trains youth for life in Israel based on Orthodox principles and operates *Hechalutz Hamizrachi* farms. Publishes *Hamenahel*, *Hamigdal* and *Ohalenu*. Executive secretary is Noach Steil.

Hashomer Hatzair. Organized in 1925. Educates youth and provides agricultural training for pioneering and collective life in Israel. Publishes *Chulyot*, *Igeret L'Bogrim*, *Lamadrich*, *Niv HaBoger*, and *Youth and Nation*. The National Executive Secretary is Shulamit Bernstein.

Hechalutz Organization of America. Established in 1935. Provides agricultural, industrial, and educational training for American Jewish youth in preparation for life in Israel, and offers advice, guidance, and assistance to professionals who desire to settle in Israel. Publishes *Chalutz* and *Professional Bulletin*. Secretary is Yehuda Messinger.

Intercollegiate Zionist Federation of America. Organized in 1945. Seeks to integrate student Zionists of America in a program of education and action on behalf of Israel and American Jewish community through study groups, regional seminars, summer camps, a leadership institute, and political action and cultural programs. Publishes *Izfacts*, *Student Zionist*, and *Zionist Times*. Judith Neulander is president and Mrs. Alfred H. Levine is administrative secretary.

Israel Music Foundation. Established in 1948. Seeks to build a bridge of music between Israel and the broadest possible

international audience. Records outstanding musical groups and soloists in Israel. Publishes creative works of Israeli composers. Maintains a reference library of Israeli music. Grants exchange scholarships. Oscar Regan is president and the secretary is Oliver Sabin.

Jewish Agency for Palestine, American Section. Established in 1929. Advises and cooperates with the administration of Israel in economic, social, and other matters affecting that nation. Assists in immigration of Jews to Israel and in their absorption and settlement on the land. Seeks to encourage the flow of private capital into Israel and to stimulate cultural interest in Israel and the ideals of Zionism. Publishes *Economic Horizons* — *Horizonte Economico*, *Eresnews*, *Jadla*, *Israel y America Latina*, *Noticias de Israel*, and the *Youth Forum*. Chairman of the American Section is Nahum Goldmann. Executive director is Gottlieb Hammer. (It is registered as an agent of a foreign government with the United States Department of Justice.)

Jewish National Fund, Inc. Organized in 1910. Raises funds to purchase and develop the soil of Israel as the inalienable property of the entire Jewish people. Publishes *JNF News Bulletin* and *Land and Life*. The president is Morris Rothenberg. Executive director and secretary is Mendel N. Fisher.

Junior Hadassah. Organized in 1920. Assists in the development of Israel. Interprets Israel to American youth. Fosters Judaism as a creative way of life. Publishes *Junior Hadassah News Bulletin*. President is Zelda Funk. Executive secretary is Mrs. Alice B. Jacobson.

Junior Mizrahi Women's Organization of America. Established in 1940. Organizes and maintains settlement houses in Israel to service the underprivileged in an Orthodox Jewish environment. Seeks to further Zionism and traditional Judaism in America. Publishes *Junior Mizrahi Women's News*. Gwendolyn Goldstein is president. Lee Stein is executive director.

Keren Hayesod - Palestine Foundation Fund, Inc. Established in 1922. Raises funds for the *Jewish Agency for Palestine*. President is Charles Ress and the executive director is Sarah Behrman.

Labor Zionist Organization of America - Poale Zion. Organized in 1907. Supports labor and progressive forces in Israel shaping it as a cooperative commonwealth. Publishes *Jewish Frontier*, *Labor Zionist*, and *Yiddisher Kemfer*. Baruch Zuckerman is president. Berl Arymer is executive secretary.

League for Jewish National Labor in Palestine, Inc. Founded in 1935. Extends moral and financial help to the non-socialist *National Labor Federation of Israel* (*Histadrut HaOvdim Haleumit*). President is Belnesh Epstein. Executive director is Morris Giloni.

League for Religious Labor in Eretz Israel. Established in 1941. Promotes in the United States the ideals of religious labor in Israel, and assists the religious labor movement in Israel. Isaac Rivkind is president and Meir Soihltman is the director.

Masada, Young Zionists of America. Founded in 1933. Encourages pioneering in Israel and participates actively in American Jewish life. Publishes *Masada News* and *Program Aids*. Israel Katz is president and Carl Lampner national executive director.

Mizrachi Organization of America. Organized in 1911. Seeks to rebuild Israel as a Jewish commonwealth in the spirit of traditional Judaism. Publishes the *Jewish Outlook* and *Mizrachi Weg*. The president is Leon Gellman and the executive vice-president is Max Kirshblum.

National Committee for Labor Israel. Organized in 1923. Provides funds for *Histadrut*. Assists immigrants to Israel and helps absorb and productivize them. Assists the labor movement. Publishes *Histadruth Foto News* and *Histadruth Yearbook*. Joseph Schlossberg is the national chairman. Isaac Hamlin is national secretary.

National Council of Organizations for Palestine. Organized in 1923. Assists in fund-raising for Israel. Helps to propagate the Zionist ideal among fraternal groups. Executive president is Morris I. Goldman. Executive secretary is Samuel Goldstein.

National Young Zionist Actions Committee. Established in 1944. Coordinates and initiates Zionist youth activities of a political nature. Publishes *YZAC Bulletin*. Daniel Fliderblum is chairman and Leah Siderowitz executive secretary.

Noar Mizrachi of America. Founded in 1946. Seeks to build Israel as a Jewish state in the spirit of Orthodoxy through maintenance of schools and social welfare centers. Publishes *Noar Mizrachi News*. President is Simeon Kobrinetz. Executive Director is Aaron B. Seldman.

Palestine Economic Corporation Founded in 1926. Fosters economic development of Israel on a business basis through investments. Publishes *Israeli Economic News*. President is Julius Simon and the chairman of the executive committee is Robert Szold.

Palestine Lighthouse, Inc. Founded in 1927. Provides care, occupational training, and education to the Israeli war-blind; to the blind of the Middle East; and to the refugee blind of Europe. Publishes *Palestine Lighthouse Tower*. Mrs. Fanny Eltingon is executive chairman and Mrs. Joseph H. Cohen is treasurer.

Palestine Pioneers Foundation, Inc. Organized in 1946. Aids in building and colonization activities of the *National Labor Federation of Israel* and its various institutions and cooperatives.

The chairman is Morris J. Mendelsohn and the executive director is Morris Giloni.

Palestine Symphonic Choir Project. Established in 1938. Colonizes Jewish artists and their families in Israel. Seeks to establish a center for festivals of biblical musical dramas. The chairman is Myro Glass and the treasurer is James G. Heller.

Palestine Youth Conference. Organized in 1946. Enlists "volunteer service to Israel", e.g., fund-raising, speakers' bureau, organizational, and cultural activities, etc. The executive secretary is Leah Siderowitz.

Pioneer Women—(Women's Labor Zionist Organization of America). Organized in 1925. Seeks to build Israel along co-operative lines and achieve social improvement in the United States. Publishes *Pioneer Woman*. Mrs. Israel Goldstein is president and Mrs. Blanche Mogil is executive secretary.

Tel-Hai Fund, Inc. (League for Jewish National Labor in Palestine, Inc.). Established in 1935. Collects funds for defense and development of Israel. Publishes *Tel-Hai Fund Economic Bulletin*. Morris J. Mendelsohn is president. Hayim Lubinski is executive director.

United Labor Zionist Party - Achdut Haavodah-Poale Zion. Organized in 1920. Seeks to establish a democratic socialist order in Israel and strengthen the Jewish labor movement in the United States. Publishes *Unzer Veg*. General secretary is Paul L. Goldman.

United Palestine Appeal. Founded in 1936. Raises funds for *Keren Hayesod* and *Jewish National Fund*. Chairman is Morris Rothenberg. Executive director is Ellis Radinsky.

Women's League for Israel, Inc. Organized in 1928. Erects and maintains homes in Israel for rehabilitation and training of Jewish refugee and pioneer girls. Publishes *Women's League for Israel News Bulletin*. President is Mrs. William Prince. Executive secretary is Arline Meyer.

Women's Organization of America. (Affiliated with the *Mizrachi Organization of America*). Established in 1925. Maintains schools and nurseries in Israel in an environment of traditional Judaism. Conducts cultural activities for the purpose of disseminating Zionist ideals and strengthening traditional Judaism in America. Publishes *Bulletin*, *Cultural Guide*, and *Mizrachi Woman*. Mrs. Simcha Rabinowitz is president and Mrs. Augusta L. Wein is executive secretary.

Young Judea. Established in 1909. Perpetuates the ideals and traditions of Judaism among Jewish youth. Seeks to inculcate

a love for Israel and further democracy in the United States. Publishes *Leader*, *Senior*, and *Young Judaeon*. The chairman of the National Committee is Mrs. Emanuel Halpern. The national executive director is Norman Schanin.

Zionist Archives and Library. Established in 1939. Serves as an archive and information service for material on Israel and Zionism. Publishes *Palestine and Zionism*. The director and Librarian is Sophie A. Udin.

Zionist Organizatioin of America. Organized in 1897. Seeks to safeguard the integrity and independence of Israel as a free and democratic commonwealth by means consistent with the laws of the United States, and to strengthen Jewish sentiment and consciousness as a people and promote its cultural creativity. Publishes *Dos Yiddishe Folk*, *Inside Israel*, and *New Palestine*. Daniel Frisch is president. Sidney Marks is secretary and executive director.

Zionist-Revisionists of America, Inc. (Formerly *United Zionist-Revisionists of America*). Organized in 1925. Seeks the establishment of a democratic Jewish state with a Jewish majority on both sides of the Jordan. Publishes *Bi-weekly Bulletin* and *ZIO News*. The president is Joseph Schechtman. Executive director is Harry Levi.

The *American Zionist Council of Los Angeles* is located at 590 N. Vermont Avenue. Its constituent organizations are *Achdut Avodah*, *Hadassah*, *Hashomer Hatzair*, *Labor Zionist Organization*, *Polae Zion*, *Mizrachi Organization*, and *Zionist Organization*. Dr. Max Nussbaum is chairman; Mrs. Phyllis Ziffren, vice-chairman; Mrs. Jacob Baichman, treasurer; and Dr. Otto Schirn, secretary.

Under date of May 9, 1952 Dr. Nussbaum and Dr. Schirn addressed a letter to a congressional candidate which read as follows:

"The *American Zionist Council of Los Angeles*, which is the representative and coordinating body of all Zionist groups in this area, includes among its membership many residents of the Congressional District in which you are a candidate. They have asked us to contact you with regard to your attitude to support Israel as the only stronghold of democracy in the Near East, an area so vital to the security of the United States.

"We would also be very much interested to learn from you, whether, if elected to Congress, you will give your support to the program of economic aid to Israel, which is part of the Mutual Security Program. If you so desire, we shall be very glad to give the widest possible publicity to your statement on this issue."

IV

LABOR, SOCIALISM, AND COMMUNISM

Many of the Russian Jews who came to America found work in the garment industry in New York City. They labored under miserable conditions, worked long hours, and received pitifully inadequate wages. Although there had been a Jewish union organized as early as 1877, it was in the needle trades of New York City among the Russian Jews that Jewish labor had its first successes. Joseph Barondess, a Russian immigrant, Abraham Cahan, a writer, and Morris Hillquit, a lawyer, were early leaders in the Jewish labor movement. Both Cahan and Hillquit were socialists, and although born in Russia, came to the United States young enough to master English. Cahan became editor of *Forward*, a socialist-labor Yiddish daily publication. Hillquit became a prominent member of the Socialist party, and wrote a *History of Socialism in the United States*.

Many of the Russian immigrants, as has been seen, were revolutionary minded. Socialist theories had been expounded in Czarist Russia and many had become devout advocates of social-democratic doctrines. There had been Jewish terrorists like Grigori Davidovich Goldenberg, who had assassinated Prince Kropotkin at Kharkov in 1879, and Aaron Isakovich Zundelevisch who had been a member of the Executive Committee of the *Narodnaya Volya*. Karl Marx, ethnically a Jew, although denouncing Judaism along with all other religions, had made his impression through the work of the Russian socialist leaders on many of the younger generation who came to America. The radical element easily exchanged its Judaism for scientific socialism and its promise of a socialist Utopia.

The "promised land", "Utopia", and "Zion" might appear to be but different names for the same thing, so it is not so strange that a majority of Jews who abandoned Judaism remained Zionists.

Socialism, while generally a psychological reaction to frustration and an escape from a deadening sense of inferiority, is almost always a revolt against religion. The Socialist begins by condemning the economic system. He advances to a condemnation of the government, and ends by a tirade against God. Marx declared for the international solidarity of the proletariat. His modern followers turn their eyes toward Moscow and recognize the Soviet Union as the "worker's fatherland." And yet the modern Socialist has on occasion proved as chauvinistically nationalist as has the Zionist, a paradox that might perhaps be explained by the fact that Marx and many of the leaders of

modern Socialism were Jews. In spite of its origins and definite irreligious character, Socialism appears capable of joining hands with both Christianity and Judaism. The *Christian Socialist Party* was able to flourish in Austria and Germany and *Poale Zion* was able to organize in Czarist Russia. Following Franz Oppenheimer's liberal socialism *Poale Zion* seeks to establish cooperative settlements in Israel. The *General Jewish Workingmen's Union of Russia and Poland* (usually referred to as the *Bund*) had little or no religious or Jewish nationalistic tendencies in the beginning (1897). It supported the *Russian Workingmen's Democratic Party* but, in spite of its international and irreligious philosophies, found that it could not meet the Democratic Party's demand for complete assimilation. At its fourth convention its earlier policy was reversed and the delegates declared that the idea of nationality "is also applicable to the Jewish people."

The American Russian Jews who escaped Socialism were generally impressed with "democratic processes" and rejected the "force and violence" concepts that were to eventually captivate the revolutionary mind. But the step from "evolutionary socialism" through the labor movement to the "violent smashing of the machinery of bourgeois government would be an easy one for some when the last vestige of the ancient faith was gone. The *Bund*, in time, would become a revolutionary society, and, in time, the "religion" of Marx, Engels and Lenin would replace Judaism. The *Manifesto* would become the *Torah* and the works of Lenin would become the *Talmud*.

Meanwhile the Jewish radicals plunged into labor organizing. The *Amalgamated Clothing Workers of America* and the *International Ladies' Garment Workers*, almost exclusively Jewish, were founded. Sidney Hillman was president of the *Amalgamated Clothing Workers of America*.

The *Arbeiter Ring (Workmen's Circle)* was organized in 1900. It represents a left-wing element of American Jewry. It is primarily a fraternal organization. It publishes *Call*, *Der Fraynd*, *Kinder Tzaytung*, *Kulture un Dertziung* and the *New York Circleite*. A *Young Circle League* and a *Youth and English Speaking Division* were founded in 1927. Both organizations engage children in the program of the *Workmen's Circle*. They publish *Young Circle League News* and the *Workmen's Circle Call*. Ephim H. Jeshurin was president of the *Workmen's Circle* in 1950. Joseph Baskin was general secretary. Nat Peskin was director of the *Young Circle League*. Jacob Fishman was chairman and William Stern was the national director of the *Youth and English Speaking Division*.

The Jewish People's Committee

The *Jewish People's Committee for United Action Against Fascism and Anti-Semitism*, usually referred to as the *Jewish People's Committee*, was created in 1936 as a protest against the refusal of the *American Jewish Congress* and the *World Jewish Congress* to admit the representatives of the Jewish Section of the *International Workers Order*, *Icor*, and the *Fur Workers Joint Board of New York City*. Rabbi Jacob Greenfield; William Weiner, president of the *International Workers Order*; Dr. Charles Kuntz, head of *Icor*; H. Upatschewsky of the *Fur Workers Joint Board of New York City*, and Ruben Saltzman had been barred as delegates by the two Congresses.

Among those who were connected with the *Jewish People's Committee* are William Weiner, Ruben Saltzman, Joseph R. Brodsky, Joseph Freeman, A. A. Heller, Michael Gold, John Howard Lawson, Louis Weinstock, John L. Spivak, Rabbi Moses Miller, and Ben Gold.

Prior to the signing of the Hitler-Stalin pact in August of 1939 the *Jewish People's Committee* was aggressively against Hitler and fascism. After the signing of the pact the attitude of the Committee changed. "The American people want to stay out of this war", declared Rabbi Moses Miller. At its National Conference April 6-7, 1940 the JPC adopted a resolution which stated in part: "The *Jewish People's Committee* . . . urges all Jews to join with it and other progressive organizations in echoing the refrain which is sweeping through the country: Keep America Out of War." Rabbi Moses Miller was a member of the national board of the *American Peace Mobilization*, which conducted a picket line about the White House in protest against the "war-mongering" of President Roosevelt. He was one of the chief speakers at a "Walkout on War" rally of the *American Student Union*.

When Hitler broke the pact by his attack on the Soviet Union, the attitude of the *Jewish People's Committee* changed in unison with that of the Communist Party. On June 27, 1941, five days after the Nazi invasion of Russia, the National Board of the *Jewish People's Committee* issued a statement calling upon the Jewish people "to join with all the American people to defeat Hitlerism by aiding the Soviet Union . . ."

Max Perlow, Morris Greenbaum, Edward I. Aranow, and Morris Watson are JPC members with either Communist Party or Communist front affiliations, according to the reports of the *House Committee on Un-American Activities*.

Bernard J. Harkavy was Executive Secretary. M. Gertner was New York State Secretary. In addition to Rabbi Moses Miller, Rabbi J. Greenfield, Rabbi Judah L. Hahn, Ben Meyers, Harry

Mintz, M. Pizer, Irving Potash, Arthur Rock, J. Sultan and Charles Zuckerman were listed as presidents of the *Jewish People's Committee*.

In February of 1944 the *Jewish People's Committee* maintained offices at 22 East 17th Street in New York City. Max Perlow was acting President. Bernard J. Harkavy was National Secretary. Ruben Saltzman was treasurer. Vice Presidents were Ben Gold, Arthur Osman, Louis Weinstock and Harry Mintz. Maurice Rosenberg was administrative secretary.

The National Board was composed of the following: Joseph Aronow, Dr. Edward K. Barsky, Herbert Biberman, Sabina Bluman, Dr. A. L. Bunin, J. Burakoff, Sydney Burger, Abram Flaxer, Julius Fleiss, Morris Friedman, Leonard Goldsmith, Dr. Benjamin Goodman, Dave Greene, George Hochberg, Conrad Kaye, Aaron Kertman, Alexander Koren, Samuel Kramberg, Prof. William M. Malisoff, Saul B. Minowitz, Fern Mosk, Sam Nessin, Dr. Benjamin Netreba, Harry Poll, Irving Potash, Dora Rich, I. Rosenberg, George Sandler, S. Sanieel, Henry Sazer, Morris Schwartz, Ruben Shulman, Irving Schnurman, Max Steinberg, William Weiner, Isidor Weissberg, Sol Wollin, and Tobias Wendy.

JPC sponsors included the following: Aline Bernstein, Louis P. Birk, Marc Blitzstein, Morris Carnovsky, Jerome Chodorov, Prof. Leon W. Cohen, Lester Cohen, Lion Feuchtwanger, Irving Fineman, Dr. Abraham Goldfeld, William Gropper, Prof. N. Levinson, Josef Lhevinne, Rosina Lhevinne, Irving M. Lechtenstein, Albert Maltz, Samuel Ornitz, Prof. Bernard F. Riess, Rephael Soyler, Alfred K. Stern, Maurice Sugar, Max Weber, Z. Weinper, Prof. Louis Welsner and John Wexley.

The *Jewish People's Voice* is the official publication of the *Jewish People's Committee*. The editors (October 1938) were J. Greenfield, Jacob Milch, S. Almazov, David Goldberg and Ephraim Schwartzman.

The *Jewish People's Committee* is cited as a Communist front by the *House Committee on Un-American Activities*.

Jewish Writers, Artists and Scientists

The *American Committee of Jewish Writers, Artists and Scientists* was incorporated in 1941. It purports to "further Jewish anti-Fascist unity and promote friendly relations between the Jews of the United States and of the U.S.S.R." B. Z. Goldberg was president in 1949 and Joseph Brainin was Executive Chairman.

The official publication of the ACJWAS is *New Currents*. The issue of March 1944 listed Joseph Brainin, Frederic Ewen, Howard Fast, B. Z. Goldberg, Albert E. Kahn, Herbert Morias, and William Zukerman, as editors and Alice Alpert, assistant editor. Business manager was Lennie Tamarin. The advisory board was composed of the following: Sholem Asch, Alvah Bessie, Lion Feuchtwanger,

Waldo Frank, Murray Gitlin, William Gropper, Leo Huberman, Harold J. Laski, Albert Maltz, and Israel Schapiro.

Two Polish Jews, Social Democrats and leaders in Poland's trade-union movement, were executed by the Soviet Union under mysterious circumstances. That the executions were political appeared obvious, and U.S.S.R. prestige in the United States suffered considerably. In order to offset American repercussions the Soviet Union dispatched a "*Russian Delegation*" to the United States composed of two Russian Jews, — Itzik Feffer and Solomon Michoels. Professor Solomon Michoels was billed as "people's artist of the U.S.S.R.," and "the chairman of the *Jewish Anti-Fascist Committee of the U.S.S.R.*" Itzik Feffer was advertised as a "noted Jewish poet."

The *House Committee on Un-American Activities* reports that "the Communist-front organization technique was immediately set in motion, and reception committees — both national and local — were set up for the purpose of welcoming Itzik Feffer and Solomon Michoels."

The Jewish Advocate for Friday, July 16, 1943 carried an announcement of a "*Welcome Reception for the Russian Delegation*" to be held at Boston's *Symphony Hall* on Sunday, July 18, at 8 p.m. The *American Committee of Jewish Writers, Artists and Scientists* was represented in the person of B. Z. Goldberg. Dr. Hugh Cabot, Maurice Schwartz, and Rabbi Joseph S. Shubow were advertised as part of the program "highlights." The "*Welcome Reception*" was sponsored by the *Greater Boston Reception Committee to the Russian Delegation* of which Alexander Brin was general chairman, and Governor Leverett Saltonstall and Mayor Maurice J. Tobin were honorary chairmen. Professor Albert Einstein was honorary chairman of the National Committee. Eddie Cantor, Sholem Asch, Walter Houston, Serge Koussevitzky, Henry Monsky, Paul Muni, Pierre Van Paasen, Paul Robeson, Rubin Saltzman, Rabbi Abba Hillel Silver, and Dr. Stephen S. Wise were honorary co-chairmen.

The Communist *Daily Worker* for July 6, 1943 carried an announcement of a "Giant Mass Meeting" to be held at New York's *Polo Grounds* Thursday evening, July 8, 1943. In addition to the "*Russian Delegation*", Eddie Cantor, Paul Robeson, Larry Adler, and Maurice Schwartz were among those scheduled to appear. Tickets for the affair were obtainable at the offices of the *American Committee of Jewish Writers, Artists and Scientists*, or through the *Jewish Council Russian War Relief*, Brownsville Section.

B. Z. Goldberg is listed by the *House Committee on Un-American Activities* as having been affiliated with the following Communist front organizations: *Celebration of 15 Years of Biro Bidjan*, vice

chairman; *International Workers Order*, New York District, Concert and Lecture Bureau, speaker; *Ambijan Committee for Emergency Aid to the Soviet Union*, national officer; the *American Committee for the Settlement of Jews in Birobidjan*, member, dinner committee; *Open Letter to American Liberals*, signer; *Reichstag Fire Trial Anniversary Committee*, signer of declaration.

Joseph Brainin is listed by the *House Committee on Un-American Activities* as having been associated with the following Communist-front organizations or projects: *Celebration of 15 Years of Biro Bidjan*, sponsor; *National Committee to Combat Anti-Semitism*, sponsor; *Protestant*, associate editor; *Reichstag Fire Trial Anniversary Committee*, signer of declaration.

The officers of the National Committee for the *Greater Boston Reception Committee to the Russian Delegates* were the following: Joseph B. Abrams, secretary; Laurence Shubow, executive secretary; Peter M. Leavitt, treasurer; and Joseph I. Selfert, chairman of the Arrangements Committee. Committee members were Max L. Alpert, Mrs. Rose Andelman, Professor Hugh W. Babb, Samuel Baer, Nathan H. Barker, Judge Jennie L. Barron, Benjamin Block, Jacob Blume, Prof. Edgar S. Brightman, Dr. Joseph Brin, Judge Lawrence Brooks, A. S. Burg, Samuel Butkovitz, Henry Cabot, Dr. Hugh Cabot, Dorothea Cable Cary, Joseph Cinamon, Abraham Close, Harry Cohen, Israel Cohen, Fanny Cohen, Dr. Karl T. Compton, Arthur Constant, Mrs. Charles A. Coolidge, Max Cooper, Professor H. W. L. Dana, Dr. and Mrs. Albert C. Dieffenbach, Samuel S. Eisenberg, Arthur Eisenman, Mrs. Abbot J. Epstein, Saul Fechter, Dean Lucy Franklin, M. Freeman, Israel Friedlander, Mrs. H. F. Friedman, Joseph Ford, Rabbi Morris B. Funk, Serge Gaposchkin, Mrs. I. Glasser, Hannah L. Goldberg, Dr. Bernard Goldberg, Ben Gordon, Rev. Dana McClean Greeley, Peter Groper, Mrs. Peter Groper, Casper S. Grosberg, Lillian S. Gurvitz, Mrs. Lewis Goldberg, Professor Harrison Harley, Moses E. Hirsch, Max Hoffman, Albert Hurwitz, Nathan Hurwitz, Max Kabatznick, Gabriel Kantrovitz, Judge Jacob J. Kaplan, Harry L. Katz, Samuel Kalesky, Irving King, Rabbi Samuel I. Korff, Philip Kramer, David Lasker, Dr. M. W. Levinson Levi, Frank Lerman, Richard Linsley, Rabbi Hugo Mantel, Philip J. Marget, Rev. H. Leon Masovetsky, Joseph Matison, Professor F. O. Matthisen, Nadia Miller, Dr. Hyman Morrison, Alan Morse, Isadore H. Y. Muchnick, Bishop G. Bromley Oxnam, Moses L. Parsons, Prof. Ralph Barton Perry, Dr. Israel Privez, Dr. Irwin Portner, Arthur Rabinowitz, Sidney Rabinowitz, Rabbi H. H. Rubenowitz, Jacob Rabinowitz, Judge David A. Rose, Mrs. Morris Rosenberg, Sidney Rosenberg, Joseph Salerno, Edward L. Schrenberg, Mrs. Phillip Segal, Arthur Seserman, Dr. Arthur I. Shain, Jack Shore, Benjamin Schoolman, Rabbi Joseph S. Shubow,

Mrs. David M. Small, Dewey Stone, Mrs. Samuel J. Stone, Eliza Stone, Professor Dirk Strulk, Benjamin Ulin, Max Ulin, M. A. Weinman, Morris Welsberg, Samuel Westleman, Abraham Wintman, M. Yellin and Mrs. Ada F. York.

International Workers Order

The *International Workers Order* is cited as a Communist-front by the *House Committee on Un-American Activities*. This organization maintains an important Jewish Section. Rubin Saltzman was the secretary.

New Order, official publication of the *International Workers Order*, reported in its issue for April 1938 that the Jewish Section was the "largest in the Order." Rubin Saltzman "was first General Secretary of IWO and one of its founders when it split from the Workmen's Circle . . . His (Jewish) section started with 4000 now has 34,000 . . ."

The *Jewish Peoples Fraternal Order* is affiliated with the *International Workers Order*. It was headed by Albert E. Kahn.

The Freiheit

"*Freiheit* is the official Communist newspaper published in the Yiddish tongue," reports the *House Committee on Un-American Activities* (Appendix IX, page 473.) "For a number of years, the late M. J. Olgin was the editor of *Freiheit*. For two decades, Olgin was one of the leaders of the Communist Party in the United States.

"In the early post-World War I period, there were close contacts between Sidney Hillman and Communist leaders in this country. Robert Minor was special liaison man between Hillman and the party. M. J. Olgin was one of the party close to Hillman. Communist leaders, including Olgin, addressed the annual conventions of the *Amalgamated Clothing Workers of America*. Hillman's machine in the Amalgamated was enthusiastically backed by the Communist faction in the Union. It was during this period that Sidney Hillman made a donation of \$3,000 to the Communist newspaper *Freiheit* in the name of his wife, Bessie Abramowitz."

The newspaper is also known as the "*Morning Freiheit*."

Both Samuel Gompers and Sidney Hillman were Jews although the similarity between the two men stopped at that point. Samuel Gompers was an English Jew. He was the president of the *American Federation of Labor* for forty years, and, while an energetic and consistent fighter for the rights and welfare of American labor, he was equally the foe of the Socialists who would have made the great labor organization he founded a political party. Gompers had little interest in Jews, as such, or in Judaism. His whole life was the labor movement. He became conspicuous as an American patriot and an implacable enemy of Communism.

Sidney Hillman, on the other hand, was thoroughly Jewish in background, and represented the "left-wing" in organized labor.

The *Morning Freiheit Association* was chairmaned by Ben Gold. Vice-chairmen were Ruben Saltzman and Louis Weinstock. Executive secretary was Alexander Bittleman. The recording and corresponding secretary was Abraham Chapman. According to a letter-head (*Dies Reports*, Appendix IX, Exhibit No. 75, page 1138) the Executive Committee of the Association was composed of the following: Sam Burt, Sadie Doroshkin, Hyman Dulitzky, Morris Friedman, Fannie Golos, Arnold Grosfield, George Hochberg, Charles Keiner, Max Levin, Joseph Mann, Jacob Milch, H. Mintz, Paul Novick (editor, *Morning Freiheit*), Isidore Opochinsky, Max Perlow, Paula Robison, Isidore Rosenberg, G. Sandler, H. Schiller, Max Steinberg, William Weinert, and Joseph Winagradsky.

Yiddisher Kulter Farbund

The *Yiddisher Kultur Farbund* is listed by the *House Committee on Un-American Activities* as a Communist-front organization. National officers were Dr. Chaim Zhitlowsky, Honorary Chairman; Dr. A. Mukdoni, Chairman; J. Opatoshu, Secretary; A. Olken, Executive Secretary; M. Epstein, B. Z. Goldberg, P. Hirshbein, H. Levik, M. Olgin, and J. Opatoshu, Vice-chairmen. The *American Jewish Yearbook* for 1950 lists Kalman Marmor as President and Z. Weinper as National Secretary, and states that the organization "seeks to advance Jewish culture" and publishes works of contemporary Jewish writers and artists.

Jewish Labor Committee

The *Jewish Labor Committee* is the spearhead for *American Jewish Committee* and *Anti-Defamation League of B'Nai B'Rith* penetration into, and indoctrination of, organized labor in the United States. Under the guise of combating discrimination and anti-Semitism, the *Jewish Labor Committee* is charged with planting the political propaganda of the two major organizations in the ranks of the *American Federation of Labor* and the *Congress of Industrial Organizations*.

Many of the resolutions adopted by state and national conventions of the two major labor organizations clearly reveal the hand and influence of the *Jewish Labor Committee*. Aside from the resolutions on anti-Semitism (usually amalgamated to include all races as a bait for wider support) are such political questions as *Fair Employment Practices Acts* and international problems related to the *United Nations* and its agencies.

The following excerpt from a resolution adopted by a national convention of the A. F. of L. is indicative of the *Jewish Labor Committee's* technique for circumventing A. F. of L.'s historic policy on immigration:

"Because of the real part taken by the *American Federation of Labor* in the passage of most necessary legislation regulating immigration, your committee would not recommend that our nation's immigration laws be amended or modified, but *your committee is of the opinion that some immediate relief should be given to the dispossessed of Europe*. During the war it was not possible for immigrants to come to this country; the annual quotas were not filled. Your committee therefore recommends that this convention give its approval to the immediate entry of immigrants composed of displaced persons in Europe of whom the Jews are a large number, which will permit the unfilled quotas of the war period to be completed by the entering into our country of the number of immigrants who otherwise would have entered our ports if it had not been for the war, such action in no way modifying the existing immigration laws which have always had the support of the *American Federation of Labor*."

Adolph Held, Joseph Baskin, David Dubinsky, Jacob Pat, Nathan Chanan, Benjamin Tabachinsky, Joseph Godson and Irving Salert all are, or have been, members and officers of the *Jewish Labor Committee*.

In its propaganda indoctrination programs the *Jewish Labor Committee* prepares and distributes to labor organizations film strips, monthly "labor" reports, cartoons, mats, literature publications, and speakers.

These "free services" are said by JLC to "aid in the educational program of your organization . . . enliven meetings and rallies and promote larger attendance . . . make your organization's Journal or paper forceful and effective . . . emphasize the battle against intolerance and bigotry."

JLC issues two monthly publications for labor consumption, "*Voice of the Unconquered*", and "*Common Cause*".

"*Voice of the Unconquered*" is a "journal reporting the efforts of anti-totalitarian labor and liberals abroad to rebuild free democracy."

"*Common Cause*" is an "illustrated bulletin offering facts, analysis and program to combat bigotry in the United States."

The *Jewish Labor Committee* budget for 1949 was one million, eight hundred and fifty thousand dollars. (\$1,850,000). Contributions to this fund were announced as "tax exempt and deductible from your income tax."

The general activities of the *Jewish Labor Committee* has to do with the resettlement of European Jews, assistance to Israel, rebuilding Jewish culture, establishment of "producer" co-operatives, and, of course, fighting anti-Semitism. It was organized in 1933.

In 1948 the JLC announced that it had secured 2,000 visas

for garment workers and 400 visas for furriers. It lends its pressure to that of other Jewish organizations urging greater latitude in U. S. immigration laws, and presently, agitating for the repeal of the *McCarran Internal Security Act* of 1950.

"The JLC," says one of its brochures, "has used its influence and prestige with the labor governments in Western Europe to give support to the historic decision of the United Nations for partition" (Israel).

In the field of "culture", "a network of Jewish schools for children, over 150 libraries, evening courses for adults, post graduate courses for Jewish teachers, people's universities and cultural centers were founded" and are regularly subsidized by the JLC.

JLC claims to have helped establish over eighty co-operatives in Europe.

The JLC, of course, works in "cooperation" with the *Anti-Defamation League of B'Nai B'Rith*. It carries on "an intensive campaign against" what it terms "the greatest threat to our people" — anti-Semitism. Working in the committees of the A. F. of L. and the C.I.O., JLC members are able to produce what they are pleased to call "close cooperation." Both A. F. of L. and C.I.O. conventions "have adopted resolutions commending the activities of the JLC in this field of education and enlightenment."

Similar activities are being carried on in Canada.

"This work," declares JLC, "is being conducted in several forms: Printing and distributing educational literature, showing special movies, providing special courses for shop stewards and trade union leaders, etc."

American Jewish Labor Council

The *American Jewish Labor Council* was organized in 1946. It allegedly seeks to combat anti-Semitism and racism, and to help in the rehabilitation of surviving Jewry in Europe. It supports the efforts of the Jewish people in Israel to secure independence, equality, and statehood. It publishes *Action Digest*. Ben Gold was president in 1950. Secretary-treasurer was Max Steinberg.

The *American Jewish Labor Council* is listed as a Communist front at page 277 of the Fifth Report (1949) of the *California Committee on Un-American Activities*. The Los Angeles offices of this organization were located at 307 South Hill Street. The national offices were at 22 East 17th Street, New York City.

An expensive brochure, "*Program for Survival*", issued by the *American Jewish Labor Council* plugged for a \$250,000. fund "to reconstruct Jewish life in Europe." The slogan for the fund-drive was "Europe will not be *Judenfrei*",—"free of Jews."

AJLC attempted to cash in heavily on "anti-Semitism." A four page tabloid screams that American Hitlers are on the march;

that Hitler's "ghost walks in America." American Jews, reading this scare sheet, are led to believe that all America is seething with Nazi storm-troopers;—that the life of every Jew hangs by a thread. Photostats, pictures, and cartoons illuminate blaring headings that announce doom to every Jew in the country.

"Anti-Semites," declare the AJLC, "are labor-haters! The present drive against labor gives them wonderful opportunities. They show this super-patriotism by shouting 'Jew-Communist' on every occasion. In the attempt to smash labor, the people must be divided. Their minds must be turned away from their problems. Attacks on the Jews along with attacks on other minorities was Hitler's method. And, say our American fascists, what was good enough for Hitler is good enough for them."

American anti-Semites are engaged in four activities, says AJLC. These activities are: "1. The spreading of anti-Semitism and other fascist propaganda. 2. Recruiting new members. 3. Attempts to win political power. 4. Acts of violence."

Such inflammatory dribble is not without sinister purpose and deadly effect. All Gentiles are made to appear as vicious enemies of the Jewish people in particular, and American labor in general. Linking every horrible and hateful bigot with Christianity, the dialectic writers of the AJLC apparently hope that suspicion and hatred of the Gentile world will be firmly planted in the Jewish mind. Hatred is the Marxian *thesis*. Counter-hatred is the *anti-thesis*. Violence is the ingredient for the production of the *synthesis*. Hatred for Gentiles is designed to create anti-Semitism. Mutual hatred is a basis for conflict. Conflict is the stuff of which revolutions are made.

Page 2 of the AJLC tabloid reproduces several photostats through the "courtesy" of the *Anti-Defamation League*.

V

ZION IN BIROBJAN

The successful Bolshevik revolution in Russia in 1917 aroused warm response in the hearts of the more radical element of American Jewry. Many went over to the new American Communist Party in 1919. Many were attracted to the movement because of its conspiratorial atmosphere, without understanding its deep and sinister character. Bitter experience and grim awakening restored some to sanity — and a real understanding of the principles of Americanism. Others, however, obeyed the tortuous twisting and turnings of the "party line" as dictated from Moscow and even survived the Hitler-Stalin pact without flinching. Some actually remained Zionists as long as the *Politburo* did not decree

otherwise. And, at one time, it appeared that the *Politburo* was determined to set "Zion" up as one of the "autonomous" states of Russia.

The *American Birobidjan Committee* was an organization established for the purpose of settling "Jewish victims of Fascism in Birobidjan", — the so-called autonomous region of Birobidjan of the Soviet Union. This organization was still listed in the 1950 *American Jewish Year Book*. It publishes *Ambijan Bulletin* and *Naileben*. The executive vice-president in 1950 was J. M. Budish and the executive secretary was Abraham Jenofsky.

The *Ambijan Committee for Emergency Aid to the Soviet Union* is cited by the *House Committee on Un-American Activities* as one of the numerous Communist-fronts revealing "an extensive interlocking directorate" with other organizations cited by the Committee. An undated communication (Exhibit No. 1, Dies Reports. Appendix IX, page 1069) reads as follows:

"We acknowledge with profound thanks the generous and wholehearted support of our many friends and advertisers who helped make this concert the success that it is. We are especially grateful to Berney Josephson who presents this concert, to Clifton Fadiman, our Master of Ceremonies, to Ivan Black, Publicity Director, and to all the artists who generously contributed their talent to help the Red Army."

Rt. Honorable Lord Marley is listed among the "national officers." George Gordon Battle was acting president; Vilhjalmur Stefansson, vice-president; J. M. Budish, chairman of the administrative committee; Nan Golden, administrative secretary; Edward I. Aronow, secretary-treasurer; and Max Levin, chairman of the board of directors.

Other "national officers and directors" listed are as follows: Dr. Jacob Billikoff, H. L. Block, Joseph B. Boudin, J. Budish, Dr. William Cantor, Samuel A. DeWitt, H. L. Dlyn, Motty Eltingon, Victor A. Fischel, Abraham Friedenberg, Arnold Friedman, Samuel Getmansky, B. Z. Goldberg, Rabbi David Goldberg, Dr. Charles Gottlieb, Jack Greenbaum, Dr. Morris Greenberg, Willy Hieineberg, Edward B. Hittleman, Sarah Horn, Morris Jaffe, D. Kestenbaum, Rebecca Kimmel, Rabbi Krass, Harry G. Kriegel, Hon. Anna M. Kross, Rabbi Isaac Landman, Dr. Maurice Lenz, Dr. M. V. Leof, Mrs. L. R. Levin, Charles H. Lipsett, Samuel M. Marcus, Samuel Match, Daniel Moscow, Herman D. Moskowitz, Dr. Henry Neumann, Charles H. Oestreich, Hon. Isaac Pacht, Bernard M. Parelhoff, Jakob Pohoryles, Dr. Nathan Ratnoff, Dr. Morris Rattner, Charles Recht, Ann Rosen, Dr. Joseph Rosen, Dr. Simon Rothenberg, H. J. Rubenstein, Dr. Zachary Sagal, R. Saltzman, Mendell M. Schaenen, John Schreiber, George Segal, Miles M. Sherover, Samuel S. Shipman, Mrs. Sophie Silver, S. J. Thenen,

Max Warm, Max Weisen, Prof. Louis Weisner, and Gerson C. Young.

The Concert Committee was composed of the following: Edward I. Aronow, D. M. Alexandrovitch, M. E. Bergman, Ivan Black, Hon. Emanuel Celler, Jess Fish, Samuel Getmansky, Rabbi Samuel H. Goldenson, Dr. I. W. Held, Warner James, Charles Josefowitz, Isaac S. Kibrick, Dr. J. Leon Lascoff, Oscar Lazrus, Lord Marley, Hon. Mitchell May, Reuben Papert, and Joseph Pulvermacher.

The *American Committee for the Settlement of Jews in Birobidjan* is another of the organizations that looked to the Soviets for a "homeland" for the Jews. It is also another group cited by the *House Committee on Un-American Activities* as a Communist front. Mr. Aaron Lipper was the chairman of the *Budget and Policy Committee*. The organization tendered him a dinner at the *Hotel Astor* in New York City, Saturday evening, December 4, 1937 upon his return from a visit to the U.S.S.R.

The Dinner Committee was composed of the following: Hon. Mitchell May, chairman; Hon. William W. Cohen, Hon. Edward I. Aronow, and Max Levin, co-chairmen; George Gordon Battle, Dr. Jacob Billikoff, Harry Caplan, Congressman Emanuel Celler, Victor A. Fischel, B. Z. Goldberg, Franklin S. Harris, J. M. Kaplan, Vilhjalmur Stefansson, and Judge Isaac Pacht, members of the Committee.

Officers of the *American Committee for the Settlement of Jews in Birobidjan* were listed as follows: Lord Dudley Marley, honorary chairman; William W. Cohen, president; Max Levin, chairman Board of Governors; Edward I. Aronow, secretary-treasurer; J. M. Budish, chairman of the Administrative Committee; Edward I. Aronow, George Gordon Battle, Joseph B. Boudin, Jacob M. Budish, William W. Cohen, Samuel A. DeWitt, Emil Friedlander, Arnold Friedman, Isidore Glauberman, Dr. David Goldberg, Dr. Morris Greenberg, Sarah Horn, Harry G. Kriegel, Dr. Leon Lascoff, Max Levin, Mrs. Lonnie Levin, Aaron Lipper, Charles Lipsett, Herman Mason, Bernard M. Parelhoff, Dr. Morris Ratner, Charles Recht, Anne Rosen, H. J. Rubenstein, Dr. Zachary Sagal, Mendell M. Schaenen, Jack Schreiber, Donald K. Swartz, George Segal, Samuel S. Shipman, and Gerson C. Young, members of the Board of Directors and Governors.

On May 14, 1943, Charles Kuntz and Max Levin issued invitations for a *Celebration of 15 Years of Biro Bidjan*, the Jewish Communist colony in the Soviet Union. The *House Committee on Un-American Activities*, Exhibit No. 1, page 603 of Appendix IX, reproduces the invitation to this affair, which reads as follows:

"Invitation to a Gathering of the Committee of Sponsors

for the Celebration of '15 Years Biro-Bidjan', With the National Executive Committee of 'Icor' "

"Dear Friend: We have the honor to extend our cordial invitation to you — to come to the gathering, which will take place on Thursday, May 20th — at 8 P.M. in the Piccadilly Hotel — 227 West 45th Street, New York.

"At this gathering we shall hear a report of the results of the Biro-Bidjan celebration, and the Almanac, '25 Years U.S.S.R.; 15 Years Biro-Bidjan', which was issued by the 'Icor' Association.

"We hope that you will accept our invitation."

A. Jenofsky signed as "Secretary, For the Committee of Sponsors."

The list of sponsors are as follows: Hon. Stanley M. Isaacs, Hon. Anna M. Kross, Prof. Charles Kuntz, Dr. Chaim Zhittowsky, Max Levin, Ab. Epstein, Ben Gold, B. Z. Goldberg, Frank C. Kirk, Michael Millstein, Molly Picon, Rabbi Benjamin Plotkin, Rabbi Dr. Chaim Rabinowitz, Rubin Saltzman, Dr. L. Schatzov, Louis Weinstock, A. Jenofsky, M. Stern, Celia Adler, Frances Adler, Jacob Adler, Leah Adler, Hannah Aronoff, L. B. Balin, Max Bedacht, Alexander Bittelman, Dr. Joshua Bloch, Abraham Bookstein, Joseph Boruchowitz, Louis B. Boudin, Joseph Brainin, Joseph R. Brodsky, J. M. Budish, N. Buchwald, Julius Burakoff, Sam Burt, Hon. Peter V. Cacchione, Morris Carnovsky, Hon. Emanuel Celler, Ph. Cherner, H. I. Costrell, Dr. Bella V. Dodd, Sadie Doroshkin, H. Dultzky, Dr. J. S. Efremoff, B. Epelbaum, Irving H. Feingold, J. Finkelstein, Abraham Flaxer, Hyman Formin, L. Freed, M. Friedman, Berta Gersten, Dr. J. Glassman, Emanuel Gober, Herman Goffer, I. Goldberg, Aaron J. Goodelman, Dorothy Greiner, Wm. Gropper, A. Grosfield, Ezra Harari, Louis Harkavy, Minnie Harkavy, Dr. Leon Harris, N. Haykin, Dr. Isidore W. Held, Max Helfman, R. Hirshkan, G. Hochberg, Frank Horowitz, Rev. Pinchos Jassinowsky, V. J. Jerome, Jacob Kalich, Morris J. Kallem, Moishe Katz, S. Kaufman, Rockwell Kent, Carol King, Dr. Isaac Klopmok, I. Klurfeld, Leon Kobrin, L. Kossovsky, Dr. D. Krinkin, Aaron Kurtz, M. Landesberg, B. Lapin, Mr. Lebowitz, J. Leiserowitz, Sholom Levine, Dr. Julius Littinsky, Helen London, Louis Lozowick, Mrs. J. H. Macy, Mary Cabot Macy, Joseph Mann, Hon. Vito Marcantonio, Pesach Markus, Kalmon Marmor, Gina Medem, Nachman Meisel, Jacob Mestel, Dr. Henry Milch, J. Milch, L. Miller, Harry Mintz, Leon S. Moisseiff, Paul Muni, P. Novick, Clifford Odets, M. L. Olken, J. OPOCHINSKY, Max Perlow, Mrs. Jennie Posner, Hon. Rev. Adam Clayton Powell, Jr., Lionel S. Reiss, Rev. Ben A. Richardson, Prof. A. A. Roback, Joseph Rojnack, Emanuel Romano, I. E. Rontch, Adolph Rosenbaum, Dr. Maxwell Ross, Jacob Rothbaum, Anna Safran, G. Sandler, Paula Scherbaty,

H. Schiller, Leon Straus, Alex Sirota, Joel Slonim, B. Small, Raphael Soyer, Max Steinberg, Jacob Stodolsky, Ab. Victor, Bessie A. Wallman, Alice Holdship Ware, Max Weber, Z. Weinper, J. Weinstein, James Waterman Wise, General Victor A. Yakhontoff, M. S. Yardenini, R. Youkelson, P. Yuditch, and Benjamin Zernach.

"Icor", says the *House Committee on Un-American Activities*, "is an organization which has devoted its activities to Jewish colonization in the Soviet Union, centering principally in Biro-Bidjan. Despite its proclaimed interest in the welfare of the Jewish people, we find repeated emphasis throughout its official publication, *Naileben* (*New Life*), that it 'stands for the defense of the Soviet Union.' (*Naileben*, September 1935, p. 50)."

Among those listed by the *House Committee* as having been "cited extensively in connection with other front organizations" and active in behalf of *Icor* are A. A. Heller, Anna Louise Strong, Max Kitzes, Morris Greenbaum, and Paul Novick.

A "*Biro-Bidjan Art Committee*", composed of N. Cikowsky, Stuart Davis, Minnie Harkavy, William Gropper, Frank C. Kirk, Louis Lozowick, Phil Reisman, Adolff Wolff and Sol Wilson, under the auspices of the *John Reed Club of New York* was publicized in *Naileben*, December, 1935 as working for a collection of works of art to be presented to the State Museum of Biro-Bidjan.

The November, 1937 issue of *Naileben* states that it is published by *Icor*, "Association for Jewish Colonization in the Soviet Union at 799 Broadway, New York, N. Y." S. Almazov was editor and Ab. Epstein was the managing editor and business manager.

Jewish colonization in the Soviet Union started in 1924 with the founding of the *American Jewish Joint Agricultural Corporation* (*Agro-Joint*). Julius Rosenwald, Felix M. Warburg, James M. Rosenberg, together with other wealthy American Jews, raised around eight million dollars for the project. Maurice B. Hexter is president and Robert Pipel is secretary.

VI

INTERNATIONAL ORGANIZATION

Part and parcel of the Zionist network is the organizational activity that centers around "Jewish refugees". The most important of these organizations may be said to be the *American Jewish Joint Distribution Committee, Inc.*, organized in 1914. Growing out of the plight of the Jews on the Eastern Front in World War I a number of committees came into existence, among which were the *Central Relief Committee*, organized in October, 1914, the *American Jewish Relief Committee*, organized in the

same month by the *American Jewish Committee*, and the *People's Relief Committee*, organized in 1915. The three committees represented three different groups of American Jewry. The *Central Relief Committee* worked among the orthodox and Zionists; the *American Jewish Relief Committee* among reform Jews; and the *People's Relief Committee* among the radical and left-wing element. The three organizations united in the common cause to form the *American Jewish Joint Distribution Committee*, under the leadership of Louis Marshall, of the *American Jewish Committee*; Meyer London, Socialist leader, and Felix M. Warburg. From 1914 to 1924 fifty-nine million dollars was collected and distributed. The money went principally to Russia, Poland and Palestine. After 1926 the Committee assisted in the Soviet projects for the Jews in the Crimea and the Ukraine, supplementing the work of the *American Jewish Joint Agricultural Corporation*. John D. Rockefeller, Jr. joined with Julius Rosenwald in contributing a half million dollars to this Communist scheme. The Soviets had agreed to settle 10,000 Jewish families per year on the soil, and to open up a tract in Siberia when the Crimea and the Ukraine were settled.

The *Joint Distribution Committee* now works in close harmony with the Zionist appeal for funds in national campaigns. Its chairman is Edward M. M. Warburg and its executive vice-chairman is Moses A. Leavitt. It publishes *JDC Digest*. It maintains a *Youth Division* chairmaned by S. Harry Galfand. Its executive secretary is Meyer Kunsky. Its purpose is to provide a program of activity for youth and young adults in connection with JDC. It publishes *JDC Youth Division Reporter*.

According to Rabbi Lee J. Levinger, Jewish historian, there were about 500,444 Jews in Germany in 1935 and about 37,500 fugitive Jews scattered in different countries. A considerable number, he says, had already gone to Palestine or were preparing to go. The *Joint Distributing Committee* joined with the *Zionist Organization of America* in assisting these refugees.

No reasonable person actually attempts to deny the international orientation of world Jewry. The statement is usually condemned by so-called Jewish defense organizations as a catchphrase of anti-Semitism, which, of course, is neither an argument in rebuttal nor an explanation. Many Jewish writers recognize this characteristic of Jewry as well as its paradoxical opposite,—Jewish nationalism,—and appear to find nothing extraordinary in the phenomenon. Certainly these universalistic and international tendencies are understandable in Eastern European Jewry in the nineteenth century but not so easily understood in most of Europe and America at that time or since. Karl Marx and Ferdinand Lassalle, neither of whom were mistreated because they were Jews,

were the founders of international movements. Moses Hess, an associate of Marx and exponent of Pierre Proudhon's anarchism, could be, at the same time, an international socialist and an ardent Zionist. A Felix Adler could be interested in an *Universal Race Congress*, and a Lazarus Zamenhof could invent an international language. No matter where they were born or where they resided in the Diaspora the overwhelming majority of Jews looked upon Jerusalem as *metropolis*, — home. Except in Israel he was a cosmopolite, — a citizen of the world. Leo Pinsker had believed that world-wide cosmopolitanism and internationalism were the surest guarantees for the welfare of the Jews. His later trend toward Zionism did not cancel this theory. It only served to underscore the paradox.

There does not appear to be a decrease in the international tendency of world Jewry. Organized Zionism, on the other hand, appears to have intensified Jewish nationalism to the point of fantastic chauvinism.

Relief Organizations

The following, from the *American Jewish Year Book* for 1950, are the principal Jewish relief agencies operating in the United States:

American Beth Jacob Committee, Inc. Organized in 1928. Aids the *Beth Jacob Schools*, which provide vocational, religious, and academic training for Jewish girls in Europe and Israel. The chairman is Leo Jung and the executive director is Meier Schenkolewski.

American Committee for Relief of Yemenite Jews. Organized in 1939. Raised funds for relief of Jews in Yemen and Aden and for resettlement of Yemenite Jewish refugees in Israel. The chairman is Moses I. Feuerstein and the executive director is Zacharia Gluska.

American Committee of O.S.E., Inc. Founded in 1940. Promotes health, hygiene, sanitation, and the care of children. Publishes *American OSE Review*. The chairman of the Executive Board is Boris Pregel, and the secretary is Leon Wulman.

American Friends of Alliance Israelite Universelle. Established in 1946. Serves liaison between Jews in America and the *Alliance Israelite Universelle*. Publishes *Review of the Alliance*, *Revista de la Alliance*. The president is Alan M. Stroom and the executive director is Saadiah Cherniak. The secretary is Haim Toledano.

American ORT Federation (Organization for Rehabilitation through Training). Organized in 1922. Trains Jewish men and women in the technical trades and agriculture. Organizes and maintains vocational training schools. Publishes *ORT Bulletin*. Its president is George Backer and its executive director is Edward L. Sard. *Women's American ORT* was organized at the

same time as the Federation. It promotes the ORT program and publishes *Highlights*. Mrs. Ludwig Kaphan is president and Mrs. Maurice Finkelstein is the chairman of the executive committee. A *Young Men's and Women's Division* was organized in 1937 to raise funds for ORT and disseminate knowledge of its program. The president is Nat Dechter and the executive secretary is Alice Solomon.

American Pro-Falasha Committee, Inc. Founded in 1922. It conducts educational work among Falashas. Its chairman is Charles P. Kramer and its secretary is Daniel L. Davis.

The Falashas are inhabitants of the Abyssinian Kingdom of Amhara. They claim to be of the Jewish race, and practice variations of Jewish rites. The monks must prepare all their food with their own hands, and no lay person, male or female, may enter their houses. No one is admitted into the order who has eaten with a Christian or is the son or grandson of a man thus contaminated. There are between 100,000 and 250,000 Falashas.

Rabbi Wentworth Matthew, originally from Ethiopia, organized *Beth Hatphlal Congregation* and a Hebrew school to care for New York City's 1500 Falasha Negro Jews. Rabbi Matthews received his *smicha* (ordination) in Tel Aviv, and is strictly orthodox and Zionist. The AJP reports that Rabbi Matthews declares "that the American Falasha Jews have gained the respect of their fellow-Negroes and face anti-Semitism."

Association pour le Reconstruction des Institutions et Oeuvres Israelites en France et dans ses Possessions d'Outremer. (ARIF). Founded in 1943. Seeks to reconstruct French Jewish religious and social institutions and serves as liaison with organizations in the United States. Robert de Rothschild is president. Simon Langer is secretary.

Dominican Republican Settlement Association, Inc. Established in 1939. Aids settlement of Jewish and non-Jewish refugees. The chairman is Maurice B. Hexter. Executive secretary is Mrs. Ruby F. Moses.

European-Jewish Children's Aid, Inc. Organized in 1934. Receives, cares for, and supervises placement of unaccompanied refugee children and renders consultative service. Director of Placements is Lotte Marcuse.

Freeland League for Jewish Territorial Colonization. Established in 1942. Acquires territory suitable for large scale Jewish colonization. Publishes *Freeland* and *Oifin Shvel*. Secretary general is I. N. Steinberg. Executive secretary is Saul Goodman.

Hebrew Sheltering and Immigrant Aid Society (HIAS). Founded in 1884 and re-organized in 1901. Provides Jewish migrants with legal documents, transportation, and temporary

relief needs. Publishes *Rescue*. Samuel A. Telsey is president. Isaac L. Asofsky is executive director.

Jewish Cultural Reconstruction, Inc. Established in 1947. Takes title to heirless and unidentified Jewish cultural property in various European countries and distributes them to Jewish libraries throughout the world. President is Salo W. Baron and the executive secretary is Hannah Arendt.

Jewish Restitution Successor Organization. Founded in 1947. Acts to discover, claim, receive, and assist in the recovery of Jewish heirless, unclaimed, and other types of property in any part of the world, and to utilize such assets or to assist in their utilization for the relief, rehabilitation, and resettlement of surviving victims of Nazi persecution. Assistant secretary is Eli Rock.

Labor Zionist Committee for Relief and Rehabilitation, Inc. Organized in 1946. Maintains network of relief organizations throughout Europe. Supports children's homes, centers, libraries, cooperatives, cultural and educational centers. Offers foster parents service. Publishes *Call-Der Ruf*. Chairman is Louis Segal. Secretary-director is Z. Baumgold.

Ozar Hatorah. Established in 1946. Seeks to perpetuate Jewish religious education through *yeshivot* throughout the Middle East and North Africa. Isaac Shalom is president.

Refugee Economic Corporation, Inc. Founded in 1934. Assists in the economic rehabilitation of refugee and displaced persons. President is Charles J. Liebman and the secretary is George W. Naumberg.

Rescue Children, Inc. Organized in 1946. Provides care for Orthodox Jewish war orphans in Europe. National chairman is Herbert Tenzer.

Tomche Toral Society, Inc. Founded in 1927. Supports *yeshivot* in Israel, Central Europe, and DP camps. Isidore Grossman is president. Samuel Wiesner is executive director.

United Jewish Appeal, Inc. Organized in 1934. The national fund-raising instrument for *American Jewish Joint Distribution Committee, United Palestine Appeal (United Israel Appeal since 1952), and United Service for New Americans.* Publishes *UJA Campaigner*. The general chairman is Henry Morgenthau, Jr. The director is Henry Montor.

The *United Jewish Appeal* utilizes every effective facility in its fund raising campaigns. Millard Lampell, whose real name, according to his own statement, is Milton Lampell, has been employed by this organization in the capacity of script writer for radio network programs.

A Report from the Sub-Committee Investigating Subversive Infiltration of Radio, Television and the Entertainment Field,

signed by Senators James O. Eastland, Pat McCarran, and Arthur V. Watkins (Part I, page IV) has the following to say concerning Mr. Lampell:

"Two prominent radio writers who are leaders of the pro-Communist faction of the *Radio Writers Guild* are Robert C. Lyon, Jr. (Peter Lyon), and Millard Lampell, who have notorious records of affiliation with Communist fronts and causes.

"In addition to the accompanying testimony, it is the information of the subcommittee from unimpeachable sources that Robert C. Lyon, Jr. (Peter Lyon), and Millard Lampell are hardcore Communists. When interrogated by the subcommittee both Lyon and Lampell refused to answer any questions concerning their Communist activities, asserting that their answers to such questions would incriminate them."

Lampell testified April 1, 1952, in part, as follows (page 112):

". . . Then I went to Israel for the *United Jewish Appeal* and I wrote a film entitled '*The Journey*' which was shot in Israel . . . I also did a series of radio plays for the *United Jewish Appeal* on all networks. What we did was one show on each of the four networks . . . I wrote a series of seven or eight radio shows for the *United Jewish Appeal*, one on each network in the spring. That brings us up to this year. This year I have a novel in progress which I have been working on. I have been doing some radio work, a series for the *United Jewish Appeal*."

Vaad Hatzala Rehabilitation Committee, Inc. Established in 1939. Rescues rabbis, scholars, and religious persons in Europe, and supplies aid to rabbis and scholars emigrating to Israel. Publishes *Vaad Hatzala Bulletin*. Eliezar Silver is president and Jacob Karlinsky is executive secretary.

Vaad Hozra, Union of Grand Rabbis of the United States and Canada. Organized in 1942. Fraternal. Aids Jews in Europe and Israel with money and parcels. The president is M. S. Friedman and the secretary is I. Twersky.

In the United Nations

The *Consultative Council of Jewish Organizations* is co-chaired by Jacob Blaustein of the *American Jewish Committee*, Leonard Stein of the *Anglo-Jewish Association*, and Rene Cassin of the *Alliance Israelite Universelle*. Secretary General is Moses Moskowitz.

This organization is said to cooperate and consult with, advise and render assistance to, the *United Nations Economic and Social Council* "on all problems relating to human rights and economic, social, cultural, educational, and related matters pertaining to Jews."

The *Consultative Council of Jewish Organizations* on May 16,

1949, "submitted to the *Human Rights Commission* (United Nations) a ninety-six-page memorandum containing proposals on the structure, functions, and international machinery to protect human rights." The CCJO, pressing toward World Government, lobbies for individual or group petition to "international bodies", by-passing their own governments. The *World Jewish Congress*, also working in this field, works for the "establishment of special domestic and international human rights courts" with "authority to invoke the assistance of UN organs for implementation."

Working with the *World Jewish Congress* and the *Consultative Council of Jewish Organizations* is the *World Agudas Israel* and the *Coordinating Board of Jewish Organizations*.

On May 19, 1949 the *Consultative Council of Jewish Organizations* submitted a fifty-two-page document to the Sub-Commission on *Prevention of Discrimination and Protection of Minorities* of the *Human Rights Commission* urging "bilateral or multilateral agreements among nations for the protection of the rights of minority groups."

On February 14, 1949, the *Joint Commission on Social Action* of the *Union of American Hebrew Congregations* and the *Central Conference of American Rabbis* called on the United States government to implement "to the fullest extent" the *UN Declaration of Human Rights*.

On December 9 and 10, 1949 the United Nations General Assembly adopted the *Convention for Prevention and Punishment of the Crime of Genocide* and the *Declaration of Human Rights*. The *American Jewish Committee* boasts of playing an important and significant part in the adoption of these proposals;—proposals that, if ratified by the Senate of the United States, may well destroy the independence and sovereignty of the Republic. Says the *American Jewish Committee*: "As a member, along with an English and a French Jewish organization, of the *Consultative Council of Jewish Organizations*, which has consultant status with the *United Nations Economic and Social Council*, we were in a position to press within the United Nations for a genocide convention as well as for other proposals in the field of human rights. For over a year and a half, a staff member of the *American Jewish Committee* was engaged primarily in promoting the *Genocide Convention*. Resolutions were drafted and redrafted. Delegates were briefed with factual material and arguments, and slowly but surely a workable convention was hammered out . . . An even more important role was played by the *American Jewish Committee* in the final passage of the *Declaration of Human Rights*. In this field the Committee was on the job from the very beginning. When the United Nations was first organized at San Francisco in 1945, Judge Proskauer and your chairmen were there on behalf

of the Committee as consultants to the American Delegation to plead the cause of human rights . . . For nearly three years we labored with various United Nations bodies, with delegates and public officials, and with the folks back home. Here, again, a broad campaign of public education was initiated, on our own and in conjunction with non-Jewish groups, to make the average American understand the fundamental concepts involved and aware of the necessity for United Nations action."

VII

FUND RAISING

This vast network of Jewish organizations requires millions and millions of American dollars in order to operate. Many groups have been organized for fund-raising alone. In 1950 there were more than 600 communities in the United States affiliated with the *Council of Federations and Welfare Funds*, approximately a hundred percent increase over 1943. Many of the Jewish agencies receive funds from the *Community Chest*.

The *Federation of Jewish Welfare Organizations* and the *Jewish Community Council* are two fund-raising organizations in Los Angeles. The *Federation of Jewish Welfare Organizations* was founded in 1911. In 1950 Leonard Chudacoff was president and Martin Ruderman was executive director. The *Jewish Community Council* was organized in 1934. Isaac Pacht was president in 1950 and Leo Gallin was executive secretary.

The *United Jewish Welfare Fund* is sponsored by the *Jewish Community Council*. It is the source of money for local, national and international Jewish organizational activities. Many of these organizations are concerned with politics in one form or another, working in legislative, United Nations and international fields. Attacks on proposals advocated or supported by these Jewish organizations, such as FEPC, UNESCO, and U.N. conventions and treaties, are conveniently countered by the cry of anti-semitism. (See "*The Troublemakers*"). This technique not only often obscures the real issues but frequently silences opposition. The charge of "anti-semitism" is now used by Jewish organizations as an offensive and defensive mechanism as effectively as the communists once used the charge of "red-baiter."

In 1951 allocations by the Los Angeles *United Jewish Welfare Fund* to organizations dealing with international Jewish aid amounted to \$2,655,000. (1952 *Year Book United Jewish Welfare Fund of Los Angeles*, page 24). The greater part of this sum went to the *United Jewish Appeal*, which coordinates eight other agencies. These are: *Jewish Agency for Palestine, Palestine*

Foundation Fund, Jewish National Fund, General Zionist Constructive Fund, Mizrahi Palestine Fund, Joint Distribution Committee, American ORT Federation, and United Service for New Americans.

The 1952 goal for the *United Jewish Appeal* is set at \$151,500,000, "to consolidate the gains already made in the rescue, relief and resettlement of Jewry throughout the world . . ."

Additional organizations concerned with overseas activities are *Hebrew Immigrant Aid Society (HIAS), American Committee For U.I.T. (Hebrew University, Weizman Institute of Science and American Technion Society), Jewish Telegraphic Agency, and American Fund for Israel Institutions.*

The *United Service for New Americans* and the *Hebrew Immigrant Society* are concerned with Jewish immigrants. "A minimum Jewish immigration of 8,500 is expected during 1952 under current immigration programs," declares the UJWF 1952 Year Book. "The figures will have to be revised upward if more liberal legislation is passed by the 82nd Congress."

We are told that the *Hebrew Immigrant Aid Society* is now in its 68th year; that it "is international in scope, and its program includes all phases of immigrant aid." It "processes emigrants in overseas countries; facilitates their entry into the United States, Canada, Australia, Latin America, and other countries . . . It works for liberalization of immigration laws."

Professor Albert Einstein is the President of the *American Committee for U.I.T.* and is quoted as saying that "U.I.T. is a merger of forces for the advancement of science, technology and higher learning in Israel."

The *Jewish Telegraphic Agency* "gathers news of Jewish activity and events throughout the world."

American Fund for Israel Institutions "conducts an inter-cultural program designed to interpret the cultural life of Israel to the American community. It publishes a magazine, 'Israel—Life and Letters' and promotes the inter-change of Israel and American art including stage directors, conductors and musicians."

Under the special heading of the *Joint Defense Appeal* are the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith*. Under the general classification of "National" are listed the *American Jewish Congress, Jewish Labor Committee, National Jewish Welfare Board, B'Nai B'Rith National Youth Services*, and the *American Association for Jewish Education*.

The *National Jewish Welfare Board* serves "the Jewish communities of America and has been at the side of the people of the community who have been called to the country's Armed Forces . . . It sponsors the *Jewish Center Lecture Bureau, Jewish Book Council of America, National Jewish Music Council, American Jew-*

ish Historical Society and the National Jewish Youth Conference"

The *B'Nai B'Rith National Youth Services Appeal* "is the national financing program for the important services to youth rendered by *B'Nai B'Rith* Youth Organizations, *Hillel* Foundations and the *Vocational Service Bureau*. BBYO reported a membership last year of about 25,000 boys, girls and young adults in approximately 1,100 chapters in 275 communities in the United States and Canada, who participated in programs administered by trained group work directors. *Hillel* Foundations operate on 202 University and College campuses"

The *American Association for Jewish Education* "is the only national agency which serves, stimulates and coordinates the activities of Jewish educational institutions throughout the United States and Canada, without regard to denominational and organizational affiliations or ideological orientations Founded on the proposition that Jewish education is an indispensable community activity, and therefore a community responsibility, the Association seeks to bring the highest standards developed in general American education to the service of the Jewish schools. Forty-one bureaus of Jewish education and associations of Jewish schools in 38 communities and regions are affiliated with the Association."

Los Angeles' contribution to the maintenance of these National Organizations in 1951 was \$188,500.

The allocations of the *Los Angeles United Jewish Welfare Fund* for 1951 amounted to \$4,700,174, including a deficit of \$45,000 for the *Los Angeles Emigre Service Committee*. 44,000 persons in Los Angeles County are alleged to have contributed to the Fund.

The *Bureau of Jewish Education* received an allocation of \$210,700 in 1951. This Bureau is a project of the *Los Angeles Jewish Community Council* and is declared to be the "over-all coordinating, supervisory and standard-setting agency for Jewish education in Los Angeles. Through its staff of specialists, it offers services to schools It has affiliated with it 70 schools representing over 100 school units with a total child population of over 10,000. Of these 70 schools, 34 received financial aid; of these 10 are helped through a regular subsidy and the balance are on a grant basis."

Page 18 of the UJWF 1951 Year Book states: "It has been said that the *United Jewish Welfare Fund* touches all our lives In no greater instance is this true than where UJWF provides the working funds for the 'defense' agencies — those tireless groups of men and women who devote round-the-clock hours to protecting your rights." The *Community Relations Committee*

of Los Angeles is here included with the National "defense" groups, the *American Jewish Committee* and the *Anti-Defamation League of B'Nai B'Rith*. "Its primary function is that of fighting anti-Semitism and bigotry, and to create a climate of opinion so that Jews can live in dignity and with self-respect in our community . . . Organized in 1933, the *Community Relations Committee* is a standing Committee of the Community Council, headed by Mendel Silberberg. While fighting the professional hate-monger and advocates of totalitarian philosophy is a major objective of the CRC, emphasis in its work is on building better relationships within the community. In addition to its own action program, the *Community Relations Committee* serves as co-ordinator of the local activities of the *American Jewish Committee*, *American Jewish Congress*, *Anti-Defamation League*, *Jewish Labor Committee* and *Jewish War Veterans*." The 1951 allocation for CRC was \$50,800.

The *Jewish Personnel Relations Bureau* is another agency of the *Los Angeles Jewish Community Council* "established to fight discrimination in the field of employment. It receives complaints, investigates facts, and follows through with the employer in an attempt to minimize discriminatory practices in hiring, promotion and personnel practices."

The *Los Angeles Hillel Council* is part of the National program sponsored by the *B'Nai B'Rith*. The Los Angeles organization conducts programs at *Los Angeles City and State College*; *University of California at Los Angeles*; *University of Southern California*; *East Los Angeles Junior College*, and *Woodbury College*. These activities are said to be "varied, including cultural programs, interfaith events, publications, religious activities and social events."

The *Jewish Community Council of the Bay Cities*, includes Santa Monica, Ocean Park, Venice and Pacific Palisades. It "is the co-ordinating body for Jewish community life. The Council co-ordinates the activities of affiliated organizations and plans for over-all community needs. Its program includes Jewish education, community relations, Jewish center work and the conduct of the Bay Cities division of the *United Jewish Welfare Fund* campaign. It acts as the fiscal agent for the Bay Cities agencies."

The *Jewish Community Library*: Says the 1951 UJWF Year Book: "In Los Angeles, this repository of Jewish printed matter is unique in its community sponsorship. More than many other activities, the Library — located on the grounds of the Jewish Community Building, brings home the sharing of all Jews, wherever they may be, in one precious heritage."

The *Jewish Youth Council* "is the youth counterpart of the *Los Angeles Jewish Community Council* and is jointly sponsored

by the *Jewish Centers Association* and the *Los Angeles Jewish Community Council*. Several hundred Jewish youth organizations comprise its membership and it operates in the fields of fund raising, program aid, leadership development and youth education. In carrying out its program it conducts city wide conferences and camp institutes, publishes newspaper and program handbooks."

The UJWF allocation to the *Los Angeles Emigre Service Committee* in 1951 was \$300,000. "The Committee," we are told, "was organized in 1932 to help Hitler refugees seeking safety in our midst. Over the many years it has given a traditional Jewish welcome and helped find a place in America for more than 4,500 different families, representing approximately 11,250 individuals."

The *Los Angeles Jewish Community Council* drew an allocation of \$82,116 in 1951. "When a community conducts a welfare fund," declares the Yearbook, "when it grows big enough to require that many activities are co-ordinated, the logical outgrowth is an organization which can be spokesman and 'doer' — here, it is your *Los Angeles Jewish Community Council*. The Council conducts the *United Jewish Welfare Fund* and is financed by the Fund. Its membership is, at present, the 345 major Jewish organizations of Los Angeles; its activities in some way touch every Jewish life in our city. As your representative, it is controlled by you — not only through your Welfare Fund contribution, but through your active participation in Jewish life."

The *United Jewish Welfare Fund* allocated \$56,000 to the *Federation of Jewish Welfare Organizations* in 1951 to cover administrative costs. "Affiliated with the Federation," states the Yearbook, "are twenty agencies and committees serving our community from the cradle to the grave."

Among the agencies and committees of the Federation are the following: *Camp Max Straus*, *Cedars of Lebanon Hospital*, *Cedars of Lebanon Clinic*, *Jewish Big Brothers*, *Jewish Centers Association*, *Jewish Committee for Personal Service*, *Jewish Employment and Counseling Service*, *Jewish Family Service*, *Jewish Free Loan Association*, *Jewish War Veterans*, *Julia Ann Singer Day Nursery*, *L. A. Convalescent Home*, *Vista Del Mar Foster Home Service*, *Vista Del Mar Institution*, and *Vista Del Mar Adoption*.

The overall allocation to these organizations was \$855,000.

Mt. Sinai Hospital and Clinic do not appear to be under the coordination of the *Federation of Jewish Welfare Organizations* although it is included within *United Jewish Welfare Fund* allocations.

The *University Religious Conference* "conducts inter-faith programs on the campuses of the *University of California at Los Angeles*, *Los Angeles City College* and *East Los Angeles City*

College. It now contemplates expanding its program in other Junior Colleges. Its activities include education, leadership training, youth panels, etc., and cover all phases of inter-cultural programming."

The *Jewish Centers Association* is an agency of the *Federation of Jewish Welfare Organizations*. Under its direction are the following Centers: *Beverly-Fairfax*, *Menorah*, *Soto-Michigan*, and *West Adams*. The JCA "provides for the recreational, social, cultural and physical needs of its members and supervises the operation of the four Jewish community centers and cooperates with other Jewish Community Centers as they develop in various parts of the city. An Extension Program enables them to work with outlying areas in developing Jewish center activities where there are no facilities."

The 1951 UJWF allocation to the *Jewish Centers Association* was \$254,000.

Israeli Bonds

Many American Jews undoubtedly were of the opinion that the purchase of Israeli Bonds relieved them from making contributions to the *United Jewish Welfare Fund*. In order to put a stop to this sort of thing the Israeli Ambassador to the United States, the Hon. Abba Eban, was opportuned, or saw fit on his own initiative, to clarify the issue. His picture and statement appears at page 79 of the 1951 UJWF Yearbook.

"I find that some confusion exists concerning the relationship between the Israel Bond campaign and the current *United Jewish Appeal* campaign," declares the Ambassador. "It must be made clear that any purchase of Israel Bonds at the expense of a contribution to the *United Jewish Appeal* is not a service to Israel. It is not the purpose of the Bond Issue to divert dollars to the Bond Issue, but to create resources over and above and beyond gift money. The free dollars supplied by the UJA are required to meet immediate needs for immigration rehabilitation and initial integration. Investment dollars resulting from Bond purchase are to be used for the economic development of the country. Bond dollars must be so invested as to provide a return, with interest, to the purchaser.

"The Government of Israel does not want anyone to take money which should go to UJA and buy Bonds with it instead. Israel's interests, and the interests of Jews throughout the world, will best be served if American Jewry contributes greater sums than ever before to the *United Jewish Appeal* and also invests the maximum possible amount in Israel through the purchase of Bonds. This means that those who have Israel's welfare at heart will both work for a substantial increase of UJA receipts and give their active encouragement to the Bond drive."

VIII

AJC AND WJC

In 1916 an attempt was made by the Russian Jews to organize the *American Jewish Congress*. Some three hundred thousand Jews voted for delegates who met in Philadelphia in December of 1919. It was agreed that the congress would be dissolved after a report should have been made to it by the delegates to the Peace Conference in Paris. Judge Julian Mack, president of the *Zionist Organization of America*, became the chairman of the Congress. Together with Louis Marshall of the *American Jewish Committee* and others, Judge Mack was appointed a delegate to the peace conference in Paris. When the delegates reported back in May of 1920 the Congress was formally dissolved in accordance with the agreement. The motion to adjourn *sine die* was adopted. The Zionist delegates, however, remained in session and established the Congress as a permanent organization.

The *American Jewish Congress* is an affiliate of the *World Jewish Congress*, and is "dedicated to the extension and preservation of the democratic way of life; to the unity and creative survival of the Jewish people; and to the fullest support of the State of Israel. Its *Commission on Law and Social Action* is concerned with the preservation of constitutional guarantees such as separation of church and state. Its *Commission on Community Inter-relations* is engaged in long-term programs of research and action -- research in the field of group relations. Its *Office of Jewish Information* publishes articles on Jewish affairs, news notes, *Congress Weekly* and educational material for the Anglo-Jewish press."

We are told by Dr. Israel Goldstein, Zionist leader, New York Rabbi, and President of the *American Jewish Congress*, that "the *World Jewish Congress* looks upon the *American Jewish Congress* as the chief cornerstone of its edifice."

"The services of the *World Jewish Congress*," declares Dr. Goldstein, "deserve to be more widely known than they are."

And so we learn that the WJC is a very powerful and influential organization receiving "wider recognition and commendation than all the other Jewish bodies put together" in its representations before United Nations agencies. "It has been and will continue to be the responsibility of the WJC," says Dr. Goldstein, "--an unpleasant responsibility but an imperative one--to make governments aware of their moral obligations."

It should be noted that Dr. Israel Goldstein is also the chairman of the Western Hemisphere Executive of the *World Jewish Congress*. Speaking in this capacity Dr. Goldstein states that

"one of the tasks in which the Western Hemisphere Executive of the WJC has been engaged during the past year has been to sound a note of caution to governments in this Hemisphere where, as a result of the international tension, there is an ever-present danger that reactionary elements may in the name of national security impose regimentation of public opinion, suppression of human freedoms and the stirring up of suspicions against those of their inhabitants and even naturalized citizens who were born in foreign countries."

"International politics," writes Dr. Itzhak Schworzbart, member of the Executive Committee of WJC, "remain another major sphere of WJC activities."

Dr. Goldstein believes that American Jews "who try to erect artificial barriers between American Jewry and the Jews of Israel" are following "un-Jewish trends." "We believe," he declares, "in Jewish survival and that Jewish survival is a service to civilization at the same time that it is a moral imperative for the Jewish people."

Speaking of the primary task of the Congress movement Nahum Goldmann declares that its "main purpose is to secure the unity and oneness of the Jewish people . . . uniting as members of the one Jewish people both the nationals of Israel and the Jewish nationals of the many countries of the Jewish Diaspora."

Thus we find that the *American Jewish Congress* is dedicated to the "oneness of the Jewish people throughout the world." It believes that Israel "has introduced the authentic voice of Jewish idealism and morality into the councils of nations"; that "the maintenance of Israel in strength and security" is vital, and that its continued and extended support is "a major and indispensable element in the survival of Jewish life everywhere and in any program for the enhancement of Jewish life in America."

The "*Congress Weekly*", published by the *American Jewish Congress* (December 3, 1951) sums up the aims and purposes of the organization as expressed by its biennial convention at the *New Yorker Hotel* in New York City from November 17 through November 19, 1951.

Reports the "*Congress Weekly*":

"In a notable declaration, the delegates took action which made the *American Jewish Congress* the first national Jewish organization to go on record opposing President Truman's nomination of an Ambassador to the Vatican. They urged the President to reconsider the nomination 'in the interests of fundamental American democratic principles and of inter-religious harmony and accord within this country.' The convention also charged that 'the principle of separation of church and state is being seriously threatened in the U. S. today. That attack has come from sectarian groups seeking

to impose their influence on our public policies and institutions.' The convention criticized America's recent record on civil rights, accusing the Executive Department of the Federal Government with failing to take the many measures within its power to reduce discrimination. In a resolution on Israel, the delegates criticized attempts to erect barriers between American Jewry and Israel as 'a denial of the meaning of Jewish history and a threat to the unity of the Jewish people.' The convention called for a maximum support for the *United Jewish Appeal* and the Israel Bond Drive and affirmed Congress (WJC) support for the *Chalutz* movement designed to help furnish manpower and skills required for the 'tasks of state building.' The failure of the U. S. Senate to ratify the U.N. Convention on Genocide was sharply condemned as a 'blemish on our national honor.'"

Officers of the AJC

Dr. Israel Goldstein was elected President of the *American Jewish Congress* at the organization's biennial convention in New York City in November, 1951, succeeding Rabbi Irving Miller.

Dr. Israel Goldstein, according to Harry F. Ward, national chairman of the *American League for Peace and Democracy*, was one of the American delegates to the *American World Congress Against War*, held in Holland in August of 1932. The *American League Against War and Fascism* was the result of the American Congress. It later became the *American League for Peace and Democracy*. All of these organizations are listed as Communist fronts by the *House Committee on Un-American Activities*. Dr. Goldstein is also listed by the House Committee as having been "selected" and having "consented" to serve with William Z. Foster of the *Communist Party* and Gilbert Green of the *Young Communist League* on the arrangements committee for the *United States Congress Against War*, also cited as a Communist front. (Volume 10, pages 6236 and 6237). Dr. Goldstein was nominated and unanimously elected to the National Executive Committee of this organization at its Chicago convention in 1934. Among those elected with Dr. Goldstein were Israel Ampter, Ella Reeve Bloor, Langston Hughes, Maxwell S. Stewart, Ella Winter, Roger Baldwin, Rabbi Benjamin Goldstein, Gilbert Green, William Patterson, Max Bedacht and Earl Browder. (HCUA, Volume 10, Appendix XXVII).

Dr. Goldstein is also listed as a member of the National Executive Committee of the *American League Against War and Fascism*. (Exhibit 4, pages 416, 417, HCUA, Appendix IX). He was a sponsor of a conference of the *Consumers National Federation* (HCUA, Appendix IX, pages 658-659) and a trustee of the *Political Prisoners Bail Fund Committee* (Appendix IX, Exhibit 1, page 1472), both cited by the House Committee as Communist fronts.

Shad Polier is the Chairman of the Executive Committee of

the *American Jewish Congress*. He once headed the Legal Enforcement Division of the *Office of Price Administration* at a salary of \$6,500 per year.

Reporting on Shad Poller the *House Committee on Un-American Activities* has the following to say ("*Communism in the United States Government*", part 2, page 2994): "This individual was a leading official of the *International Juridical Association* and the *National Lawyer's Guild*, both of which have been cited as Communist fronts. He has supported other Communist-front movements such as the *American Friends of Spanish Democracy* and the *Coordinating Committee to Lift the Embargo*."

The Hon. Justine Wise Polier is one of the Vice-Presidents of the *American Jewish Congress*. This individual is listed by the *House Committee on Un-American Activities* as a member of the National Committee of the *International Juridical Association*; one of the signatories to a petition urging the discontinuance of the Dies Committee sponsored by the *American Committee for Democracy and Intellectual Freedom*; sponsor of a dinner under the auspices of the *American Committee for the Protection of the Foreign Born*; a sponsor of the *Greater New York Emergency Conference on Inalienable Rights*; a member of the *Lawyers Committee on American Relations with Spain*; a sponsor of the *New York League of Women Shoppers*; one of the signers for a call for the *National Emergency Conference* held in Washington, D. C. in 1939; and a contributor and cooperator of "*Social Work Today*." All of these organizations are cited by the *House Committee on Un-American Activities* as Communist fronts.

Professor Horace M. Kallen of New York is another of the Vice Presidents of the *American Jewish Congress*. He is listed by the *House Committee on Un-American Activities* as a sponsor of a dinner forum under the auspices of the *American Committee to Save Refugees, Exiled Writers Committee of the League of American Writers*, and the *United American Spanish Aid Committee*; a member of the "Book Committee" of the *American Society for Cultural Relations with Russia (U.S.S.R.)*; a member of a sponsoring committee for a dinner given by the *American Student Union*; a sponsor of a call for a conference of the *Consumers National Federation*; a member of the Advisory Board of *Film Audiences for Democracy*; a member of a reception committee for Soviet flyers under the auspices of the *Friends of the Soviet Union*; a sponsor of the *Greater New York Emergency Conference on Inalienable Rights*; a sponsor of the *Political Prisoners Bail Fund Committee*; and a signer of a letter protesting attacks upon the *Veterans of the Abraham Lincoln Brigade*. Needless to say all these organizations are listed by the *House Committee* as Communist fronts.

In addition to Professor Horace M. Kallen, two other Vice-Presidents of the *American Jewish Congress* are cited by the *House Committee on Un-American Activities* as being involved in Communist front organizations. Seven members of the Executive Committee have citations and better than a score of the members of the Administrative Committee are listed.

It may be entirely coincidental that these officers of the *American Jewish Congress* happen to have records that strongly indicate a background of Communist sympathy, and it is possible that all of them were dupes of Communist duplicity. It is quite possible, of course—but highly improbable.

Elected with Dr. Israel Goldstein at the New York convention in November 1951, in addition to the foregoing, are the following: Benjamin S. Kalnick, treasurer; Dr. Alfred J. Marrow, Dr. Max Nussbaum, Dr. Joachim Prinz, Simon E. Sobeloff, Charles Sonnenreich, and Isidore Teitelbaum, Vice-presidents.

The Executive Committee was composed of the following: Irving Abramson, Mrs. Henry A. Baron, Henry C. Berlin, Mrs. Thomas Brusk, Samuel Daroff, Sigmund W. David, Max Doft, Mrs. Albert Foremann, Mrs. Fred Freeman, Mrs. Louis Glasser, George Gold, Mrs. Samuel Green, Mrs. Irving Grossman, Mrs. Edward Gureasko, Mrs. Victor Harris, Mrs. A. A. Hayden, Sidney Hollander, Louis Katz, Theodore Kolish, Mrs. Maurice Krass, Merwyn Lewis, Leo Lerner, Hon. Louis E. Levinthal, Max Lipin, Leo H. Lowitz, Mrs. Herman Mars, Mrs. Harry Meltzer, Mrs. Maurice Nianick, Michael Nisselson, Rabbi Ahron Opher, Mrs. Benjamin Price, Rabbi Emanuel Rackman, Jacob S. Richman, Mrs. Thelma Richman, Solomon Rogers, Hon. Maxwell S. Rosenfeld, Hon. Ben Rosenthal, Harry Schachter, Mrs. Abraham Schnee, Edward L. Schoenberg, David Silversweig, M. J. Slonim, Mrs. Arthur Stein, Dora Tanenbaum, and David L. Weisman.

The following as the members of the Administrative Committee: Mrs. F. Abramowitz, Rabbi Morris Adler, David Alper, Mrs. Simon Amdur, Samuel Angelson, Dr. Max Arzt, Harry Asher, Moses Barron, Mrs. Moe L. Bass, Mrs. Bernard Berman, Rabbi Philip S. Bernstein, Victor Blanc, David O. Boehm, Rabbi Isidore Breslau, Max Bressler, Mrs. Irving Brodsky, Stanley Buchsbaum, Mrs. Samuel Caplan, Mrs. Abraham Chassman, Merrill Cohen, Mrs. Molly Cohen, Mrs. Samuel Cohen, William Cohen, Louis Colen, Rabbi Samuel Cooper, Mrs. Barnett Dickman, Abraham Druckman, Jay M. Eisenberg, Jerome Eisenberg, Mrs. Frank Eisenman, Mrs. Rose Ellyn, Rabbi Harry Essrig, Prof. Hyman J. Ettlinger, Jacob Ferber, Mrs. Sam Field, Rabbi Alvin Fine, Mrs. Larry Flesdrager, Mrs. Benj. Flint, Mrs. Harry Frank, Mrs. Isabelle Friedman, Julian Freeman, William H. Friedman, Dr. David Gaberman, Paul Gatov, David Gilbert, Mrs. Benedict Ginsberg, Sol Gitman, James Glassner, Mrs.

Goldie Gluckman, Harold K. Goldstein, Joseph Goldstein, Mrs. Benj. Goodman, Dr. Robert Gordis, Calman Gottesman, Mrs. Samuel Granik, Julius Green, Mrs. Edward Gusky, Meyer Helfenstein, Isaac Heller, Rabbi Jack Herman, Sol Hershenson, Mrs. Oscar Hollander, Milton Jacobs, William Jacobson, Max Kabatznick, Mrs. Theodore Karlin, Seymour Kashner, Mrs. Harry Kinderlehrer, Dr. Arthur A. Klatzkin, Adolph Klein, Rabbi Edward E. Klein, Harry Kliff, Maximillian Klinger, Mrs. Morris Kogan, Prof. Milton R. Konvitz, Hon. Herman P. Koppelman, Mrs. Harry Koretzky, Fred Kornfield, Israel Kramer, Mrs. Kate Krauthelmer, Mrs. Albert Ladd, Leon Lander, Rabbi Morris Landes, Naftalie Lefkowitz, Louise Levine, Aaron Lewittes, Mrs. Abbott Lippman, Sol Luckman, Mrs. Max L. Luman, Leo Marder, Joseph Matison, Mortimer May, Murray A. Meyerson, Julius Michaelson, Irving X. Miller, Rabbi Israel Miller, Nathan I. Miller, Mrs. M. L. Minkus, Sam Mitchell, Louis Mitnick, Harry Nathan, Dr. Irving Nussenbaum, Leonard Palsner, Mrs. Lillian Persky, Mrs. Ruth Pokart, Mrs. George Price, Mrs. Jennie Rose, Mrs. Bessie Reiss, Max Rich, Sam Rosenwald, Mrs. Albert Sabaroff, Mrs. Edward Sachs, Isidor Sachs, Mrs. Maurice Sapers, Mrs. Arthur Schachtman, Mrs. Lew Schwartz, Max Schwartz, Hon. Jacob Schwolsky, Mrs. Ida Seidman, Mrs. Harry Seidin, Benjamin Shapiro, Ezra Shapiro, Leo Shapiro, Mrs. Phillip Shapiro, Mrs. Jacob Shatz, Ben Silberstein, Harry Simonhoff, Moses Speert, Michael Stavitsky, Mrs. Martin Steinberg, Mrs. Arnold Sternberg, Moe Sternlieb, Mrs. Seymour Stolzenberg, Sidney Stoneman, Irving Tabb, Alvin Tamkin, Mrs. Mary Taylor, Dr. Joseph Tenenbaum, Mrs. Abraham Tow, Jacob Warsaw, Nathan Warshaw, Mrs. Barbara Weiner, Dr. Israel Weisfeld, Mrs. Saul Weinhaus, Mrs. Irving Wiggs, Dr. Sol Winnick, Rabbi Saul White, Joseph Wise and Al Zeno.

Judge Justine Wise Poller was elected for her third consecutive term as president of the *Women's Division of the American Jewish Congress* on November 20, 1951. Mrs. Fred Freeman, Mrs. Benjamin Price, Mrs. Morris Minkus, Mrs. Samuel Green, Mrs. Morris Shapiro, Mrs. Irving Grossman, Mrs. Thomas Brusk, and Mrs. Henry Baron were elected vice-presidents. Mrs. Dora Tannenbaum was elected treasurer; Mrs. Herman Mars, corresponding secretary; Mrs. Samuel Caplan, financial secretary, and Mrs. Abraham Schnee, recording secretary.

These are officers of the *American Jewish Congress*; — the policy makers; the guiding geniuses. And one, at least — Dr. Israel Goldstein, is an official of the international parent body, — the *World Jewish Congress*. Like the international Communist movement, it is the "responsibility" of the *World Jewish Congress*, — according to Dr. Goldstein's own statement, — "to make governments aware of their moral obligations."

Rabbi Stephen S. Wise

Dr. Israel Goldstein, in his address before the *American Jewish Congress* in New York City, November 17, 1951, declared: "The vision of our late beloved leader, Dr. Stephen S. Wise, inspired the creation of both the AJC and the WJC. His personality invested both organizations with stature and moral authority. Both organizations will continue to project his vitalizing memory upon the agenda of the Jewish people."

Dr. Stephen Samuel Wise was born in Budapest, Hungary, in 1874. He was the founder and rabbi of the *Free Synagogue* in New York City. He was the founder of the first section of the *Federation of American Zionists*, and of the *Zionist Organization of America*. He was the president of the delegation of the *American Jewish Congress* at the Peace Conference in Paris in 1919 and became President of the *American Jewish Congress*. He was also the President and founder of the *Jewish Institute of Religion*.

Dr. Wise was one of the first officers of the *Civil Liberties Bureau*; an endorser of *Brookwood College*; a member of the *Medical Bureau*, *American Friends of Spanish Democracy*; sponsor of the *American League for Peace and Democracy*; endorser *Boycott Japanese Goods Conference*; sponsor of the *Committee to Save Spain and China*; a member of the *Coordinating Committee to Lift the Embargo*; sponsor of the *Conference on Pan American Democracy*; participant of a mass meeting held under the auspices of the *American League Against War and Fascism* and the *American Friends of the Chinese People*, and an honorary co-chairman of the *Greater Boston Reception Committee to the Russian Delegation*. (See the Dies Reports, Volume 1 and Appendix IX).

Jewish Black Book

In 1946 the *World Jewish Congress* joined the *Jewish Anti-Fascist Committee* (USSR), *Vaad Leumi* (Palestine), and the *American Committee of Jewish Writers, Artists and Scientists* in sponsoring a "mass rally" at the *Shrine Auditorium* in Los Angeles, Tuesday evening, October 1st. The purpose of the "rally" was the presentation of the *Jewish Black Book* by Rabbi Max Nussbaum. Congressman Emmanuel Celler of New York was publicized as the main speaker.

The *National Jewish Black Book Committee* maintained offices at 119 West 57th Street in New York City. The *Jewish Black Book Committee of Los Angeles*, with offices at 458 South Spring Street, was an affiliate of the national organization.

The *Jewish Black Book* purported to be "the case against Fascist war-mongers" and followed the Communist Party line in the defense of the Soviet Union.

Rabbi Max Nussbaum was the chairman of the Los Angeles Committee. Lion Feuchtwanger, Julius Fligelman, and Dr. Sanford Goldner were vice-chairmen. Peter M. Kahn was treasurer and Dr. Jack Akins was secretary. Partial list of the members of the committee printed on a handbill advertising the "mass rally" are as follows: Mrs. Anne Allen, Harry Bauman, John Berry, Henry Blankfort, John Garfield, Jay Gourney, Paul Jerrico, Peter M. Kahn, Jr., Max Lippen, A. Maymudes, Lewis Milestone, Abraham Olken, Samuel Ornitz, Oscar Pattiz, Mrs. Fred C. Pollock, Mrs. A. Prinzmetal, Dr. Isadore Rees, Robert Rossen and Artie Shaw. George Stiller was listed as "public relations" and Albert Einstein as Honorary President of the national organization.

The *Jewish Black Book Committee of Los Angeles* is listed as a communist-front at page 323 of the *California Senate Committee on Un-American Activities Report for 1949*.

The *American Jewish Congress*, Southern California Division, joined with the *Southland Jewish Organization* for a "Conference on American Jewry and World Tensions" on Sunday, March 23, 1952 in the Music Room of the Biltmore Hotel in Los Angeles. In publicizing the meeting the joint-sponsors declared:

"Los Angeles Jewry, like all American and World Jewry, are particularly concerned with the alarming growth of anti-Semitism, the rising frequency of attacks on all minority peoples, and the resurgence of Nazism both at home and abroad.

"We, as Jews cannot remain aloof in the hope that others will solve our problems. It is time we sought the answers ourselves, which will guide our actions in these critical times."

David Grutman was listed as president of the *Southland Jewish Organization*. Mignon Rothstein was vice-president.

Mrs. Fred C. Pollock and Harry Bauman, members of the *Jewish Black Book Committee of Los Angeles*, participated in the conference of March 23, 1952. Mrs. Pollock is listed as chairman of a panel on "*Israel and World Jewry*" and is designated as the president of the Pacific Region Women's Division of the *American Jewish Congress*. "Closing remarks" were to be made by Harry Bauman, president of the Southern California Division of the *American Jewish Congress*.

Reference to the *American Jewish Congress* will be found in the Reports of the *California Committee on Un-American Activities*. (See 1948, 1949 and 1951 Reports). At page 277 of its 1949 Report the California Committee states that the *American Jewish Congress* is "cited as communist infiltrated in its Southern California Division, whose convention in 1948 'went on record against loyalty checks and called for the abolition of the Congressional Committee

and the Tenney State Legislative Committee.' (These partyline policies were continued and enlarged at its 1949 convention)."

Illustrating the effectiveness of the political activities of many of these Jewish organizations is a postcard mailed to the *Southland Jewish Organization*, 317 South Vermont Avenue, Los Angeles 5, Calif., postmarked May 18, 1949. The cards were apparently prepared and distributed by the *Southland Jewish Organization*, as the address was affixed with a rubber stamp and the reverse side mimeographed. It read: "To the *Southland Jewish Organization* Office: I have taken the following action against the Tenney Bills: 1. I have mailed.....cards. 2. I have called.....people to take action. 3. I have talked to.....neighbors about it."

The party dutifully returning the card declared that "two" cards had been mailed and that I have talked to "my" neighbors about it.

The "Tenney Bills" objected to by the *Southland Jewish Organization* were anti-Communist bills, the major portion of which have now been enacted into the law.

The Jewish Nation

The *World Jewish Congress* was organized in Paris in August 1936. The *American Jewish Congress* takes most of the credit for its creation. In this particular accomplishment it appears that the child is responsible for the parent because the *American Jewish Congress* became one of the 32 affiliates when the World organization was perfected. Two hundred and eighty delegates took part in the Paris meeting. The purpose of the Congress was the mobilization of "all the resources of the Jewish people" for "the defense of world Jewry."

Dr. Goldstein has said that: "From the very beginning, the WJC has given its complete support to the struggle of the establishment of a Jewish State in Palestine, seeing in that a major instrument for the solution of Jewish homelessness as well as a major instrument for Jewish cultural renaissance. The WJC is founded on the concept of the unity of the Jewish people and is dedicated to the fostering of the continuity of the Jewish people.

"What is the *World Jewish Congress*' mission today?"

Dr. Goldstein answers his own question.

"Its program," he says, "is what it has been throughout. That program derives special relevancy and urgency from the changed and changing nature of the events and the currents in which we live. The Nazi regime has been defeated in the last war, but its evil spirit is struggling to be reborn in Germany. So the WJC is watching and warning. International tension is pressing on human freedoms, so the WJC is on the alert everywhere. The United

Nations is the one remaining hope for collective security and a foremost instrument for the development of human rights and fundamental freedoms. So the WJC assiduously cooperates with its agencies. Rejoicing in the establishment of *Medinath Israel*, the WJC gives its moral support to Israel. And it never forgets to hold aloft the banner of the unity of the Jewish people, weaving the strands of its 65 affiliated communities throughout the world, the most recent of which is Brazil, and making its services available to all who need its help."

The resolution on unity of Jewish action of the *American Jewish Congress* adopted in New York at its biennial convention in November of 1951 is significant, not only because of its international aspect, but also because of its appeal for co-ordinated direction under the *World Jewish Congress*. The Resolution reads, in part:

"... We derive strength and satisfaction from the knowledge that through the *World Jewish Congress* we are linked in bonds of brotherly unity with the Jewish communities of many lands. We take pride in the achievements of the *World Jewish Congress* on behalf of Jewish status and well-being throughout the world and we pledge to the *World Jewish Congress* our continued and unreserved devotion to its principles and its work. At the same time, we take note of the fact that national Jewish organizations in some countries have engaged in action in international affairs duplicatory of the work of the *World Jewish Congress*. Cooperation on crucial matters has been difficult to achieve. *Ad hoc* consultation has proved an inadequate substitute for the type of permanent, democratic policy-making and implementing mechanism which the *World Congress* represents. We therefore urge those Jewish communities in lands which have not affiliated with the *World Jewish Congress* to join through it in democratic association with the Jews of all lands to further the unity of the Jewish people and its capacity to cope with the problems with which as Jews we are commonly concerned."

It is apparent from the foregoing that the *World Jewish Congress* and the *American Jewish Congress* engages in international politics, and that they are only concerned with one segment of the world's people.

The *World Jewish Congress* purports to speak for all the Jews of the world, including the five or six million Jewish citizens of the United States. The WJC looks upon Jews everywhere as members of "one nation."

The *World Jewish Congress* is unquestionably an international organization. Its loyalty is to the "Jewish Nation" — and not to the governments where members of the "Jewish Nation" may reside and where they may be citizens. It takes part in over-

throwing governments as indicated in the boast that "efforts of the *World Jewish Congress* were responsible" for overthrowing a Romanian government in 1938.

If the efforts of the *World Jewish Congress* were responsible for the overthrow of one government what guarantee may there be that its efforts will not be responsible for the overthrow of other governments. If its concern for the "Jewish Nation" should indicate such action, would it call for the overthrow of the government of the United States?

Purporting to speak for the millions of Jews of the United States, the WJC indicates its neutrality in the conflict being waged by the Soviet Union against the United States. WJC envisions the possible "division of the world into two irreconcilable blocs" and wants no part of it. "The Congress," it declares, "must be careful at all times not to appear to tie up the protection of Jewish rights with the interests of any of the powers which are at grips . . ."

Hence it would appear that the *World Jewish Congress* is telling the people of the United States that its six million or more Jewish citizens will not support the United States in the event of hostilities; that American Jews, speaking "with one voice" through the WJC, are "a nation apart" and have no interest in the international squabbles of the United States.

IX

DUAL LOYALTY

The international character of the network of Zionist organizations is obvious. Among the hundreds of American Jewish organizations flourishing in the United States today, only one stands out clearly as basically American. The *American Council for Judaism* has had the courage to proclaim its political loyalty to the United States, and its spiritual loyalty to Judaism. It has met with abuse and condemnation at the hands of the Zionists for its patriotism. Ignoring vicious attacks it dares stand for what is best for the United States rather than what is best for Israel. It dares plead justice for the Arabs.

Henry Smith Leiper, of the *World Council of Churches*, speaking before the *American Council for Judaism* warned that "Americans of the Jewish faith must be on their guard against a dual nationality which would divide their allegiance between Israel and the United States." This well intentioned, and certainly well-founded advice, was "answered" by the Yiddish journalist, Aaron Zeitlin, with an attack on the *American Council for*

Judaism for having invited "a non-Jew to its meeting to threaten American Jews."

Treatment of Arab refugees, both Christian and Moslem, as well as the treatment of Arabs who dwell in Israel, gives rise to ugly conclusions that the Jew in power is quick to exercise the practices of those he condemned through the centuries as persecutors. The 1952 Nationality Act of Israel's *Knesset* doesn't seem to square with Zionist opposition to the McCarran Act of 1950, and Ashkenazic Jews are preferred in employment while Sephardic Jews are victims of discrimination.

The fanatical chauvinism for a foreign land few American Jews have ever seen is at odds with American patriotism.

Opposition by Jewish organizations to official investigations of Communists give rise to an understandable suspicion on the part of American Gentiles that Communism and Jewishness are synonymous. The resulting antagonism is in no way lessened by the cry of the Jewish "defense agencies" that the charge is an indication of the rise of fascism in America; — the device of embryonic Hitlers. Milton Friedman, writing in the *California Jewish Voice*, November 28, 1952 states that the "current investigations of Communism by Congressional committees and others are being followed closely to see whether at some point or other anti-Semitism is not manifested in the guise of anti-Communism." Mr. Friedman goes on to say that Jewish groups are concerned with the problem but "are desirous that this be done in a democratic way"; that "Jewish organizations are deeply mindful of the fact that, following the precepts of Adolf Hitler, anti-Semitic forces use opposition to Communism as camouflage for an anti-Jewish fight."

The efforts of official bodies investigating Communism are thus further hampered because of the fear of being charged with anti-Semitism everytime they uncover a Communist who also turns out to be a Jew. The frequency of this event is evident from a slight perusal of the indices of committee reports, which, startling as they are, only tell part of the story. To make the situation worse the Jewish bureaucracy apparently desires to cast suspicion of secret anti-Semitism on *all* anti-Communists by virtue of the fact that they are *anti-Communists*. Mr. Friedman quotes Jacob Blaustein, president of the *American Jewish Committee*, as warning that "few anti-Semites are devoting their efforts at present to open anti-Semitic propaganda or direct assaults on Jews . . . many of them are operating in the guise of anti-Communists . . . A great number of these bigots are leading the attack on public education. Their attacks on what they term 'subversive textbooks' . . . are but a few of the methods they have adopted to carry out their anti-Semitism and foment bigotry generally."

Just how an attack on public education and subversive textbooks constitutes anti-Semitism and the fomenting of bigotry is apparently an AJC secret. Unless it is Mr. Blaustein's contention that public education is in the hands of the Jews and that subversive textbooks are written by Jews, his statement is meaningless, except as a rather dishonest piece of misleading propaganda. Every student of Communism knows that public education and textbooks have been, are, and will continue to be, important targets of Communist penetration and indoctrination. No courageous investigator of the subject should be frightened away from such investigations because Mr. Blaustein wraps it up in anti-Semitism. Certainly his technique will not in any way lessen the general impression that Jewry is continually defending Communists.

The Jews have been charged through the centuries with being "internationalists"; of feeling no loyalty to the country of their birth or residence. Without answering the charge, organized Jewry has retorted with the cry of "anti-Semitism". This cry never was a defense and it is less a defense today than it ever was. And, of course, the charge was never true of *all* Jews, and where it was true of some there was great justification.

The fact remains that there are leaders of American Jews who are "internationalists"; men like Sebi and other pretenders who will use the Jews for their own purposes. Whether those purposes be sinister or insane fanaticism matters little.

The results will be the same.

Meanwhile psychological ghettos have replaced physical ghettos. Richard J. H. Gotthell wrote in 1912 that "the closer Jews are kept within the fold, the greater their interest in Jewish life and Jewish thought." Organized Jewry in America is tightening and insulating the walls that enclose that fold, cutting American Jews off from as much outside contact as possible.

Meanwhile the Jewish master-minds in the closely-knit and heavily financed international organizations give daily credence to the ancient charge that the Jews are an *imperium in imperio*, a government within a government; the men who control and influence the men who appear to be the policy makers of the world. In the field of public information and communication Jewish organizations brazenly decide what the people may read and whom they may hear, enforcing their decrees by economic combinations and smear-technique intimidation.

Israel, while depending on American Jewry for financial aid and pressure on the government of the United States for loans and other assistance, turns more and more toward Socialism and Communism.

Some of the Communist leaders in Palestine (*House Document*

No. 707, *Committee on Foreign Affairs*) are Dr. Marcus Biletsky, Chaim Gissis, Lev Konstantinovski, Shmuel Mikunis, Meir Slonim, Jonah Tempkin, Esther Wilenska, and Meir Wilner (Radomski) alias Ber Kowner or Dov Kovner.

On August 27, 1950 the *American Jewish Committee, American Jewish Congress, Anti-Defamation League of B'Nai B'Rith, Jewish Labor Committee, Jewish War Veterans, National Community Relations Advisory Council, Union of Hebrew Congregations, National Council of Jewish Women* and the *National Association of Jewish Center Workers* condemned the McCarran, Wood and Mundt-Ferguson bills as "indiscriminately repressive" — bills designed to curb Communism in the United States.

Yakov Zerubavel, a member of the *Jewish Agency for Palestine*, Zionist, and leader of Israel's *Mapam (United Workers Party)* is on the side of the Soviet Union in the Korean conflict. "It is not a simple matter," he declared "to remain neutral in a stormy world in which the Imperialist rulers call for war day and night and persist in their unashamed suppression of every people's movement striving to free itself from the yoke of foreign occupation . . . We recognize and greet the victorious people's revolution in China even though in the counsels of the UN there still sits the defeated General Chiang Kai-shek . . . Now Korea's turn has come . . . The UN Security Council provided a shield for the aggressive action of the United States. The Soviet Union did not participate in that Security Council meeting. China — the real China, which Israel recognizes — was also absent . . . A decision taken under such circumstances could not possibly have any binding value . . ."

Mr. Zerubavel also believes "that the Soviet Union is the organized force called upon to lead humanity to liberation and freedom."

While lobbying Washington for financial assistance for Israel, the *American Jewish Committee, American Jewish Congress, Association of Jewish Chaplains in the Armed Forces, B'Nai B'Rith, Jewish Labor Committee, Jewish War Veterans, National Community Relations Advisory Council, National Council of Jewish Women, Synagogue Council of America*, and the *Union of Hebrew Congregations* signed a statement opposing a loan to Spain.

More than 280,000 people in Israel, — about 40 percent of the adult population, signed the Communist Stockholm peace petition.

Al Hamishmar, *Mapam* publication in Israel (August 3, 1950) stated editorially that only the imperialists see any contradiction between the Korean war and the peace campaign, "for in fact the social and national liberation of the Korean nation strengthens

the prospects of world peace and reduces the likelihood of war."

Dr. Moshe Sneh, *Haganah* leader and Israeli delegate to the *World Jewish Congress* declared that "the Jewish state was not brought into existence as an end in itself. It was brought into existence first of all for one purpose, for the continuation of a large Jewish mass migration." He believes that the Jews of Israeli and the Jews of the *golos* (diaspora) will now never be separated. "And," he says, triumphantly, "I want to cite only one sentence in the letter of recognition of Israel from Molotov to Shertok where the former very precisely and profoundly formulated his greeting of the fact that the Jewish people — not only the Jews of Israel, but the entire Jewish people — have set up the sovereign state in Israel."

Dr. Sneh, addressing the *World Jewish Congress* in Switzerland, July 1948, held that the Soviet Union was the real friend of Israel. Who was it, of the three great world powers, he demanded, "which set itself with steel-like firmness in favor of Jewish independence in Israel?" Answering his own question he challenged the delegates: "Is there one Jew who in his heart will not confess that it is the Soviet Union?"

Albert E. Kahn, president of the *Jewish Peoples Fraternal Order*, addressing the same convention praised the Soviet Union for its steps toward the eradication of anti-Semitism. He had no praise for his own country. "A vivid indication of the extent to which reaction and fascist tendencies have grown in the United States since the end of the war and the death of President Roosevelt," he declared, "is the fact that the notoriously pro-fascist and anti-Semitic *Un-American Activities Committee* now operates in full cooperation with key government agencies such as the Department of Justice; that the Committee has recently received a vote of confidence from the overwhelming majority of both the Democratic and Republican members of the House of Representatives; and that this Committee has been given an official, public endorsement by President Truman himself."

Said A. Ralsky, a French delegate to the WJC convention, and General Secretary of the *Jewish Union for Resistance and Mutual Aid*: "I take the right to turn from this platform to the American delegation and through it to American Jewry: Beware of the consequences of war hysteria and of anti-communist incitation. If you participate in this kind of policy, you undermine the existence of the Jewish state . . ."

E. Shomornik, Secretary of the *Young Communist League of Israel*, writing to the Secretary of the *Communist World Federation of Democratic Youth* in Paris, June 20, 1948, reports: "The whole Palestine *Young Communist League* is mobilized, and our comrades

are in all parts of Palestine in the forefront of the battle . . . In the midst of this hard struggle we are confident that the *World Federation of Democratic Youth* and all national youth movements affiliated to it will do everything in their power to mobilize public opinion in their countries and all the world over in active political support to our just cause — independence — and against our murderous enemy — imperialism!"

Moshe Sneh (1950) calls for "closer relations with the Soviet Union and the popular democracies" in order to "free ourselves from economic, political and military dependence on the United States."

The Smear Brigade

The *Anti-Defamation League of B'Nai B'Rith*, the *American Jewish Committee*, and the *American Jewish Congress* are the important smear brigades of the Zionist network. The *Anti-Defamation League* and the *American Jewish Committee* are the official Jewish "defense organizations", but the *American Jewish Congress*, the *Jewish Labor Committee*, and the *Jewish war Veterans* may properly be included. While nearly every Jewish organization engages to some degree in these activities, the *Anti-Defamation League*, the *American Jewish Committee*, and the *American Jewish Congress* furnish the shock-troops, the commandos, the heaviest ordnance, espionage agents, and intelligence.

Auxiliary to these "official" groups are such specialized organizations as the *Non-Sectarian Anti-Nazi League to Champion Human Rights* and the *Friends of Democracy*. John T. Flynn, one of America's great champions of freedom and perhaps the most effective destroyer of myths, has written a pamphlet on these two organizations that should be read by every American. It is called *The Smear Terror* and it can be obtained by writing directly to John T. Flynn, New York City.

Explaining the subtle technique used by the Smear Brigades, Mr. Flynn says: "In this profession certain words are important. If you attack Communists, you are called pro-fascist. If you are pro-fascist, you are anti-Semitic, because Hitler was anti-Semitic. Thus by the simple device of proving that you are anti-Communist you can be shown to be a fascist, a pro-Nazi, an anti-Semitic and a subversive person. Going one more step, if you are seen with such a 'pro-fascist' or 'anti-Semitic', if you answer his letter, attend the same meeting with him, then you are branded as pro-fascist, pro-Nazi and anti-Semitic."

The *Non-Sectarian Anti-Nazi League* was organized in 1933 by Samuel Untermyer to boycott German goods. It ultimately fell into other hands. A Colonel Richard Rollins, A.B., Syracuse

University, became its chief investigator. He was neither a colonel, Richard Rollins nor an A.B. from Syracuse, but plain Isidore Rothberg. Most important in the organization is Isidore Lipschutz, a Belgian refugee.

A 1951 letterhead lists the following officers: Prof. James H. Sheldon, administrative chairman; Herman Hoffman, chairman, Board of Directors; Rev. Henry A. Atkinson, chairman, National Advisory Board; Rabbi Leon Fram and John Frederic Lewis, Jr., vice-presidents; Isidore Lipschutz, vice-president and treasurer; Julius L. Goldstein, general counsel; Joseph R. Apfel, Algernon D. Black, Adolph Braun, Abraham Cahan, August Claessens, Mrs. Bertha V. Corets, Mrs. Solomon Dingol, Mark B. Dumler, Morris D. Forkosch, Morris N. Freed, P. Gingold, Mrs. Anna Greenberg, Mrs. Irene Harand, Mrs. Lillian Harris, Arthur J. Harvey, Abraham H. Hollander, Rev. Stephen M. James, E. M. Loew, Rev. Donald G. Lothrop, Arthur L. Malkinson, Irving Maness, Ezekiel Rabinowitz, David Robinson, Gerhard G. Schroeder, Prof. William P. Sears, Jr., Miss Toni Sender, Miss Lisa Sergio, Max Silverstein, Hermann Stern, Dean William E. Taylor, Milton A. Teplin, Andrew Valusek, Joseph White, and Max Zaritsky, members of the Board of Directors.

The *Friends of Democracy* was founded in 1937 by Leon M. Birkhead. Dr. Joseph C. Cleveland, a Unitarian minister of Kansas City, was president and Birkhead was director. Rex Stout later became president.

The most important job undertaken by the *Friends of Democracy* was what Rex Stout referred to as "*the Lindbergh Project*". It was estimated to have cost \$15,000 and was apparently successful. It was the most "ambitious project" the organization ever undertook. The plan "to destroy Lindbergh politically" was coldly calculated and mercilessly executed. The reputation of an honorable and outstanding American citizen became the target of the Smear Brigades, and few Americans suffered more abuse at the hands of organized Jewry.

New York Jewish Conference

Out of the *Manhattan Jewish Conference*, organized in October 1951, to commemorate the tenth anniversary of Louis D. Brandels, developed the *New York Jewish Conference* in May, 1952. Six chapters were immediately organized, together with a *Young Men's and Young Women's Division*. Rabbi Shepherd J. Baum, past state chaplain of the *Jewish War Veterans*, legislative chairman of the *New York Board of Rabbis*, and former director of the *American Jewish Congress*, was elected president. Nathan M. Padgug became chairman of the executive committee; Leon Quat,

chairman of the administrative board, and Mrs. Sylvia Kulchin, treasurer.

The Conference adopted the following program: 1. Mass opposition to the McCarran-Walters bill. 2. Opposition to the "renazification" of Germany. 3. A program to combat anti-Semitism, calling for FEPC and similar laws. 4. Greater financial contributions to aid Israel. 5. Repeal of the Smith and McCarran Acts (anti-Communist legislation) and continued condemnation of "McCarthyism". 6. Repeal of New York state's "blue laws" which prohibit Saturday Sabbath-observing Jewish merchants from opening their stores on Sundays.

Jewish Network Un-American

The foregoing brief account of but a few of the thousands of Jewish organizations oriented — no matter how an American looks at it — toward the east, is uncontroversially un-American. Whether the heart-throb of a given organization be for the Red Fatherland of Stalin, the Israel of Ben-Gurion, or a strange combination of both, Americans, Jews and Gentiles alike, find the entire performance repugnant and alien. This vast network, reaching into nearly every country in the world, is not indigenous to the United States. It smacks of oriental intrigue and global power-politics. The self-centered interest, obvious in each unit of organization, is manifest in coordinated activity. "*What is good for the Jews*" is the pivotal point of Zionist leaders; the determining factor in every decision. "*What is good for the United States*" is never considered.

The Zionist network, of course, does not represent all Jewry. There are many fine American Jews who long have been distressed over organized Jewry's insane internationalism and paradoxical narrow nationalism; its incessant "appeals" and fund drives. A few organizations, like the *American Council for Judaism*, do what they can to combat the damage.

Prime Minister David Ben-Gurion, speaking before Israel's *Knesset* in December of 1951 declared that Zionist leaders in the United States "went bankrupt" after the founding of Israel in 1948. He evidently was bitterly disappointed that American Jewry had not rushed immediately to Israel. It is a rather safe prognostication that American Jews will not respond in appreciable numbers to the "ingathering" Mr. Ben-Gurion fully expected. Most American Jews, finally faced with the decision to pull up stakes in the United States where they have enjoyed their greatest measure of freedom and prosperity, and journey, bag and baggage, to a foreign land, — in spite of Zionist propaganda to the contrary that is what Israel is to all Americans, — must find that the proposition lacks reality and substance. When faced with the actual decision most of America's integrated Jews will

conclude that they are, after all, Americans first, and citizens of Israel quite a number of degrees removed.

Israel, as a state, is a forlorn hope in any event. Wrested from the Arabs by chicanery and violence, it will again be conquered and reconquered. Like an ant hill in the center of a great intersection it must be trampled by the restless hordes that move to and fro in a seething world.

The *Great Design* of its network centers in the *United Nations* and World Government. Its continued existence depends on its "back-stair" diplomats, and its hope for dominance is geared to the rapid decline and destruction of Western Christian civilization.

To become eternal it must become the center, — and not the crossroads, — of world conquest.



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